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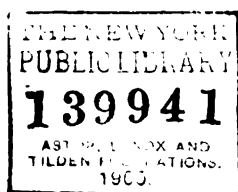
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THE MISSIONARY HERALD.

VOL. LXXII. — JANUARY, 1876. — No. I.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE general progress in the mission fields has been well sustained during the past year. The additions to the churches have been larger than usual; a healthful Christian life has been evinced on the part of the native Christians, and an increased sense of responsibility for the progress of the gospel among their countrymen. In some fields the conviction that the truth is with us, and that Christianity is to prevail, is becoming general, encouraging the missionaries to more earnest effort, and to the anticipation of great changes at an early day.

Intelligence has been received within the year of five deaths, and only five, among the missionary laborers abroad, — all ladies: — Mrs. Spaulding, after more than half a century of labor in Ceylon, where her memory will long be cherished in the hearts of a great company of women who have heard the story of the gospel from her lips; Mrs. Goodrich, of North China, after years of patient suffering; Mrs. Marden, of Central Turkey, the young wife and mother, yet of ripened Christian graces; Mrs. Taylor, suddenly stricken down but a few weeks after her arrival at her island home in Micronesia; and Miss Bishop, of the Dakota mission.

Mr. and Mrs. Dexter of Japan; Mr. and Mrs. Herrick, Mr. Beveridge, and Mr. Morgan, of the Missions in Mexico; have been released from their connection with the Board. Twenty-one others have come to this country mostly for a season of rest and recuperation, but some — among them the venerable Dr. Schneider, — hardly expecting to be able again to engage in foreign work. Nineteen, at home last year, have returned to the mission fields. Eight ordained missionaries, one physician, and fifteen ladies, new laborers, have gone abroad.

The number of native pastors is now one hundred and ten. Their work is to cultivate and develop fields already won, leaving the missionaries, with other native helpers, more free to occupy new points, so as to enlarge the area of evangelical effort. Most of these pastors are fully meeting expectations, and illustrating to their countrymen, by their intellectual ability, their Christian lives, and well-ordered homes, the developing power and benign influence of the gospel.

Summing up the more immediate spiritual results of the year, we find the names of nine new churches, and an addition of 1,504 to the roll of church membership, — an increase over the additions reported last year in fifteen out of eighteen missions. The educational institutions of the Board have been vigorously maintained. Nearly six hundred common schools have furnished the means of an elementary education to nearly twenty thousand pupils; and over twelve hundred others, selected for their promise of usefulness, are receiving a more thorough training in higher institutions, many of whom will become preachers of the Word and teachers among their countrymen.

The press has been busy, as usual, scattering the leaves that are for the healing of the nations, to the extent of over six millions of pages, besides numerous publications from the American Bible and Tract Societies. The medical missionaries have done good service, not only in the care of missionary laborers, but in opening the way to many neighborhoods and families not otherwise reached. This has been especially true in Japan and in China, where a great work is open to Christian women who unite an earnest desire to win souls to a thorough medical education. The call for such missionaries is urgent also from India.

Great success has attended effort in the department of "Woman's Work for Women." The earnestness and devotion of Christian women at home already find returns in results abroad such as have never before found record in our missionary publications. Of one devoted worker in Japan, a missionary writes, "She is a host in herself;" and the same might be said of many others. Not the unmarried women only, but the wives of missionaries bear a part in these labors. "It is so good," writes Mrs. Winsor, from India, "to hear the heathen say, 'Come every day and teach us of Jesus.'" One of over a hundred mothers, gathered in a prayer meeting by Mrs. Montgomery, at Marash, said to her, "If you want a large congregation just call for the mothers."

With these very brief allusions to a few of the many topics of interest in connection with the work, we give, as usual in the January Herald, specially for convenience of reference, the names of stations and laborers connected with each mission, and a mere outline of statistics and reports for the year.

ZULU MISSION. (1835.)

(Southeastern Africa, near Port Natal.)

UMSUNI (Oom-soom'-by. — About 80 miles S. W. of Port Natal). — Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman, Miss Mary E. Pinkerton. — One organized church; one native pastor; one native preacher, one native teacher. Three out-stations, with two preachers and one teacher.

UMSWALUMI (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — Myron W. Pinkerton, *Missionary*; Mrs. Louisa M. Pinkerton. — One organized church; two native preachers; two teachers. Five out-stations, with two organized churches; six preachers and four teachers.

AMANKINTOTE (Ah-mahn-moom-to'-ty. — About 22 miles S. W. of Port Natal). — Hyman A. Wilder, Elijah Robbins, *Missionaries*; Mrs. E. Oriana Ireland, Mrs. Abbie T. Wilder, Mrs. Addie B. Robbins, Miss Laura A. Day. — One organized church; one native pastor; three preachers; three teachers. One out-station, with one organized church; one pastor; two teachers.

INANDA (He-mahn'-dah. — About 30 miles N. W. of Port Natal). — Stephen C. Pixley, C. W. Kilbon, *Mis-*

sionaries; Mrs. Louisa Pixley, Miss Martha J. Lindley, Mrs. Mary B. Kilbon. — One organized church; one native pastor; three preachers; three teachers. Three out-stations, with one organized church; one pastor; two preachers; three teachers.

UMKUNDU (Oom-oon-doo'-zy. — About 80 miles W. of N. from Port Natal). — Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler. — One organized church; one pastor; one teacher.

UMVOTI (Oom-vo'-ty. — About 40 miles N. N. E. of Port Natal). — David Rood, *Missionary*; Mrs. Ainslie V. Rood, Miss Gertrude S. Hancock. — One organized church; two native preachers; three teachers.

MAPUNULO (Mah-poo-moo'-lo. — About 55 miles N. of Port Natal). — Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham. — One organized church; one preacher; one teacher. One out-station, with one organized church; one preacher; one teacher.

In this Country. — William Ireland, William Melien, Seth B. Stone, *Missionaries*; Mrs. Laurana W. Melien, Mrs. Catherine B. Stone.

Mr. Ireland has returned to the United States on a visit for health, Mr. Mellen has joined his family, who came to this country last year, and Mr. and Mrs. Stone have also been constrained to leave the field. Mr. and Mrs. Abraham have returned to the field. Mrs. Edwards, after remarkable success in establishing and sustaining for years a seminary for the Christian education of Zulu girls, has felt constrained to leave the field because of the necessities of family friends.

Much touring and kraal-visiting have been performed by several members of the mission, with an increasing sense of the importance of this branch of labor; and much encouragement has been experienced from the frequent and comparatively numerous cases of conversion. Forty-six were added to the churches in 1874, making a present total of 581, or 775 from the first. There are five native pastors, whose efficiency seems to be increasing and whose usefulness is marked. There are 21 common schools, with 868 pupils; 50 pupils in the boys' boarding-school and 10 in the theological school at Amanzimtote; 32 in the female seminary at Inanda; and the girls' boarding-school at Umzumbi, under Miss Pinkerton, is said to be "full of promise." The missionaries are hopeful in their work.

EUROPEAN TURKEY MISSION. (1858.)

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., T. L. Byington, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Margaret M. Byington.

BUKI ZAGRA (Bu-kee Zag'-rah). — 300 miles N. W. of Constantinople. — Lewis Bond, Jr., Henry P. Page, George D. Marsh, *Missionaries*; Mrs. Fanny G. Bond, Mrs. Mary A. Page, Mrs. Ursula C. Marsh. — Two helpers. Three out-stations, with two organized churches; two pastors; two licensed preachers; one school-teacher.

SAMOKOVE (Sam-o-kove). — 300 miles W. N. W. of Constantinople. — James F. Clarke, W. Edwin Locke,

J. Henry House, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Zoe A. M. Locke, Mrs. Addie S. House, Miss Esther T. Maltbie, Mrs. Anna V. Mumford. — Three licensed preachers; two school-teachers; two other helpers. Four out-stations, with one organized church; one pastor; two licensed preachers; two school-teachers.

MONASTIR (Mon-as-ter'). — 400 miles W. of Constantinople, in Macedonia. — John W. Baird, M. W. Jenney, *Missionaries*; Mrs. Ellen R. Baird, Mrs. Kate M. Jenney. — One licensed preacher; one other helper.

The period of growth seems to have arrived in this field after fifteen years of patient, and sometimes disheartening toil. "The first five years were spent," says Mr. Clarke, "in laying foundations, — in praying and hoping, — but with little visible result. The next five years we could see a steady advance, from our inner view, though not much was observable to outsiders. Since that time the changes have been rapid." Two churches have been organized at out-stations, with pastors, — one with 19 and the other with 13 members, — and 7 members were added to the church at Samokove. The theological school has 11 pupils, and the boarding school for girls 30. In the last there has been "the manifest presence of the Spirit, working in the hearts of the pupils."

WESTERN TURKEY MISSION. (1856.)

LITERARY DEPARTMENT FOR THE THREE ARMENIAN MISSIONS.

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., E. M. Ellis, D. D., I. Fayette Pettibone, Joseph K. Greene, George F. Harriek, *Missionaries*; Henry O. Dwight, *Editor*; Mrs. Martha J. Riggs, Mrs. Isabella H. Ellis, Mrs. Elizabeth A. Greene, Mrs. Helen M. Harriek, Mrs. Ardelle M. Dwight.

GENERAL MISSIONARY WORK.

CONSTANTINOPLE. — George W. Wood, D. D., Milan H. Hitchcock, *Missionaries*; Mrs. Sarah A. H. Wood, Mrs. Lucy A. Hitchcock, Mrs. Cora W. Tomson, Miss Julia A. Rappleye, Mrs. O. P. Williams, Miss Cornelia

P. Dwight, Miss Sarah A. Closson, Miss Ellen C. Parsons. — Two organized churches; one pastor; four teachers; one helper.

Resident in *Baghdadiyah*, but considered member of the Constantinople station. — Justin W. Parsons, *Missionary*; Mrs. Catherine Parsons, Miss Laura Farnham, Miss Electa C. Parsons.

Eight out-stations, with five organized churches; three pastors; one licensed preacher; nine school-teachers; four other helpers.

MANISSA (Man-e-sah'). — About 300 miles S. W. of Constantinople — near Smyrna. — Marcellus Bowen, Charles H. Brooks, John O. Barrows, *Missionaries*; Mrs. Fanny W. Brooks, Mrs. Clara S. Barrows, Miss

Phoebe L. Cull, Miss Hattie G. Powers. — One ordained minister; three teachers. Four out-stations, with three organized churches; one pastor; two helpers.

BROO'SA (57 miles S. E. of Constantinople). — Sanford Richardson, *Missionary*; Mrs. Rhoda M. Richardson. — One organized church; one pastor; four teachers. Sixteen out-stations, with four organized churches; one pastor; four licensed preachers; eight school-teachers; four other helpers.

MARSOVAN (Mar-so-vahn'. — About 350 miles E. of Constantinople). — Julius Y. Leonard, John F. Smith, *Missionaries*; Mrs. Amelia A. Leonard, Mrs. Laura E. Smith, Miss Eliza Fritcher, Miss Fannie E. Washburn. — One organized church; one licensed preacher; eight school-teachers; one other helper. Fifteen out-stations, with two organized churches; two pastors; five licensed preachers; twelve school-teachers; ten other helpers.

CHESAR'A (370 miles E. S. E. of Constantinople). — Wilson A. Farnsworth, Lyman Bartlett, Daniel Sta-

ver, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Cornelia C. Bartlett, Mrs. Abbie S. Staver, Mrs. Elizabeth Giles. — One organized church; one licensed preacher; four school-teachers; one other helper. Thirteen out-stations, with three organized churches; one pastor; four licensed preachers; fifteen school-teachers; three other helpers.

SIVAS (Se-vah'. — 400 miles S. of E. from Constantinople). — Edward Riggs, A. W. Hubbard, *Missionaries*; Henry S. West, M. D., *Physician*; Mrs. Sarah H. Riggs, Mrs. Emma E. Hubbard, Mrs. Lottie M. West, Miss Flavia S. Bliss. — One licensed preacher; three school-teachers. Seven out-stations, with two organized churches; one pastor; seven licensed preachers; five school-teachers.

On the Way. — Charles C. Stearns, *Missionary*; Mrs. Sophia D. Stearns.

In this Country. — Benjamin Schneider, D. D., Theodore A. Baldwin, O. C. Tracy, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Matilda J. Baldwin, Mrs. L. A. Tracy, Mrs. Flora B. Bowen, Miss Charlotte L. Noyes.

Dr. E. E. Bliss and wife and Mrs. Hitchcock of Constantinople, Mr. and Mrs. Smith of Marsovan, and Miss Closson have returned to the field; Mr. and Mrs. Stearns, Mr. and Mrs. Staver, Mrs. Williams, formerly of the Eastern Turkey mission, and Miss Powers, formerly of the Central Turkey mission, have joined this mission; Miss Ursula Clarke has become Mrs. Marsh, of the European Turkey mission; Mr. and Mrs. Baldwin, Mr. and Mrs. Schneider, Mr. and Mrs. Tracy, Mrs. Bowen, and Miss Noyes have found it necessary to come to the United States.

The difficulties that so long hindered the work in Constantinople appear to have passed away, a much better spirit prevails, and, recently, a very encouraging state of religious feeling. In the eastern portion of the field, much moral influence over the popular mind has been gained by the Christian spirit shown by the missionaries in relieving all classes of sufferers by the famine.

The printing during the year, amounted to 1,784,620 pages. The theological seminary at Marsovan has been quite prosperous, with 36 pupils; the "Home," at Constantinople, has prospered also, having 41 pupils in all, and the new building is approaching completion. At other stations there have been 28 theological students and 106 pupils in female boarding schools, while 81 common schools report 2,558 scholars. The 23 churches number 1,086 members, of whom 94 were received during the last year, on profession of faith. The work grows upon the mission and reinforcements are earnestly called for.

CENTRAL TURKEY MISSION. (1847.)

(Around the northeast corner of the Mediterranean.)

AIINTAS (Ine'-tib. — About 90 miles E. N. E. from Scanderoun). — Lucien H. Adams, Americus Fuller, *Missionaries*; Mrs. N. D. Adams, Mrs. Amelia D. Fuller, Miss Myra A. Proctor, Miss Corinna Shattuck, Miss Mary G. Hollister, Miss Ellen M. Pierce. — Two organized churches; one pastor; two licensed preachers; eight teachers. Twenty out-stations, with sixteen organized churches; six pastors; ten licensed preachers; seventeen teachers.

MARASH (Mah-rahsh'. — About 90 miles N. E. from Scanderoun). — Giles F. Montgomery, Edward G. Bick-

ford, *Missionaries*; Mrs. Emily B. Montgomery, Mrs. Harriet S. Bickford, Mrs. J. L. Coffing, Miss Mary S. Williams, Miss Charlotte D. Spencer. — Four organized churches; three pastors; one preacher; eleven teachers. Nine out-stations, with four organized churches; two pastors; three licensed preachers; twelve other helpers.

In this Country. — T. C. Trowbridge, Henry Mar-dee, H. T. Perry, *Missionaries*; David H. Nutting, M. D., *Missionary Physician*; Mrs. M. R. Trowbridge, Mrs. Jennie H. Perry, Mrs. Mary E. Nutting.

Three hundred and eight members appear to have been added to the twenty-six churches of this mission during the last year reported, and the total membership seems to be 2,355. The Protestant communities number about 8,300, and contributions have been very liberal; but statistical returns are not full and

clear. Recent letters report a most encouraging state of religious feeling at Aintab. The theological seminary at Marash, the female seminary at Aintab, and the schools at Marash seem to have been prosperous, but efforts to obtain permission for the erection of a building at Marash have so far failed. Mrs. Coffing, Miss Proctor, and Miss Hollister have returned to the mission, accompanied by Miss Spencer, a new laborer. Messrs. Marden and Perry, and Dr. and Mrs. Nutting have found it necessary to come to the United States.

EASTERN TURKEY MISSION.

(1836, at Trebizond.)

HARPOOT (Har-poot, guttural H. — About 175 miles S. of Trebizond). — Orson P. Allen, N. H. Barnum, D. D., John K. Browne, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Mary E. Barnum, Miss Harriet Seymour, Miss Caroline E. Bush. — One organized church; one native pastor; eight teachers. Seventy-one out-stations, with twenty organized churches; thirteen pastors; twenty-three licensed preachers; forty-nine school-teachers; thirty-four other helpers.

ERZ-ROOM' (150 miles S. E. of Trebizond). — M. P. Parmelee, M. D., John E. Pierce, *Missionaries*; Mrs. Julia F. Parmelee, Mrs. Lizzie A. Pierce, Miss Cyrus O. Van Duse, Miss Mary M. Patrick. — One organized church; one preacher; two teachers; one other helper. Fourteen out-stations, with two organized churches; one pastor; three preachers; fifteen teachers; two other helpers.

YAN (Yahn. — At the eastern end of Lake Van). — Henry S. Barnum, George C. Reynolds, M. D., Joseph E. Scott, *Missionaries*; Mrs. Helen R. Barnum, Mrs.

Martha W. Raynolds, Mrs. Annie E. Scott. — Resident in *Bible*, but members of Van station, — George C. Knapp, *Missionary*; Mrs. Aizina M. Knapp, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — One teacher; three other helpers. Thirteen out-stations, with two organized churches; one pastor; one licensed preacher; fourteen school-teachers; and eleven other helpers.

MAR-DIN' (about 150 miles S. E. of Harpoot). — N. H. Bell, Alphens N. Andrus, *Missionaries*; Daniel M. B. Thom, M. D., *Physician*; Mrs. Emily H. Bell, Mrs. L. H. Thom, Mrs. Olive L. Andrus, Miss Sarah E. Sears, Miss Clarissa H. Pratt. — One organized church; two teachers; one other helper. Thirteen out-stations, with three churches; two pastors; two licensed preachers; four school-teachers; eleven other helpers.

In this Country. — Crosby H. Wheeler, Royal M. Cole, *Missionaries*; Mrs. Susan A. Wheeler, Mrs. Lizzie Cole.

Mrs. Williams, formerly of this mission, has gone, recently, to Western Turkey, in connection with the "Home" at Constantinople. Rev. J. K. Browne sailed September 18, to join the mission; Mr. Andrus and his wife, formerly Miss Parmelee, sailed in October, returning to the field, accompanied by Miss Pratt, a new laborer. Mr. and Mrs. Cole, and Mr. and Mrs. Wheeler, have been constrained to come to this country, on account of health.

Earthquakes and famine have much diminished the ability of the native churches, and contributions for the last year reported were about \$2,400 less than in the previous year, but amounted to \$6,369. To the 30 churches 106 members were added by profession, making the whole number, 1,567. There are 40 students in the theological schools and classes of the mission, 57 pupils in the normal school at Harpoot, 72 in boarding schools for girls, and 3,582 in 99 common schools. The number of native pastors (now 19) and of other helpers has been somewhat reduced, and it is said: "In many places there have been peculiar discouragements in connection with our work; but we trust that the Lord is soon to overrule these, and all our trials, for the advancement of his own kingdom." More recently the division at Diarbekir has been happily healed, and generally, harmony and good feeling seem to have been restored where they were wanting.

MAHRATTA MISSION. (1813.)

(WESTERN INDIA.)

BOMBAY (Bom-bay'). — Charles W. Park, *Missionary*; Mrs. Anna Maria Park, Miss Sarah F. Norris, M. D., Miss Harriet S. Ashley. — One organized church; one native pastor; one preacher; one editor of the "Dnyanodaya"; one teacher. Two out-stations, under Mr. Park's care, in the *Eastern Districts*, with two teachers, and one Bible-reader.

AMERNUGUR (Ah-med-nug'-ur. — About 140 miles E. of Bombay). — Samuel B. Fairbank, Lemuel Bissell, D. D., Robert A. Hume, Edward L. Hume, *Missionaries*; Mrs. Mary R. Fairbank, Mrs. Mary E. Bissell, Mrs. Abbie S. Hume, Mrs. Charlotte E. Hume, Miss Martha A. Anderson. — One organized church; one pastor; one preacher; two male, and three female teach-

ers, two Bible-readers; three Bible-women. Thirty-two out-stations, under Mr. Fairbanks' care in the *North-eastern Districts*, with thirteen organized churches; nine pastors; one preacher; twenty-two teachers; twelve Bible-readers; eight Bible-women. Eleven out-stations, under the care of Mr. Bissell, in the *Southern and Western Districts*, with two organized churches; two pastors; two preachers; six teachers; five Bible-readers; three Bible-women.

SATARA (Sat-tah'-rah. — About 120 miles S. E. of Bombay). — Henry J. Bruce, Richard Winsor, *Missionaries*; Mrs. Hepzibeth P. Bruce, Mrs. Mary C. Winsor. — One organized church; one pastor. Four out-stations, with four teachers, and one Bible-reader.

MARABLESHWAR — S. E. Wells, *Missionary*; Mrs.

Mary L. Wells. — One organized church. One out-station, with two teachers, and two Bible-readers.

SHOLAPUR (Sho-lah-poor'. — About 126 miles S. E. of Ahmednuggur). — Charles Harding, William H. Atkinson, *Missionaries*; Mrs. Elizabeth D. Harding, Mrs. Callista Atkinson. — One organized church; one pastor; two teachers; one Bible-reader.

RAHURI (Rah-hoo-re). — William O. Ballantine, M. D., *Physician*; Mrs. Alice O. Ballantine.

On the way out. — Lorin S. Gates, *Missionary*; Mrs. Frances Anne Gates.

In this Country. — Allen Hasen, D. D., *Missionary*; Mrs. Martha R. Hasen.

Mr. and Mrs. Bruce have returned to India; Dr. and Mrs. Ballantine, Mr. and Mrs. Edward L. Hume, and Mr. and Mrs. Gates have joined the mission. The 22 churches received 126 new members during the year, and now report a total membership of 793. Schools appear to have been much as heretofore, the girls' school at Ahmednuggur reporting a daily attendance of between 90 and 100. Nine of the pupils in this school united with the church during the year. The general work among women has not been without encouragement, and Miss Norris reports the results of her medical work as very encouraging. The mission desires still further reinforcement, saying, "A revolution is in progress among these mixed races. As light breaks in and the darkness recedes, the Hindoo mind awakes to its true condition. Now is the critical time — the transition period."

MADURA MISSION. (1834.)

(SOUTHERN INDIA.)

MADURA (Mad'-u-ra. — 270 miles S. W. of Madras). — John Rendall, *Missionary*; Miss Mary E. Rendall, Miss Elizabeth Sisson. — Four organized churches; two native pastors; fifteen school-masters; six school-mistresses.

DINDIGUL (Din'-de-gul. — 88 miles N. N. W. of Madura). — Edward Chester, M. D., *Missionary*; Mrs. Sophia Chester. — Two organized churches; one native pastor; eleven catechists; three readers; twenty-seven school-masters; four school-mistresses.

TIRUMANGALAM (Tir'-oo-mun'-ga-lum. — 12 miles S. W. of Madura). — James Herriek, *Missionary*; Mrs. Elizabeth H. Herriek. — Two organized churches; one native pastor; thirteen catechists; one reader; eleven school-masters; one school-mistress.

TIRUPUVANAM (Tir'-oo-poo'-va-num. — 12 miles S. E. of Madura). — William Tracy, D. D., *Missionary*; Mrs. Emily F. Tracy. — Six catechists; six school-masters; two school-mistresses.

MANDAPASALAI (Mun'-da-pa-sah'-le. — 40 miles S. S. E. of Madura). — William S. Howland, *Missionary*; Mrs. Mary L. Howland, Miss Martha S. Taylor. — Nine organized churches; three native pastors; twenty catechists; one reader; eleven school-masters; three school-mistresses.

MELUR (Mell'-oor. — 18 miles N. E. of Madura). — Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell. — One organized church; four catechists; seven school-masters.

PERIAKULAM (Per'-la-koo'-lum. — 45 miles W. N. W. of Madura). — Joseph T. Noyes, *Missionary*. — Seven organized churches; four native pastors; nineteen catechists; fourteen school-masters.

BATTALAGUNDU (Bat'-ta-la-goon'-doo. — 82 miles N. W. of Madura). — John S. Chandler, *Missionary*; Mrs. Jennie E. Chandler. — Four organized churches; two native pastors, eight catechists; one reader; nine school-masters; four school-mistresses.

MANA MADURA (Mah'-nah Mad'-u-ra. — 80 miles S. E. of Madura). — William B. Capron, *Missionary*; Mrs. Sarah B. Capron. — One organized church; four catechists; one school-master; one school-mistress.

PULNEY (Pal'-ney. — 70 miles N. W. of Madura). — (In charge of Dr. Chester). — One organized church; one native pastor; ten catechists; one reader; thirteen school-masters; one school-mistress.

PASUMALAI (Pue'-u-ma-le. — 8 miles S. W. of Madura). — George T. Washburn, *Missionary*; Mrs. Eliza E. Washburn. — One organized church; two native pastors; four school-masters.

Station not known. — Marshall B. Peck, *Missionary*; Mrs. Helen N. Peck.

In this Country. — John E. Chandler, *Missionary*; Henry K. Palmer, M. D., *Physician*; Mrs. Elizabeth A. Noyes, Mrs. Charlotte H. Chandler, Mrs. Flora D. Palmer, Mrs. Martha S. Taylor.

Mrs. Taylor has returned to the United States not expecting to resume labor in India. Mr. and Mrs. Peck have been sent to reinforce the mission. More than the usual amount of itinerating has been performed during the year, and in all departments of the work there has been progress. The report states: —

"In the 152 congregations there is a total of 7,820, men, women, and children. The average Sabbath attendance has been 5,151. This is a gain in one year, of 427. Yet the bare figures, — 427 gain over last year, — do not convey an

entirely correct impression of the actual increase in the number of adherents to Christianity." One hundred and eighty-two have been added to the thirty-two churches during the year, making a total of 1,773 church members. "This is a net gain, in one year, of 140; in two years, of 226; and in three years, of nearly 300. In contributions there is a total of 4,027 rupees, — an advance of 248 rupees over the year 1873; and of 932 rupees over the year 1871."

"In the 119 village schools reported there has been a total attendance of 2,510 scholars: — a gain of 514 in three years. But to these figures it should be added, that the schools of almost every station are regarded as being in a much more vigorous and healthy state than in any previous year, and the improvement is still progressing." The total number of those being educated in boarding-schools is 239 — 133 males, 106 females. The theological and training school, at Pasumalai, under Mr. Washburn's care, has 10 pupils. Miss Sison has found much to encourage in her work among women; the medical work has been extensive and useful, and gratifying progress has been made in the matter of self-support.

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BARTRISTIA. — Erasmus P. Hastings, *Missionary*; Mrs. Anna Hastings. — One organized church; one native pastor; three other helpers. Six out-stations, with three organized churches, — at Caradine, Valany, and Changany; one native pastor; five catechists; six other helpers.

PAN'DITTELO. — Miss Hester A. Hills, Miss Susan B. Howland. — One organized church; two catechists.

TILLIPALLY. — William W. Howland, *Missionary*; Mrs. Susan B. Howland. — One organized church; one native pastor; two teachers in theological and boarding-school; two other helpers.

OO'DOOTVILLE. — Samuel W. Howland, *Missionary*; Mrs. Mary E. K. Howland, Miss Ellen Agnew. — One organized church; one native pastor; three teachers in girls' boarding-school; one other helper. One out-station, with one organized church, at Alavetty; one native pastor.

MANNEY (Man'-e-pel). — Thomas S. Smith, *Missionary*, Mrs. Emily Maria Smith. — One organized church; one catechist; one other helper. One out-station, with one organized church, at Navaly; one native pastor.

CHAV'AGACHERRY. — (In charge of Mr. De Riemer). — One organized church; two catechists; one other helper. Two out-stations, with two catechists; two other helpers.

OO'DOOTITT. — William B. De Riemer, *Missionary*; Mrs. Emily F. De Riemer, Miss Harriet E. Townshend. — One organized church; one native pastor; two teachers in girls' boarding-school; two other helpers. Two out-stations, with two catechists.

In this Country. — Samuel F. Green, M.D., *Physician*; Mrs. Margaret W. Green.

The twelve organized churches of this field received eighty members on profession of faith during the year 1874. The total membership is now 679, — a net gain during 1874 of seventy-six, or twelve and one half per cent. The number of entirely self-supporting churches has increased from two to three. The work among women grows in interest. The theological and training school, at Tillipally, has about 30 pupils. The theological class was engaged in village work during January and February, and again in June and July, visiting seven hundred and fifty houses and over eighteen hundred adults. On the whole, the report indicates that the Lord's work has made special advance in this mission during the year.

FOOCHOW MISSION. (1847.)

(Southeastern China.)

FOOCHOW (Foo'-chow). — *City Station.* — Caleb C. Baldwin, D. D., Charles Hartwell, Joseph B. Walker, J. B. Blakely, *Missionaries*; Mrs. Harriet F. Baldwin, Mrs. Lucy B. Hartwell, Mrs. Ada E. Walker, Mrs. Isabelle V. Blakely. — One organized church; one native preacher; one teacher; one other helper. Seventeen out-stations, with eight organized churches; fifteen native preachers; one teacher; ten other helpers.

NANTAI (Nan'-ty). — *Suburban Station.* — Simeon F. Woodin, *Missionary*; Dauphin W. Osgood, M. D., *Missionary Physician*; Mrs. Sarah L. Woodin, Mrs. Helen W. Osgood, Miss Adella M. Payson. — One organized church; two native preachers; two teachers; three other helpers.

Many long and wearisome tours have been made by the missionaries, visiting their various out-posts, and pushing the work still further into the great interior. The condition of the native churches is very encouraging. None have lost in membership, while some have had considerable additions. In the Yungfuh district, where something like a revival has prevailed, fifteen have been added. The whole number received during the year was twenty-nine. The total membership is now 144. The girls' boarding-school, under the care of Miss Payson, has had its full complement of thirty pupils throughout the year, and the medical work has been vigorously prosecuted by Dr. Osgood.

NORTH CHINA MISSION.

(At Shanghai, 1854; Tientsin, 1850.)

TIENTSIN (Té-su-tsin — 80 miles S. E. of Peking). — Charles A. Stanley, Arthur H. Smith, Henry D. Porter, M. D., *Missionaries*; Mrs. Ursula Stanley, Mrs. Emma Jane Smith. — One organized church; two catechists.

PEKING (Peking). — N. E. China, lat. 39° 54' N., long. 116° 29' E.). — Henry Blodget, D. D., Chester Holcombe, Myron Winslow Hunt, *Missionaries*; Phineas R. Hunt, *Printer*; Mrs. Sarah F. R. Blodget, Mrs. Laura A. Hunt, Mrs. Abigail N. Hunt, Miss Mary H. Porter, Miss Jennie E. Chapin. — Two organized churches; three catechists.

KALGAN (140 miles N. W. of Peking). — John T. Guibek, Mark Williams, William P. Sprague, *Missionaries*; Mrs. Emily Gulick, Mrs. Isabella B. Williams, Mrs. Margaret S. Sprague, Miss Naomi Diamant. — One organized church; one catechist.

TUNG-CHO (T'hoong-chow. — 12 miles E. of Peking). — Lyman Dwight Chapin, D. Z. Sheffield, Chauncey Goodrich, *Missionaries*; Mrs. Clara L. Chapin, Mrs. Eleanor W. Sheffield, Miss Jennie G. Evans. — One organized church. Two out-stations, with two native helpers.

YU-CHO. — Vacant. — In the care of Kalgan station. — One organized church.

PAO-TING-FU. — (120 miles S. W. of Peking). — Isaac Pearson, *Missionary*. — One organized church; one helper.

In this Country. — Thomas W. Thompson, *Missionary*; Alfred O. Treat, M. D., *Missionary Physician*; Mrs. Olive K. Holcombe, Miss Mary E. Andrews.

Mrs. Goodrich, of this mission, has been removed by death. Thirty-six members have been added to the seven churches of the mission, making a present total of 171. The year is thought to have been one of growth in Christian knowledge, as also in Christian character. The first class of three young men has completed a course of theological training, and the way is now open for the establishment of a native ministry. The prejudices of the people are wearing away; the motives of the missionaries are better understood; and there is an open door for the proclamation of the Gospel.

The boys' school at Tung-cho has had an average attendance of nine boarding pupils, and four day scholars. The Bridgman School at Peking, under the care of Miss Porter and Miss Chapin, has had an average of eighteen pupils during the year. Considerable time has been given to other schools by different members of the mission, and there has been much special work for women. The printing for the year amounted to 2,900,900 pages.

MISSION TO JAPAN. (1869.)

KOBE. — (About 800 miles W. S. W. from Yedo). — Oramel H. Gulick, John L. Atkinson, Wallace Taylor, M. D., E. T. Doane, *Missionaries*; John C. Berry, M. D., *Physician*; Mrs. Ann E. Gulick, Mrs. Carrie E. Atkinson, Mrs. Mary F. Taylor, Mrs. Mary E. Berry, Mrs. C. H. S. Doane, Miss Julia E. Dudley, Miss Eliza Talcott, Miss Julia Gulick. — One organized church; four out-stations, with one church, at Sanda.

OSAKA. — (About 20 miles E. of Kobe). — M. L. Gordon, M. D., J. H. De Forest, *Missionaries*; Arthur H. Adams, M. D., *Physician*; Mrs. A. H. Gordon, Mrs.

Sarah C. Adams, Mrs. Sarah Eliza De Forest, Miss Mary E. Gouldy, Miss Justina E. Wheeler, Miss Frances A. Stevens. — One organized church.

KIYOTO. — J. D. Davis, Dwight W. Learned, *Missionaries*; Joseph Nestima, *Corresponding Member*; Mrs. Sophia D. Davis, Mrs. Florence H. Learned.

At Yokohama. — Daniel Crosby Greene, *Missionary*; Mrs. Mary Jane Greene.

In this Country. — Horace H. Leavitt, *Missionary*.

Mr. and Mrs. Dexter have returned to the United States, unable to labor in Japan, and have been released from their connection with the Board. Ill health has also constrained Mr. Leavitt to return for a time to this country.

But Mr. Doane, from the Micronesia mission, Mr. and Mrs. Learned, Miss Wheeler and Miss Stevens sailed from San Francisco in November to reinforce the mission.

There is still abundant encouragement in this field. Nineteen members were added in the two churches reported last year, and a new church has been organized at Sanda, with sixteen members. Much has been done to extend the knowledge of the truth; several preaching tours have been made; the missionaries are overwhelmed by opportunities for preaching and personal conversation with inquirers; the medical missionaries go to many places, accompanied by a Bible helper, who holds services, with an interested attention hardly second to that with which the medical instruction is received; the station class of Bible students has been kept up at Kobe, with an average attendance of eight; the girls' day school, under the care of Miss Talcott and Miss Dudley, has an attendance of thirty-four; and a female seminary, or "Home," is being established in Kobe. The press has been employed to disseminate Christian truth; Hiogo has been opened for preaching services; and recently permission has been obtained by Mr. Neesima to open a school at Kiyote, "the sacred capital," and the training school for the mission will soon be in operation there.

MICRONESIA MISSION. (1872.)

COÖPERATIVE.

AMERICAN MISSIONARIES.

GILBERT ISLANDS. — *Apaiang* — Horace J. Taylor, *Missionary*. — One organized church. One out-station, at *Apemama*; one native teacher.

MARSHALL ISLANDS. — *Edon* — B. G. Snow, J. F. Whitney, *Missionaries*; Mrs. L. V. Snow, Mrs. L. M. Whitney. — One organized church. One out-station, on *Namariik*, with one organized church and one native teacher.

CAROLINE ISLANDS. — *Ponape* — A. A. Sturges, Robert W. Logan, *Missionaries*; Frank E. Rand, *Missionary Teacher*; Mrs. S. M. Sturges, Mrs. Mary E. Logan, Mrs. Carrie T. Rand. — Eight organized churches; two licensed preachers. Five out-stations, — *Kusaie* (under Mr. Snow's care), one organized church and one native pastor; *Pinglap*, one organized church and one Ponape preacher; *Mokil*, one organized church and one Ponape teacher; *Mortlock*

Islands — *Satoen*, two Ponape preachers; *Lukunor*, one Ponape preacher.

At *Honolulu*. — Hiram Bingham, *Missionary*; Mrs. Minerva Bingham.

HAWAIIAN MISSIONARIES.

GILBERT ISLANDS. — *Tapiteua* — Rev. B. W. Kapa and wife; Rev. H. B. Nallimu and wife. *Nonouti* — Rev. G. Lelele and wife. *Maina* — W. N. Lono and wife. *Tarawa* — W. Haina and wife. *Marakiri* — D. Kanoho and wife, and a native teacher. *Butaritari* — Rev. J. Kanoe and wife, Rev. R. Maka and wife. — Four organized churches.

MARSHALL ISLANDS. — *Jaluit* — Rev. D. Kapali and wife. *Mejuro* — S. W. Kekuewa and wife. *Arno* — D. P. Haala and wife and a native teacher. *Mille* — S. Kahoemama and wife. — Three organized churches.

This mission was sadly afflicted by the death of Mrs. Taylor, in September, 1874, after a residence of only a few weeks at *Apaiang*. Mr. Doane has left the field to join his wife in Japan, as she cannot live in Micronesia; and Mr. and Mrs. Bingham were constrained to leave in June last, by the serious illness of Mr. Bingham. The various departments of the work, both at the older stations and the more recently occupied islands have been prospered, and now, in this field, "twenty churches, with more than a thousand members, school-houses and churches built and supported by the people without help from abroad, the quiet Sabbath, the songs of the sanctuary, and peaceful industries, mark the former abodes of cruelty."

DAKOTA MISSION. (1836.)

GOOD WILL (Dakota Territory). — Stephen R. Riggs, LL.D., *Missionary*; Wyllys K. Morris, *Teacher*; Mrs. Annie B. Riggs, Mrs. Martha R. Morris, Mrs. Adele Curtis. — Daniel Renville, *Native Pastor*.

SANTER AGENT (Nebraska). — Alfred L. Riggs, *Missionary*; George Burton, *Steward*; Mrs. Mary B.

Riggs; Miss Maria L. Haines and Mrs. Lucinda P. Ingham, *Teachers in the Home*; Miss Martha A. Shepard, *Teacher in the Normal School*; Artemas Ehnemann, *Native Pastor*; John Eastman and Eli Abraham, *Native Teachers*.

BOZUZ (Dakota Territory, fifteen miles below Fort

Sully). — Thomas L. Riggs, *Missionary*; Mrs. Nina M. Riggs, Miss Mary C. Collins, and Miss Emma Whipple.

OUT-STATIONS. — Connected with Good Will. — *Ascension*, John Baptist Beauville, *Native Pastor*; *Long Hollow*, Solomon Toonkanashachay, *Native Pastor*; *Mayasen*, David Grey Cloud, *Native (acting) Pastor*; *Bay-*

fale Lake and Webe, Louis Mamwakinyanna, *Native (acting) Pastor*.

Connected with Santee Agency, — *Boszil Creek*, Titus Echadoose, *Native Pastor*.

Connected with Bogue, — *Hope*, two native helpers; *Chantier Bottom*, two native helpers.

Last spring Miss Bishop felt constrained, by the state of her health, to relinquish the post which she had occupied since the autumn of 1873; — and in September her valuable life came to its close. It will be seen, however, that Misses Collins and Wheeler have taken her place, and Mrs. Curtis has joined the Good Will station, in the hope of benefiting the women on the Sissiton Reservation.

The churches connected with Good Will have received twenty-eight persons into Christian fellowship, and they have given more for church erection and pastoral support than they had given in any previous year; and this notwithstanding the desolation which the grasshoppers had wrought. At Santee Agency the advance in education is obvious; and the native teachers are proving themselves to be "good workmen." The prospects of the Home are regarded as very encouraging. In all branches of domestic work the girls have made good progress; and much is expected from the influence of this institution. The reports from Bogue, in certain particulars, are unusually hopeful. The educational work is singularly promising. There have been regular day schools at the two out-stations, as well as at the station, and also sewing classes for the women at each, the latter having been exceptionally popular. Night schools for men have a large promise of usefulness. The total of learners has been more than three hundred, and during the winter the average was nearly two hundred.

CHOCTAW MISSION. (Resumed 1872.)

GREEN HILL (20 miles from Fort Smith). — Simon L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs.

Missionary labor in this field has undergone no material change. Dr. Hobbs has five preaching places under his care, which he visits as often as practicable. A native brother, once a pupil at Lenox, but now an ordained minister, who is supported by the Southern Presbyterian Board, has rendered valuable assistance in this line of things. The number of persons received for the first time into Christian fellowship during 1875, is not known as yet; but during 1874 the number was thirty-five. In other respects the progress is gratifying.

MISSION TO NORTHERN MEXICO. (1873.)

MONTREY (capital of Nueva Leon; population 20,000). — J. K. Kilbourn, *Missionary*; Miss Caroline M. Strong. — Ten organized churches.

Mr. and Mrs. Herrick have returned to the United States, and more recently Mr. Beveridge also has retired from the mission. Statistical returns give the number of churches connected with the mission as ten, with not far from 257 members. The additions during the last year, by profession, were forty-three. There were also reported, for the year, seven schools with 107 pupils; but three of these schools have been recently discontinued for want of competent teachers. The Committee hope to be able soon to send another missionary and his wife to reinforce the mission, now so much reduced.

MISSION TO WESTERN MEXICO. (1872.)

GUADALAJARA (population 80,000). — David Watkins, *Missionary*; John Edwards, *Missionaries*; Mrs. Edna M. Watkins, *Missionaries*; Mrs. Mary Jane Edwards. — One station; one organized church; two missionaries; two female assistant missionaries.

Mr. Morgan has, at his own request, been released from the missionary work; but on the 24th of April the mission was reinforced by Mr. and Mrs. Edwards, from Wales — fellow countrymen of Mr. and Mrs. Watkins. The opposition of the Papal priests, and of their ignorant and excitable followers, has continued to be violent, so that the missionaries, converts, and inquirers have lived in the midst of fears and dangers; yet the Word has had free course and been glorified, not a few have been eager listeners to and students of the truth, and there have been instances of very earnest effort, in the face of serious danger, to spread the knowledge of Christ as the one only Saviour. In December, 1874, fifty-six members were added to the little church, and in July last twenty more, increasing the membership to 91. The brethren have formed a training class of three promising young men; the light is spreading abroad; and the recent execution of five of the murderers of Mr. Stephens, it may be hoped, will do something to render the situation of the missionaries and the converts less perilous.

MISSION TO SPAIN. (1872.)

SANTANDER. — William H. Gulick, Thomas L. Gulick, *Missionaries*; Mrs. Alice G. Gulick, Mrs. Alice E. W. Gulick.

Notwithstanding political excitements, missionary work has been quietly prosecuted in Santander, during the year past. Services were held in the chapel till the middle of March, with about forty regular hearers, "a continually increasing attendance of others," and a deepening interest. In March the rent of the room used as a chapel could not be renewed, but after much delay rooms were engaged in a building to be erected, and as soon as this new place can be occupied it is expected that a small church will be organized. An interesting account of the spreading of light to a village in the mountains of Asturias was given in the Herald for August last.

MISSION TO THE AUSTRIAN EMPIRE. (1872.)

PRAGUE (Bohemia). — E. A. Adams, *Missionary*; Mrs. Caroline A. Adams. — Two evangelists. One out-station, with one evangelist.

BRÜNN (Moravia). — Henry A. Schauffler, *Mission-*

ary; Mrs. Clara E. Schauffler. — One evangelist. One out-station, with one evangelist; two colporters.

GRATZ (Styria). — E. C. Bissel, D. D., Albert W. Clark, *Missionaries*; Mrs. Emily F. Bissel, Mrs. Nellie M. Clark. — Three helpers.

The year has been one of some trials, but one also of progress, and of much encouragement for the future. At Prague and Brünn, there has seemed to be the beginning of a spiritual work of great interest. Audiences of from seventy-five to one hundred have been convened in both places. Thousands of Bibles and Testaments have been put in circulation, though colporters have been arrested, fined, imprisoned, and Bibles burned in public places. The labors of Mr. and Mrs. Schauffler, at Brünn, have been interfered with, and their meetings suspended by the civil authorities, at the instigation, doubtless, of opposing ecclesiastics; but they still see many indications of an encouraging state of feeling among the people, and fully believe that God designs not to destroy the mission, but to give it great success.

GENERAL SUMMARY.

<i>Missions.</i>		
Number of Missions		18
“ Stations		79
“ Out-stations		498
<i>Laborers employed.</i>		
Number of Ordained Missionaries (8 being physicians)	155 ¹	
“ Physicians not ordained	10	
“ other Male Assistants	4	
“ Female Assistants	224 ²	
Whole number of laborers sent from this country	—	393
Number of Native Pastors	110	
“ Native Preachers and Catechists	967	
“ School Teachers	471	
“ other Native Helpers	209—1,057	
Whole number of laborers connected with the Missions	—	1,450
<i>The Press.</i>		
Pages printed, as far as reported		6,171,714
<i>The Churches.</i>		
Number of Churches		228
“ Church-members, so far as reported		11,546
Added during the year, so far as reported		1,504
<i>Educational Department.</i>		
Number of Training and Theological Schools	14	
“ Boarding-schools for Girls	21	
“ Common Schools	587	
“ Pupils in Common Schools	19,661	
“ “ Training and Theological Schools and Station Classes	470	
“ “ Boarding-schools for Girls	736	
Other adults under instruction	656	
Whole number of Pupils	—	22,523

¹ Including thirteen still supported at the Sandwich Islands.² Including fifteen at the Sandwich Islands.

THE CENTENNIAL YEAR.

It is believed, certainly it is to be hoped, that this year will be memorable in the annals of Christian benevolence. While the many are expending their millions for a display of the material resources of the country, and of the world's progress in science and the arts, Christian men will not be unmindful of those fundamental interests of religion and education of which this great material progress is largely the fruit and exponent. It is the civilization of the world that is on exhibition; but the highest civilization owes its primal inspiration to the ennobling, quickening energies of Christianity. The most degraded tribes of men, brought under the influence of the gospel, soon become educated communities, and share in the social and material progress of the age.

Christian men of means will, therefore, make their Centennial offerings largely in the line of Christian institutions, and for the wider diffusion of the gospel. Already the various benevolent organizations, of different denominations in the country, are devising ways and means for turning to the best account the thank-offerings anticipated in grateful commemoration of the social and political privileges we enjoy as a people, and the richer blessings of Christian culture.

The friends of missions who act through the American Board, will expect some suggestions on this subject from those familiar with the opportunities for Christian influence in the foreign field; and there are many special objects of interest and importance that we would gladly commend to their considerate regard. But after the painful experience of the last few months, the one great object that must claim attention before any other, is the *heartly, vigorous support of the regular work of the Board*, — that no further retrenchment may become necessary, but that the hearts and hands of the devoted men and women abroad may be cheered and strengthened. Among the friends of the Board, let this be the first interest of the Centennial year, so thoroughly accepted and adopted as not only to sustain the work in hand, but to be the beginning of a grand forward movement in coming years. Instead of appropriating \$20,000 less for the current year than for the last, there was abundant occasion for an advance of \$30,000. Let every church and every individual Christian, in the fulfillment of a just consecration to the cause of Christ, make an advance, therefore, of *at least ten per cent.* in contributions to the foreign work, not for this year only, but with intent to make still further advance in time to come, as the work shall require. Let this high purpose give lustre to the Centennial year. In what way can Christian men better show their sense of the value of the gospel at home, — to themselves, their families, and their native land! And with a view to awakening in the hearts of our children and youth a just sense of what they owe to the gospel, in this favored land, in contrast with the ignorance and degradation of heathenism, let every Sabbath-school make at least one contribution, during the year, for the Christian education of the benighted children in India, in Africa, and China.

Next in order, after this one great object of maintaining and enlarging the regular work, may be mentioned special objects, which the Board has been compelled to defer for a time for want of means, but which are deemed of the highest importance to the best interests of the cause. Some may be more inclined to give for one, and some for another of these several objects. The Treasurer will be happy to receive moneys for any or all of them; and he will acknowledge and appropriate whatever sums may be sent to him, according to the wishes of the donors. If, however, the amount given for any one object shall prove insufficient therefor, the Committee solicit the privilege — in the absence of any direction applicable to such a contingency — of placing the same where it shall seem to be most needed.

1. *The enlargement of the work of the Board among the North American Indians.* Those who were present at the last Annual Meeting will remember the lively and very gratifying interest which was felt in the Indians at Fort Berthold. It would have given the Prudential Committee great pleasure to commence operations among them at an earlier day; but the inadequacy of the resources of the Board to meet the urgent appeals of stations already organized, seemed to forbid. But they are constrained to think that sending the gospel to this point is the *special* object that ought *first* to engage the attention of the friends of missions; and five thousand dollars are earnestly solicited therefor.

The missionaries among the Dakotas also desire a grant of thirty-five hun-

dred dollars for the purpose of erecting a boarding-hall at Santee Agency, to be occupied by persons who may wish to qualify themselves for coöperating with those who are already at work among this large tribe of Indians. This request is also commended to all who sympathize with the Red Man in his peculiar trials, and who desire his speedy deliverance therefrom. Is it not befitting our churches in this Centennial Year, especially and preëminently, to expend at least \$8,500 for a race which we have supplanted, and which, without the gospel, must soon be swept away? Will not our western friends indorse, by their free-will offerings, promptly and generously, the strong interest in the aborigines of this country which some of them so eloquently expressed at Chicago?

2. *Grounds and buildings are required for the theological seminary at Samokovo*, in the young and prosperous mission to the Bulgarians. No suitable accommodations can now be secured for the young men in training for the ministry there, and both pupils and teachers are working at great disadvantage. The sum of eight or nine thousand dollars expended now, would do for this interest what would require five times as much for similar conveniences at Andover or New Haven.

3. The Zulu mission is now preparing for aggressive work in the southeast of Africa, and young men and women of promise are ready to be trained for teachers and preachers. But *five thousand dollars will be necessary to place the theological department*, in connection with a large and successful training-school, *upon a fitting basis, and as much more to open a new station*, for one or more missionaries and native evangelists, *in the interior*. A new boarding-school for girls, also, is in great need of additional buildings, at an expense of about one thousand dollars. This Zulu mission, in a healthful location, in one of the best native tribes, furnishes an admirable base for evangelistic labors in behalf of a country which has so large a claim upon the sympathy of American Christians. It is wise economy to raise up an efficient body of evangelists on the ground; but it is impossible to do this without the necessary means.

4. Not less than *five thousand dollars are urgently needed at once for the training of evangelists in Bohemia and Upper Austria*. The great work of evangelization in papal lands, as elsewhere, must be effected by a well-trained native agency. To this end, suitable buildings must be prepared, and some measure of assistance given to young men of promise. In a year or two a similar call must be met from the missions in Spain and Mexico. Schools for evangelists are of vital moment to the progress of the work, and cannot long be deferred.

5. *The sum of three thousand dollars is required for a dwelling house and school buildings at Van*, in Eastern Turkey, to put that new station in working order, and to provide for the comfort of the missionary families.

6. An urgent request from the Mahratta mission for twenty-five hundred dollars, *to secure a much needed house on the hills*, as a retreat from the hot season on the plains, — the more needed now because of the recent increase of the missionary force in that field, — has been deferred.

7. The reduction of two thousand dollars in the estimate for *Christian literature for the missions in Turkey*, the next year, was a painful necessity, and a great discouragement to those interested in the progress of the native Christian community. A like request from *Peking*, for \$500, gold, to publish a pictorial edi-

tion of the Gospels and the Acts, and \$1,000 for tracts, to be scattered among the millions of North China, was passed over till another year.

Other objects — many of them — calling for smaller amounts, all in the line of progress, and important to the healthful prosecution of the missionary enterprise, have been deferred, as less necessary than the support of the regular work in hand, especially after the painful reductions made in that.

The objects thus far mentioned all come within the range of the regular and fitting annual appropriations of the Prudential Committee for the missionary cause. There are two other objects of permanent interest, which are specially commended to men of wealth who desire to signalize the year by large gifts in the interest of a high civilization and Christian culture, — the endowment of theological seminaries, and the foundation of Christian colleges in the foreign field. While millions of dollars are annually devoted to these objects at home, a wise economy, in the large interest of the world's progress, would not confine these endowments to our own country. Seminaries for the education of the ministry are of prime moment to the progress of missions and the permanence of the work accomplished. The American Board has now ten such institutions scattered over its vast field, for each of which the sum of fifty thousand dollars would constitute a permanent endowment, the income whereof might pay the salaries of the necessary professors and native teachers, till such time as these institutions, with their endowments, could be passed over to the care of the native churches. A worthier object, one more closely connected with the kingdom of Christ, it is not easy to conceive of. Similar investments might also be judiciously made in seminaries for women in the different mission fields.

Next in importance to the support of such institutions, and in large measure subsidiary to it, while embracing the entire intellectual progress of a people, and the development of science and the arts, are the foundation and adequate endowment of Christian colleges. Several such colleges are already before the public, and others well worthy of consideration will doubtless be presented from time to time.

Such are some of the objects which the foreign field presents for the bestowment of Centennial offerings. First of all, the support of the missionaries, and the supply of such means as are needed to their greatest efficiency and success should be kept in mind. This is due alike to them and to the cause.

In the second place, let funds for the special objects of vital interest to the maintenance and healthful progress of the work, requiring more than \$35,000, but deferred for want of means, be generously supplied, and a permanent advance be made in contributions to the foreign work, to signalize the Centennial Year.

There remains, thirdly, the endowment of seminaries and colleges. Such institutions are to be to Turkey, India, Japan, China, and Africa, what Yale, and Amherst, and Williams, and Dartmouth, and Andover have been, and are to-day, to the intellectual life of our own land. The man or woman who founds a college or a seminary is living for ages to come. The man or woman who should now set apart half a million of dollars, the income of which should be used to found a Christian institution of learning in some part of the heathen

world every two or three years for the next century, would exert an influence upon the social and moral destinies of the human race, such as has had no parallel in the annals of recorded time.

In making this exhibit, we make no appeal; we indulge in no anticipations; we simply state the facts, and the opportunities open to a large-hearted Christian benevolence in the foreign field, in the interest of Him who gave himself not for us or for this country simply, but for the world.

WHAT SHALL THE COMMITTEE DO?

AFTER the copy for the foregoing article had gone to the printer, and, indeed, after all the copy for this number of the Herald had been sent, as was supposed, a letter was received from an ordained minister at the West, highly recommended by those who know him, in which he offers to become the first missionary of the Board at Fort Berthold. A young lady who has spent three years of successful labor among the Dakotas, and is also recommended highly, expresses her willingness to accompany him as his wife. Both are ready to receive an appointment immediately! The case, then, is simply this: On the one hand we have a waiting field, with its peculiar and exceptional claims upon us, and on the other hand we have approved Christian workers who are saying, "Here are we, send us!" What shall the Committee do? They deem it of the first importance to close the current financial year without a deficit; and yet they cannot but say, "Yonder is the harvest, and here are the reapers." Will the friends of the Board tell them what to do?

Those who feel a strong desire for the elevation and Christianization of the wasting remnant of our Indian tribes, — those particularly who took so deep an interest at Chicago in the speedy possession of Fort Berthold, — will *they* speak? Will they turn back to the foregoing article, and see what is there proposed (p. 13) in order to the early occupancy of this new post, and then tell the Committee what to do? To make the answer definite and practical, will they remit to the Treasurer, with as little delay as practicable, their Centennial offerings for this first and most urgent of the special objects submitted to their consideration? As soon as the responses shall make it prudent for the Committee to do so, they will gladly say to this brother and sister, "The hour has come! Thrust in the sickle and reap, in the name and with the blessing of the Lord of the harvest!"

MY FOREIGN MISSIONARY STEWARDSHIP.

A NEW YEAR'S MEDITATION BY A HOME PASTOR.

I REMEMBER that David C. Scudder, in giving an account of the manner in which he was led to make an entire surrender of himself to the service of the Lord Jesus Christ, stated that when, after a prolonged and painful struggle, his rebellious heart at length yielded, it yielded then, there, and forever, to the foreign missionary work. His first consecration was a missionary consecration. In other words, when he accepted Jesus Christ as not only his Saviour

but his Lord and Master, he accepted definitely, for himself, the command, "Go ye into all the world and preach the gospel to every creature." Others have given a similar testimony.

I recall a public statement once made by Rev. Dr. Kirk, in which he said, in his emphatic manner, "I should never have dared to make my home in Boston, had I not first, with seriousness, before God, settled for myself the foreign missionary question." He seemed to feel that unless there were reasons which could stand the ordeal of the final day of judgment, making it plain that he could do more for the missionary work by the position he occupied at home than he could possibly do by his personal surrender to the work abroad, his conscience would not allow him to be a home-pastor. I have heard other pastors make similar statements. I have made such statements myself to my own people. How can I preach to them to surrender entirely, with a missionary consecration, to the Lord Jesus Christ, unless I am conscious that I have done it myself?

Have I fully done it? Do I feel that I am just as truly devoted to the foreign missionary work as my self-sacrificing classmate who, during these same years, has been preaching Christ in India? Have I done more for foreign missions, by my own contributions, and by the direct missionary influence which I have exerted upon my people and upon others, than I could have accomplished had I been myself upon the foreign missionary field during all these years, so to continue during the remaining years of my life? This is a serious question as the Lord meets me at the close of another year saying, "Give an account of thy stewardship."

Not long ago I received a letter from a young man stating that he had decided to enter upon the work of the gospel ministry. I wrote him back that he must be sure to surrender himself fully to the foreign missionary work, whether his immediate personal field was at home or abroad. He told me, afterwards, that my letter almost led him to abandon the ministry, so completely had his Christian experience ignored his personal obligation to foreign missions. Is it true that there are disciples of Christ, that there are ministers of Christ, who have never for themselves, in a definite personal manner, accepted their Lord's last command? / Am I one of those disciples? Am I one of those ministers? The Lord Jesus, whose name I bear, whose blood hath atoned for my sins, whose gospel I proclaim, forgive me and lead me to a new consecration, which shall accept for myself a definite, personal, foreign missionary commission! This shall underlie everything else, and give significance to everything else, in my present ministry, where I now am. It shall pervade my preaching and my prayer. It shall guide my councils to inquirers, and my instructions to Christian believers, young and old. I must do more for foreign missions than I could possibly do by the most unwearied life of self sacrifice as a foreign missionary myself. And I must teach my people the same sublime lesson. What a centennial year of grace and glory this would be for me and for my flock, if we could together accept our Lord's final command in the fullness of its application to ourselves! How wondrously would He fulfill the promise, "LO I AM WITH YOU ALWAYS!"

MISSIONS OF THE BOARD.

THE letters from several missions, in this number of the Herald, will be found to present matters of encouraging interest. Mr. Snow, of *Micronesia*, reports the addition of a very considerable number to churches in the Marshall Islands. In *Japan*, Mr. Neesima has obtained the long-desired permission not only to open the school, which he hopes will be the commencement of a Christian College, at Kiyoto, but to employ missionaries as teachers; and the missionary theological training-school is about to be opened there. Mr. Davis's letter presents facts in regard to the efficiency of members of the church at Kobe, as unpaid lay-preachers of the word, which may well attract the attention of Christians at home, and serve to incite them to more effort. His remarks, also, in regard to Christ's design with reference to the ministry in the church, and the ministry by all members of the church, may furnish a good basis, in connection with this example in Japan, for an earnest appeal by pastors to the members of their churches. Dr. Taylor's letter indicates that the openings in connection with the medical work are still abundant and most promising. The letter of Mr. Hartwell, from *Foochow*, gives very pleasant information in regard to the success of some other missions in southeastern China. The letter from Mr. Chester, of the *Madura mission*, especially the latter part of it, will be found very characteristic, as indicating the earnestness and working energy of the man. The hint at the close, for "some pastors in America," it is to be hoped is not needed by very many such pastors, — may it be taken to heart where it is needed. Both Mr. Chester and Mr. Rendall notice the sad prevalence of cholera, and the gratifying liberality of the native Christians; and many will surely join in the hope expressed by Mr. Rendall, that liberality at home may prevent the sad necessity for constantly retreating in the face of the enemy in India, and in other mission fields. From Aintab, *Central Turkey*, and from *Constantinople*, there are intimations that the religious interest reported last month continues; while the cholera at Aintab has mostly disappeared, and the "Home" at Constantinople "never presented a better appearance." From *European Turkey*, Mr. Locke's letter notices the urgent needs of the theological seminary at Samokove, — one of the special cases referred to in the article on the "Centennial Year," on another page; and Mr. Jenney reports a tour, during which earnest, personal, Christian work met with much encouragement. His closing remark in regard to the support missionaries would derive from the knowledge of more prayer for them at home, — "every day, or even *once a month*," — should be pondered specially where the Monthly Concert is neglected. The letter from Miss Hance, of the Zulu mission, relates to the work and success of the French Evangelical mission to the Basutos, and is very cheering. From *Northern*, and especially from *Western Mexico*, the intelligence is pleasant. Ninety communicants at Guadalajara, trusting in Christ alone, but gathered so recently from among those who were in bondage to superstition, might well make the communion season one of deep interest to the missionaries.

Micronesia Mission.**ADDITIONS AT THE MARSHALL ISLANDS.**

A LETTER from Mr. Snow, of Ebon, to Mr. Pogue, Secretary of the Hawaiian Board, and forwarded by him to Boston, gives somewhat later intelligence from the Marshall Islands than had been received before. The first date is, "Mille, December 28, 1874." Mr. Snow was then visiting the stations of his Marshall Islands' field occupied by Hawaiian laborers, and he reports additions to the churches thus: at Mille, the first Sabbath after his arrival, fifteen,—nine men and six women; at Majuro, two—a young man and a chief woman, of high rank; at Jaluit, ten; and at Ebon, after his return, on the second Sabbath in January, nine. The latest date of the letter, which was sent by way of Japan, was "Ebon, January 26, 1875."

Japan Mission.**SCHOOL TO BE OPENED AT KIYOTO.**

A BRIEF note from Mr. Greene, dated September 4th, announced that Mr. Neesima had "obtained permission from the Tokio (Yedo) government to open his school in Kiyoto." Mr. Davis has reported the same fact, saying also that Mr. Neesima has permission to employ missionaries as teachers in the school, and that he (Mr. Davis) was preparing to remove his family to Kiyoto. Mr. Learned, who sailed from San Francisco November 1st, to join the mission, is expected also to locate there, in connection with the school, which will be, in part, the theological training-school of the mission.

EVANGELISTIC WORKERS IN THE CHURCH.

Writing from Kobe, October 1st, Mr. Davis refers to some misunderstanding of statements previously made in regard to young men connected with the churches of the mission, and says:—

"The facts are these: The Kobe church now numbers thirty-two members, twenty men and twelve women. Of these twenty

men, thirteen have, from the time they were received into the church, or before, been preachers of the Word,—not paid as native helpers by the mission, but going out on the Sabbath and during the week, and on tours of ten days, at their own charges, to preach. Regular preaching has been and is now kept up by them weekly in five different places, and monthly in about as many more. They have gone on foot to do this, or have paid for carriage hire and other expenses out of their very limited means, refusing foreign money to do it. Of the remaining seven, one is away in a distant province, having left us almost as soon as he united with the church, but preaching more or less to the people far away. One has proved to be an unworthy member; one has been crushed by financial misfortunes; two are too young to go out as yet to preach; and two are middle-aged mechanics, who preach Christ in their shops or from house to house. These men are, however, from the nature of the case, obliged to do something for their support. Some are teachers of the missionaries, some are merchants, some mechanics, etc. If it were not for the question of self-support, they would nearly all want to be thoroughly trained for ordained ministers, but they do not want a cent of foreign money unless they render an equivalent. They cannot get an education without this, and so they will most of them be lay-preachers, supporting themselves, and preaching as Paul did in Asia Minor in the intervals of tent-making. The church here in Kobe uses up all the money it can raise (and more, for they are nearly all the time in debt, borrowing from the members) in touring and preaching the gospel, so that they have nothing left to pay the expenses of any of the members in the training-school. We must furnish the three or four who come from Kobe into the training-school something to do, at least enough to pay for their tea and rice, or they cannot come. Just so with those from Osaka and Sanda. We can furnish them employment as teachers, janitors, caterers, librarians, book-sellers, etc., provided we receive pupils enough.

to need such help, but if we do not receive other pupils I do not see how we can have any training-school at present worthy of the name.

"Of the twelve women, six are the wives of members of the church. Two are old ladies (one of whom is the wife of Yernosuki, of blessed memory), and four are young women who are female preachers of the word, going with our lady missionaries from place to place and talking to crowds.

"Thus, of our Kobe church, more than half are active preachers of the word, not one of whom is paid by the mission to preach it, but they support themselves by honest toil, and go out at their own charges. If there are, in home or heathen lands, similar examples, I will praise God for every one of them.

"Thus while we are disappointed that so few of our young men can, under the circumstances, be trained and educated to become *ordained* ministers, we are more than compensated by seeing that our church members are, and expect to be, preachers of the gospel. I regard the one as much higher than the other as the heavens are higher than the earth.

"I doubt very much whether Christ ever intended, — nay, I feel *sure* that he never did intend, — that such a ministry should be raised up as has been in Christendom, and is in Christendom to-day, — one to do all the preaching to saints and sinners, and most of the praying as well. I feel sure that Christ commanded, and desires to-day, that all the laity, both male and female, should be as devoted and as truly preachers of the word as are our ministers at home. My idea of the true ordained ministry, which we must have here in Japan, is as much above the average minister, as far as office — function — work — is concerned, as the average minister is above the average layman.

"Our aim here is to have all our church members, male and female, *ministers*, and our ordained clergy *bishops*, in the truest sense of the word, to oversee, counsel, and direct the busy hives of workers. It is this high conception of the ministry

which, added to the other weighty reasons set forth in another paper, makes me feel that a Christian college in connection with our work is an early necessity."

ADMISSIONS TO THE CHURCH.

"Then, finally, our standard of receiving members, considering the light of the people, is incomparably higher than that of the churches at home; and while we do not aim to exclude any real Christian from the church, the high standard which our members have in reference to Christian work, may keep some real Christians from applying for membership, because, from diffidence or want of consecration, they do not feel that they are ready to become preachers. What proportion of those received into the churches at home would apply if becoming a church member meant becoming a *preacher*? We feel that the *kind* of Christians we have identified with us is a thousand times more important than numbers.

"Our membership in Kobe has doubled in the last year, the number at Osaka has nearly doubled, and the first-fruits (sixteen) have been gathered in Sanda. Blind Yomamoto (the 'brains,' as the Japanese say, of the Kiyoto government), his sister, who is a talented teacher in the government school for girls in Kiyoto, and also a literary friend of Yomamoto, — a young man, — are awaiting baptism in Kiyoto."

TRAINING PREACHERS.

"As to young men preparing for the *ordained* ministry here, their numbers will be few at first. This we must expect. They have never seen such a thing as an ordained ministry supported by the people. They cannot see how this is to be, and it can only be a growth which will take time. They can all see the importance and the feasibility of becoming real preachers of the word, and so we emphasize the importance of having a class in every station, to teach and train, as far as possible, *all* the members for this work; and from these classes we shall get some candidates for the more thorough training necessary to fit them to be or-

daind as 'bishops.' We have some such young men now, ready to receive such a training, and we must have a central training-school for them.

"And let me say in conclusion, that the idea of a Christian college for Japan is a part of Mr. Neesima's life. He is praying, thinking, and planning about it all the time. Yet he does not want to be connected with that college. He does not want to teach in the training-school if he can be relieved. He wishes to give all his time to preaching the gospel. I am sorry that so wide an ocean separates our field from you, sure that if you could see this work *on the ground* you would agree with us as to its needs, and as to a college."

OPENINGS AND CALLS.

Dr. Taylor, of Kobe, wrote October 2d:—

"I now have permission to go to Okayama, but permission for Mrs. Taylor and the little ones to live there is still pending. Since there is a strong prospect of Kiyoto being opened to us, the brethren much desire that we should go there; and as it is by far the most desirable place, I willingly consent, not only for our own sakes, but for the general good of the cause. It will be easy to open up work from Kiyoto as a base, for I have had several requests sent me from important places near Kiyoto, to go and open hospitals or dispensaries, as the result of my tour last spring. If our training-school goes to Kiyoto, and some of our number go there, a girls' school also must be opened there; for the people of Kiyoto much desire this, and are ripe for it.

"I have made one tour to Okayama since last writing you, in July. I took along a native helper, and spent ten days there; was there over two Sabbaths. We had services every day at seven o'clock p. m., and twice on the Sabbath. The services were well attended, commencing with twenty and running up to over eighty; the same persons, mostly, coming from day to day. We first had services on the principal street, in the hotel where we were stopping, but a rather loud talk starting on account of this, the officers advised us to go to a more quiet part of

the town. The principal of the high school very kindly offered us his house, and we held services there part of the time. I never saw a more interested people, or those more desirous of learning; but of course their interest, as yet, is only an intense desire to know what this Christian religion, the Bible, and Christ, are. While I was busy during the day, at the hospital and seeing patients through the town, my native helper, Sudzuki San, was fully as busy, if not more so, receiving visitors at his room at the hotel, and talking to them of our work and the Bible. He is a most efficient helper. I consider this the most efficient tour I have yet made, as respects real mission work done, and regard this as a very desirable field to enter. The hospital offered to pay me \$30 for each tour if I would spend ten days per month there, till I could remove to the place. This would cover the entire expense of myself and two helpers, one a medical assistant, and the other a real missionary to his own people from the Kobe church. I regret that circumstances in Kobe, together with Dr. Berry's protracted absence, have prevented me from going there since."

Foochow Mission — Southeastern China.

MISSIONS AT AMOY AND FORMOSA.

IN a letter dated October 9th, 1875, Mr. Hartwell, of Foochow, reports the annual meeting of the mission, of several days' continuance, with the native helpers, and then notices an interchange of delegates between different missions, addresses at their Wednesday meeting, and important statistics reported, as follows:—

"The Wednesday afternoon meeting was of great interest, and you will be interested in some account of it. A year since, at our annual meeting, for the first time, our friends of the American Methodist Mission sent a foreign and native delegation to present their salutations to us. We, in response, appointed a similar delegation to their annual meeting which followed, but as the meeting was held

some forty miles away, in the country, and it was inconvenient to attend, we simply reported to them by letter. Last spring they also sent a deputation to Amoy, to attend the annual meetings of the Presbytery, formed of the churches connected with the American (Dutch) Reformed Church Mission and the English Presbyterian Mission, and also to attend the meetings of the 'Union' (Congregational) formed by the churches connected with the London Society's Mission. This autumn the Amoy organizations have sent one native pastor and one missionary from each, to visit us, with the other missions here. So on Wednesday afternoon we had an address from a native helper of the English Church Mission here, and addresses from one of the Methodist missionaries and two native ordained elders. A native pastor of one of the London Mission Churches also addressed us in behalf of the "Union." They report between six and seven hundred members, with about two hundred learners or inquirers, and last year they contributed over nine hundred dollars. The church of which this man is pastor has from eighty to ninety resident members, and a total of about one hundred and twenty members. Seven years since the church gave scarcely anything to support the gospel, but for the last two years it has given annually over three hundred dollars, and the members are in better circumstances than they were when they gave nothing.

"He was followed by the pastor of one of the Amoy churches connected with the (American) Reformed Church Mission. The various Presbyterian churches have between eleven and twelve hundred adult members, with some six hundred learners, and last year they contributed over sixteen hundred dollars. This pastor had been ordained over his church for thirteen years. His church numbers about the same membership as the other. The Presbyterian corps of preachers, of various grades, numbers about thirty, and the other body have about twenty. The three training-schools connected with the three missions have twenty-five studying for the work.

"This total of eighteen hundred adult members does not include those on the Island of Formosa, where the English Presbyterian Mission has a branch mission. There, where the work was commenced only ten years since, they have over a thousand members and very many seekers after the truth. Most of these Christians belong to the aborigines of the island, who have been subdued by the Chinese and acknowledge their rule.

"You will thus see that, connected with the Amoy missions and the off-shoot from one of them, there are at present some three thousand church members. There are no ordained pastors in Formosa, so far as I know, and there are only five about Amoy."

Madura Mission—Southern India.

THE following extracts from a letter from Mr. Chester, dated October 2d, 1875, will be read with interest.

RAILROAD FACILITIES—CHOLERA.

"I am writing at Tirumangalam, fifty miles from Dindigul. As a proof of the great help the railroad is to be to us, I left Madura by the train at 5.30 this morning, and after four hours' work in my dispensary at Dindigul, attending a special committee meeting of the Local Fund Board there, and looking after a number of items of business, left there again, by train, at four P. M., and coming from Madura to Tirumangalam by bullocks, reached here at half-past nine. These two places are twelve miles apart. I also stopped a few moments at Pasumalai, to see the Waahburns, and prescribed for one of the students in the seminary. But one month ago, a journey from Dindigul to Madura would have been the work of a day, and a tiresome one, too. The rails are laid fifteen miles south of Tirumangalam, and it is expected that the road will be open for traffic as far as Tutscorin, on the eastern coast, by the middle of the year.

"Thus far, all our families, and most of our catechists and their families, have

been mercifully preserved from cholera, though it has been very prevalent in most parts of our district. Cases have occurred at almost all our out-stations. Nearly ten thousand cholera pills have been made up and given out at our mission dispensaries, and many lives have been saved by the use of them in connection with the kind care of our mission families. It will be a great satisfaction to me when every one of our stations has a thoroughly trained medical catechist."

ANNUAL MEETING WITH HELPERS.

"We have just held our annual meeting with the helpers. We usually give four days to all the exercises, but this year, as there was so much cholera in our whole district, as well as in the city of Madura, it was thought advisable to send the pastors and catechists back to their villages as soon as we could. . . . To give you a little idea of some part of the work they had to do in preparing for this meeting, I will mention, from memory, the twelve questions, or topics, of the general Bible lesson, which all the classes were to prepare. 1st. Give the names of the books of the Old Testament in their order. 2d. Give those of the New Testament. 3d. Repeat the miracles performed by Jesus Christ. 4th. Give the principal events in the life of Paul. 5th. Give the principal events in the life of Peter. 6th. Repeat the Benedictions, in the order in which they are given. 7th. Give the prominent instances of conversion mentioned in the New Testament. 8th. Repeat, within three minutes, the story of the Prodigal Son. 9th. Repeat the Lord's Prayer, according to the new version, without a single mistake. 10th. Repeat the Ten Commandments, without a mistake. 11th. Give the story of the thief on the cross, within three minutes. 12. Give the reasons, if you have any, why you cannot read the Bible through in a year.

"Seventy-eight stood up, in a circle, around the church at Pasumalai, to recite. The missionaries and native pastors were at one end of the church as examiners and listeners. Among the seventy-eight were many of the old graduates of the seminary; some were teachers who

had never been at the seminary. In an hour (which was all the time we could spare for the lesson), all could not answer every question, and so one question was asked of every fifth man, another of every seventh, another of every fourth, and so on. The lesson had been well studied, and the large majority, almost the whole, gave it as their opinion that they could read the Bible through in a year.

"Pastor Colton, — the new pastor at Dindigul, — read a very excellent essay upon the work of Moody and Sankey in Great Britain, drawing practical illustrations, with remarks applicable to the evangelistic work to be done in this country and in our Madura district.

"A very interesting feature of the general meeting was the fact announced at the annual meeting of the Native Evangelical Society, that their whole debt had been paid. A number of our native helpers gave, for this special purpose, the whole of one month's salary, some two thirds, some one half. If the wealthy church members in six, or four, or even two, of our large American churches did as much and as well, where would the present debt of the Board be? There is a good deal bad in India, and a good deal that is good. We have often occasion to mourn over the short-comings of our native helpers and church members, but they have a very practical and Bible kind of Christianity about them. There is a good deal in the working of the Madura mission which it would not hurt the American churches to imitate. But we have not quite finished our work yet. There is still much moulding and forming to be done, just as there is in America and in Boston."

WORK AND EXPERIENCE IN AMERICA.

"One good result of my visit to America has just developed itself, in the shape of a beautiful reed-organ, of superior tone and finish, for our Dindigul church and Sunday-school. It was given by a young ladies' Bible-class in the Sunday-school of the First Presbyterian Church at Morristown, N. J. I preached there but one Sabbath, and made but one address in that school; but the Lord turned the hearts of the good teacher and his class

towards Dindigul, and this is part of the delectable fruit.

"My plan in America was to preach twice or three times, if possible, every Sunday, and make addresses in as many Sunday-schools as possible, but always on the subject of foreign missions, and work among the heathen in our Madura mission district. I was always glad to find a Congregational church, or Sunday-school, or monthly concert; but if this was not possible, then I went into a Presbyterian church and Sunday-school. And when neither of these was available I tried a talk in an Episcopal or Methodist church. It did not seem natural to me, in America, to be idle or quiet on Sunday. And when my ten years are up again, and I come home for another six months, I will be happy if I can have three sermons and three Sunday-school addresses on every Sabbath.

"I still constantly think with wonder, — and yet with an inclination to have a hearty laugh over it, — of my fight of an hour and a half with that good Mr. —, of —, for permission to preach in his church on the subject of foreign missions and the work of our Board. No returned missionary, and no Secretary of the Board, had been in his pulpit for four years or more. He had in his congregation six sea-captains, and though they would subscribe generously to his salary, or for the repairs and improvement of their own church building, they did not believe in foreign missions! His good wife and mother took my side in the contest, and at last, at a quarter before ten on Saturday night, he gave his consent. I have watched the "Congregationalist" since I came back to India, and have not noticed that his church collapsed under the dire infliction of a talk on foreign missions, nor did I hear of either of those dreaded sea-captains having an attack of apoplexy. I wish that some of our pastors in America were less afraid of naming 'Foreign Missions,' and knew more about what a Monthly Concert means."

A NOTE FROM MR. RENDALL.

A brief letter from Mr. Rendall, of Madura, dated September 20th, with reference to some of the topics mentioned

by Mr. Chester, should perhaps be inserted here. He says:—

"We have lately had a good deal of cholera in Madura. The city had been free from it for the past five years, and we feel it all the more on this account. The plague entered one of our Christian houses, and did not leave until six were carried off. The first to go was our faithful old watchman, who was also sexton to our East Church. From the first he felt that Jesus had called him; and he said, 'I am going to him.' A son, two daughters-in-law, and three grand-children soon followed. I trust they are all with the Saviour. What a stricken family! May God be with them and bless them. They are looking to Jesus. I am thankful to say that no other Christians have been taken as yet, but the plague is in many parts of the district.

"We had a very pleasant meeting with our catechists, but on account of the cholera it was shortened. I wish we could have had another day for religious exercises. One of the pastors had an excellent article respecting Mr. Moody and his labors in England.

"One matter of rejoicing was in the removal of the great debt of the Native Evangelical Society. The Society had paid the debt, met all its liabilities, and had over two hundred rupees in the treasury. If our churches in America would give as liberally the debt of the Board would be removed at once, and there would be no occasion for writing to the missions to retrench. May the Lord open the hearts of his people to know their duty and understand their privileges.

"I hope it will not be necessary to be constantly retreating in the face of the enemy, here in India."

Central Turkey.

In the Herald for December, in connection with an article on the appropriations for 1876, extracts were given from a letter from Mr. Fuller, of Aintab, respecting a revival of great promise there. Writing on business a few days later, September 23d, Mr. Fuller says: "The

revival of which I wrote is maturing well." He also states: "The cholera has now nearly disappeared from Aintab. At least two thousand people have died of it here, in the past few weeks. We are all in usual health."

Western Turkey.

THE INTEREST AT CONSTANTINOPLE.

A LETTER from Mr. E. E. Bliss, in the *Herald* for December, noticed encouraging appearances at Constantinople. A letter from Mr. Wood, dated two weeks later (October 16th), states:—

"There is a marked impression made by Pastor Garabed's labors in Scutari. A new era of discussion has begun. The pulpit of the large Armenian church near us has resounded with denunciations of Protestantism, and a special meeting in the adjoining school building, on Sabbath afternoons, has been established for drawing young men, by lessons in Arithmetic, etc., and addresses on points of controversy between Armenians and Protestants. These are attended by from two to three hundred persons. The result, of course, is a great deal of talk, and opportunity for presenting the truth. The newspapers have taken the matter up, and the 'Avedaper' is able to speak with good effect. The attendance at our Scutari chapel is good, and certain young men have become quite interested in the exercises of morning worship and the afternoon Bible-class. Several of the older Protestants have become quite revived in feeling, and their prayers in the weekly prayer-meeting breathe a new spirit. The aspect of things, on the whole, seems to me unusually encouraging. Prayer for Constantinople will yet be answered."

THE HOME.

Mr. Wood says of the Home: "The new term of the Home school has been in progress three weeks. The utmost efforts have been put forth by its enemies to prevent the attendance of scholars. These have been successful in respect to the coming in of new and the return of three or four former pupils. All the day

scholars, however, but one, have continued, and two new Protestants have been received as boarders. The present number of boarders is twenty-one, with the prospect of some others, and there are seventeen day-scholars. The Home never presented a better appearance than it does now."

The carpenter work in the building was nearly finished and the plastering half done when Mr. Wood wrote.

European Turkey.

PECUNIARY NEEDS—THE WAR CLOUD.

It may be well to give readers of the *Herald* a few sentences from a letter from Mr. Locke, of Samokove, European Turkey, dated October 9th. It will be borne in mind that this was before the Prudential Committee had made appropriations for 1876, and that the mission "Estimates" referred to were among those from which the Committee felt constrained to make very large reductions. The war cloud spoken of is that occasioned by the disturbance in Herzegovina.

Referring to the theological school at Samokove, and the number of pupils, Mr. Locke says:—

"Until we have better—larger—accommodations we have no room for more pupils. We are living 'from hand to mouth,' in the hope of soon having a place that we can turn around in, and not be so cramped. We could easily, to-day, lay out the means in hand, but when that is gone what! We have had hope, all along, that larger means would be placed at our disposal. Just as soon as we learn that we *can have no more*, or that we can have an additional amount, we are ready to act accordingly.

"We were sorry to learn of the debt of the Board, from yours of the 7th of September. All our estimates were made out with such a contingency in view. Not an item was admitted that was not closely scanned. . . . What prices will be for the year to come no one can tell. We did not know, or have in mind, three months ago, the fact now so apparent, that there would be a large army to be fed from

this country in the winter, not to say for the year to come. The war cloud has risen upon us like a flash, and we know almost nothing to-day of the real situation or prospects. We do know this, that troops and munitions of war are being forwarded towards the front at the rate of a regiment every other day, passing within eighteen miles of us, on the north. We know that Government has forbidden the sale of grain for transportation out of the country, even to the capital. How near we are to danger, or how far away, we know not. Probably, ere this reaches you, you will have heard of the planned destruction of the city of Eski Zagra. 'Young Bulgaria' is on fire to be up and fighting for 'fatherland.' 'We must be free,' they say; but alas for their ideas of freedom. 'Communism' or 'Red Republicanism' is their beau ideal."

A TOUR—DIRECT PERSONAL EFFORT.

Mr. Jenney, of the Monastir station, reports, October 14th, a missionary tour, on which he found much to encourage him in direct effort for the spiritual good of individuals. He writes:—

"I have had the pleasure of visiting again the regions on which I reported last spring. September 21st, accompanied by our helper, I started for Vellise, reaching that place on the evening of the next day. The first day passed heavily, and was seemingly fruitless; but we felt that the Lord had a work for us, and therefore tried new tactics. Each took a separate street, and with books and tracts in hand, we started out. 'Let us see your books,' was soon heard. All were displayed. Then, by presenting a tract, such as 'Are you ready,' or 'What is the value of the soul,' a theme was introduced for conversation. Men listened attentively and with wonder. Last spring, not a man wished, or was willing, to hear one word on the subject of religion. Now we were busy from morning till night. Occasionally we found one who left us, but as a rule the hearers seemed to enjoy the new theme, and some were evidently impressed with the truths presented.

"On one occasion I met two men in a store who professed to doubt whether there will be an hereafter. For an hour

I talked to them, bringing proofs and making an earnest application. One very soon ceased to cavil, and at last the other, looking down, said, 'Yes, yes, there may be a future state; and if there is, it is better that we prepare for it.'

"Although the work was thus opened at Vellise we felt that we must go to Negotine, and left on Monday, September 25th, for that place. There we followed the same plan as in Vellise. Let me give you an account of one afternoon, from which you may gain an idea of our work, and of the opening of the hearts of men by the Holy Spirit.

"I left the khan, praying all the way for work. Hearing some one say, 'There is Mr. Jenney,' I turned, and saw the khan-keeper, with a number around him. They bade me welcome, and almost immediately declared that there is not a verse in the Bible against wine drinking. I said, Let us leave the Bible for a while; and for some twenty-five minutes I pictured the evils of intemperance, and showed that it unfitted us to worship God. Purposely understating everything, I was interrupted with, 'You do not put it strong enough.' When I asked them if intemperance was not an evil, every one agreed that it was. I then opened my Testament and read passages. All looked serious. As earnestly as I could, I urged them to forsake wine and rum, and to prepare for heaven. Such talk as that had not been heard on that corner for many a day. They eyed me at first with wonder, and at last, I thought, with love.

"I went on, leaving the Holy Spirit to guide me. 'Come sit with us,' said three men, and soon I had a dozen eager listeners. I dwelt on the shortness of life, the necessity of preparing for the next world, the love of God and our Saviour, and the necessity of immediate repentance. Soon I saw an old man tottering toward us. With tears in his eyes he said, 'I have a book which my son loved very much. He used to read it a great deal. He is dead. I do not know whether it is Greek, or Bulgarian, or Turkish; I don't know how to read; but he loved this book.' He drew it from his bosom, where perhaps he had carried it for the two years since his son died, and said, 'I saw you reading here,

and I thought perhaps you could read me something out of this.' It was one of our small Bulgarian Testaments. I read a part of the second chapter of Matthew, and told him its contents. Then I read John iii. 16, and urged him to give the remainder of his days to Jesus. 'Dear man, perhaps your dear boy learned the way to heaven, and found it by reading that book.' The crowd were as still as death.

"On the way back to the khan I had a similar conversation with a group on the street; and I might give you other interesting incidents, but these must suffice. I was ridiculed but once, and then the offender was rebuked so fiercely by all, that he was compelled to retire. The work is open here; but there are only three to care for the spiritual interests of the Bulgarians in all Macedonia! In the region where the war is, there is not one laborer. The field is white for the harvest, while the harvesters are gleaning in New England!"

"On the tour we were looked upon everywhere with suspicion by the Turks, who seemed to think we were striving to raise an insurrection here. Two policemen at Negotine demanded my papers, but after examination they were pronounced all right. Next day the Governor, who arrested us last spring, sent for us. He was evidently quite angry to see the same persons with whom he had had trouble before, and he ordered me to send him our books. I sent them, expressing a desire that he would read them through. In two hours he gave them up without a word."

TRouble AT HOME.

"In Monastir we find quite a number who acknowledge that the reason why they do not come out boldly for Christ is that they have so much disturbance at home. There is a broad field for work among the women here, — sufficient to occupy the time of one lady, besides what our wives can do. We have as much work as we have time for in the market. Brother Baird is delivering a course of lectures on the 'Life of Christ,' Sabbath afternoons. We need the prayers of all. What a comfort it would be to know that

in every church there is a praying band who remember us every day — or even once a month."

Zulu Mission — Southeastern Africa.

A REFRESHING VISIT TO THE FRENCH BASUTO MISSION.

Miss HANCE, of the Zulu mission, wrote from Umvoti, July 30th, specially with reference to a visit she had recently made to the mission of the French Evangelical Missionary Society, in Basuto land. Her statements will be read with grateful interest: —

"The doctor had told me that I must get away from the coast for a time in the hot season, and I felt that it might be wise to do so. Without stopping to tell you how it all came about, I will say that one beautiful morning in March we reached the station of Mr. and Mrs. Collard, of the French mission in Basuto land. You will remember hearing of them. A war, about seven years ago, between the Dutch and the Basutos, compelled them to leave their station and home, and for a year they lived in one of our mission houses. They were greatly beloved by our mission. Their wisdom, their earnest, simple piety, and love for their work, won for them the hearts of all they met.

They were much cast down at that time in regard to their work, but now they feel that God blessed to their people the trials through which they then passed. The people learned to feel the need of God's help, to trust in him, and stand in his strength alone. They were driven from their station by their chief, and one Sabbath day, a few miles from their homes, they gathered near a large rock, determined there, together, to hold communion with their God. Many heathen people came also, to see what the Christians would do. An old man, one of the oldest in the church, tried to open the meeting by prayer, but was unable to express the troubled feelings of his heart much farther than by sobs and tears. The Christians, unable longer to control their feelings, united in this troubled prayer for help. The heathen people became frightened and ran, some on foot and some on their

horses, to get away. The Christians were left alone; the Lord drew very near to them, and at that time began a revival that seemed a most wonderful work of grace.

"The Christians were greatly strengthened all through the war, and many were added to their number. Five or six wives of the chief became followers of the Lord Jesus. One, a pet wife, was called by the chief to come and see him in what may be termed his court yard. He said to her: 'I hear that you pray?' 'It is true,' she said: 'I want to know the Saviour Jesus.' In a rage he answered: 'Dare you tell me that? I will strike you to the ground, with this stick, I will kill you before you shall become a Christian.' She said: 'You are my husband and my chief, I know; and you can kill this body, but you cannot kill my soul. I have a Saviour and a Father in heaven. I fear to displease them, more than I fear you.' He raised the stick to strike her. In an agony of prayer to her Father in heaven, she fell at the feet of the enraged man. His hand dropped to his side, his voice changed, and he said, 'Go away. Pray on; and when you pray, pray to your God for me.'

"She went to her father, who was a heathen man. He was very angry that his daughter should come back to him, as he had received thirty or forty head of cattle for her from the chief, and he did not wish to return them. But the woman's determination to live a Christian life was so earnest that at last she induced her old heathen father to give up the cattle, and then she was no longer the wife of the chief. She is a great help and comfort now at the station. One beautiful moonlight evening I sat and talked with her, and in broken Zulu she tried to tell me what the Lord had done for her.

"I think it is not quite twenty years since Mr. Coillard began work at his station, and at the time of the war he was three years away. There are now about one hundred members in his church, and five out stations, where native preachers reside, who have been sent out by that station. None are admitted into the church until they have professed Christianity at least two years, and have learned to read

the Testament (exceptions of course being made for those who are very old or blind, and cannot learn). What astonished me more than almost anything else was to see the number of women who could read the Testament understandingly, many of them being quite aged. A number of Christian women at the station are a great help in the work there, and at the kraals also. It was beautiful to see the love and affection shown to Mr. and Mrs. Coillard by their people. I felt that it was a place where God delighted to dwell.

"This French mission is one of the most successful missions in South Africa. They now have fifteen missionaries in the field, and are extending their work into the interior, to a great extent, through the agency of native helpers. As yet they have not thought it best to ordain native preachers, but their most prominent men meet with the mission at their Presbytery, where, together, they talk over all important matters pertaining to the work. Mr. Coillard spoke in the highest terms of the good that had come from not shutting Christian natives out of their meetings. *From the first*, 'Ukalobola' has not been allowed amongst church members, neither can a Christian man take a heathen wife. She must first be taught. No church member is allowed to be absent from a prayer meeting or other religious meeting of the church more than two or three times without being inquired after, and called upon to give a good reason for his absence.

"The whole church membership in the mission is about three thousand. Native helpers sixty-four; out stations forty-four; amount contributed last year, six hundred and seventy-five pounds (\$3,375, gold). They have a training school for boys and one for girls, with eighty pupils now in the two schools.

"The missionaries are very anxious to become more and more united with us in carrying on the work in South Africa, and that our sympathy, interest and prayers for each other should be increased. They desire also that missionary and native delegates may be sent to each other's annual meetings.

"Our mission has united in a 'Prayer

Union' with the French mission and some other Christians in South Africa, to pray for each other. This I know is becoming a most delightful Saturday evening hour in some of the families of our mission; I trust that it is so in all. We feel the need of a more spiritual religion at all our stations."

Northern Mexico.

ITEMS OF INTEREST.

MR. KILBOURNE wrote from Monterey, October 29th:—

"In general, I feel encouraged as to prospects here. There seems to be some interest in the city of Coahuila. A family belonging to the church of Agualeguas now lives there. They seem to be quite active, and their labors have awakened some interest. Don Brigido has just gone there, to visit, and forward, if it may be, the interest.

"Miss Strong's school offers much of interest and gradually grows. She has now eighteen girls, beside four or five that she instructs less regularly. The deportment of the scholars improves. It is an interesting part of the work, and one that seems to promise much of efficiency. A meeting of the women, also, held this week, was on the whole encouraging."

Western Mexico.

COMMUNION SEASON — THANKSGIVING FOR THE BIBLE.

MR. and MRS. WATKINS, of the mission in Western Mexico, have both been seriously ill. Mr. Edwards wrote respecting the work on the 24th of September:—

"On July 16th we held our communion service, when about ninety partook of the elements in remembrance of Him that was 'once offered to bear the sins of many.' Seeing this sacrament celebrated in its primitive simplicity in a land where the 'Hostia' has so long reigned supreme, witnessing so many relying, through simple faith, on the death on the cross, made the occasion one of unusual interest and of special grace to us.

"August 16th we had a thanksgiving meeting for the Bible. To know how these people appreciate such a gift one could have needed only to be here then. He would have found the meeting-room crowded nearly to excess, and many a heart overflowing with praise to the Lord. From what was then said, one could infer that the Bible has been the means, under the blessing of the Spirit of God, of changing many a heart, pacifying many a conscience, and establishing happiness in many a family. Some of its readers are still troubled by their families and relatives. When they are anxious to peruse its pages and drink its sweet words, they have to seek a secluded spot, or a circle of friends who value and read it like themselves. The word, however is gone out; it will not return void; knees bow to the Lord, and tongues confess Him."

A ZEALOUS WORKER'S LABORS AND PERILS.

"August 28th. Veicente returned, — the zealous worker who has been before referred to, connected with this mission. His report was very interesting. In some places he was warmly received, and the people heard with great joy what he had to tell them about 'Jesus and his love.' At some of the large villages they are anxious to have teachers stationed among them, that they may be constantly taught in the things pertaining to salvation.

"But you must bear in mind that he was not to meet people of such feelings everywhere on his journey. At one village he went among quite a different class. Being misinformed by a certain man, who reported that they were partial to the truth, he went to them and talked very confidently with all he met; but he soon found that he had mistaken his customers. They were not partial to the truth, they were fanatics rather. Some drunken men and women entered the house where he went and insulted him, threw wine into his face and threatened him with all manner of evil. He was enduring all like a Christian, when at last, seeing himself surrounded by drunken fanatics, he sought to escape as well as he could. The landlady, more from dread at seeing a man abused and perhaps killed in her house than out of respect to him as a

Protestant, showed him a way of escape through the roof of the house. After he descended from the roof, outside, he found himself confronted by other obstacles. He was on the bank of a great river which he must cross if he wanted to escape his late enemies. It being the rainy season, the river was very deep, but at the risk of his life he waded through and landed safely. The promise, — 'When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee,' was in his case literally fulfilled.

"Ascending the bank on the other side he found himself in a corn-field, and was

descried by the owner, who took him for a thief. Veicente explained to him what he was and how he came to be there, saying he was persecuted for preaching the truth. He related to the man what he was preaching, and repeated to him the 'old, old story,' and the new hearer became at last so affected, and felt so much for Veicente, that he would do anything in his power to assist him. He took him to a road, by following which he was soon out of the reach of his persecutors. I ought to have said that all this took place at about ten o'clock at night, from which time he traveled until four o'clock next morning without rest or food."

MISCELLANY.

HEATHEN SYSTEMS IN CHINA.

DR. ELLINWOOD, Secretary of the Presbyterian Board of Missions, who has recently visited the mission fields, in one of his articles in the "New York Evangelist," headed "Around the world" presents the following view of heathenism as it now exists in China:—

"The apologies which are made for heathen systems, by those who aim to disprove the superiority of the Christian faith, would have little weight if their readers could witness the orgies of idolatry on their native soil. The whole ground of misconception lies in the fact that the heathenism which scholars construct from the gleaned wisdom of ancient books, is not the heathenism which the masses believe and practice. It would be strange if, in the course of centuries, no eminent sages had appeared among the votaries of the more ancient heathen errors. Beautiful maxims, elaborate systems of metaphysics, and high-wrought poetry, have found their way into the Vedas of the Hindu, the Confucian classics of the Chinese, and the extended literature of the Buddhists. But the great question is what are these religions as they now exist, as they are taught and exemplified by a living priesthood, and as they are conceived of, and followed, by the ignorant and debased masses of the Asiatic Continent?

"The practical observer must dismiss the savants, with their fine enthusiasm for ancient theories, and must study the millions of benighted men as they live in this generation. He must look upon the vast throngs who undertake pilgrimages to sacred mountains and rivers, and question their aims and hopes. He must visit the cities of the dead, as at Canton, where tens of thousands lie unburied till a lucky day shall come. He must listen to the midnight din of the superstitious masses while they ring gongs and discharge fireworks to drive off evil spirits. He must watch the incantations that are performed over the sick, and see the burial honors paid to dead beggars to propitiate their ghosts. He must witness the pampering of monkeys and doves and sacred pigs, as a work of merit, while men and women die of starvation in the streets. Such a view will give him some adequate impression of that massive conglomerate of superstitions with which we really have to do in extending the knowledge of God and his word.

"There are gods of war, gods of wealth, gods of harvest, gods of the sea, and gods of the kitchen. Special prominence is given throughout all the East to the goddess of mercy, and perhaps next to her and the god of wealth, the god of small-pox receives the greatest number of propitiatory offerings. In the latter case

there is no religious impulse, unless a mere dread of the pestilence may be called by that name.

"Practically, the worship of Eastern nations, whether of the Tauist or the Buddhist, is either an attempt to escape the thralldom of fear, or to gain some mercenary advantage — either to evade the malignant spite of unseen spirits, or to drive a sharp bargain for some fancied good to self or friends. They have no element of love to God, or holy aspiration of any kind. . . . Every merchant in Canton has a little altar in the door-posts of his establishment, where he burns a few sticks of morning and evening incense. This, to the apologist, might seem an example of piety worthy of being held up for the Christian's imitation. But where is the proof of piety? Would not the shop-keepers of an American or a European city gladly sacrifice a few sticks of incense if they believed that it would swell the daily receipts of their trade? Would not even the places of most infamous traffic have also their smoking altars by the door-posts?

"In addition to the worship of special deities supposed to preside over particular vocations or localities, and the representatives of certain attributes named above, there is an extensive system of hero and saint worship throughout the East. The visitor to Canton or Hang Chow may find Buddhist temples in which five hundred canonized saints, of life size, sit in long impressive rows, as objects of devout worship. The meaning of all this is, that although Buddhism began, centuries ago, as a protest against the grossness of Hindu idolatry, it practically finds more satisfaction in these visible forms of deified humanity than in the abstract negations of Nirvana.

"The question arises, What has been the process through which China has, so to speak, stratified these accumulated errors? Evidently the knowledge of the true God was once known in this great Empire. There is an altar in Peking on which bloody sacrifices are still offered to the unseen Ruler of Heaven. It is a most impressive phenomenon, which has survived the changes of history, the overthrow of dynasties, the philosophy of

sages, and the accumulated superstitions of all heathenism, native or exotic. . . . How wonderful that this altar, whose sole minister is the Emperor himself, should thus stand as a witness that the truth was once known in China, but that when men 'knew God, they glorified him not as God, but changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things.'

"It is probable that long before the birth of Confucius — perhaps soon after the Flood — idolatry had obscured that knowledge of the true God which this sacrificial altar seemed to indicate; and it may be that Confucianism, which sprang up twenty-five centuries ago — not so much a religion as a system of ethics — was designed as a protest against popular superstitions. At the same time the great sage doubtless embodied in his writings many wise maxims which had survived in the dreary wastes of error.

"Tauism sprang up a little later; and although its great teacher Lantze emulated Confucius in wise precepts, yet his system soon degenerated into gross polytheism. Having less influence with the learned classes, it gained a larger following than its rival among the ignorant masses. When Buddhist missionaries passed from India and Thibet into China, about 250 years B. C., they met with fierce persecution from the Confucianists, and for nearly 300 years their mission was deemed a failure. But finally, adopting the gross superstitions of the Tauists, in much the same way that the papacy compromised with the heathen customs of Ancient Rome, it succeeded in making head against its great enemy on the one hand, while it partially absorbed and wholly overshadowed its ally on the other. In the year A. D. 61, Buddhism was officially recognized as one of the prominent religions of China.

"From the beginning of the Christian era, therefore, these three systems have existed in China side by side, or more properly speaking they have coexisted as a sort of religious conglomerate. They have mutually influenced each other to a great extent. They have all compromised their professed principles, and are prac-

tically different from the teachings of their founders. Their temples stand adjacent to each other in every great city, and the same worshippers resort by turns to them all, according to the object to be gained. In times of prosperity the average Chinaman is satisfied with consulting the signs and maxims which are supposed to secure good luck. If he is devout in any respect at all, it is in his regular supply of incense to the god of wealth. But when severe troubles come he resorts to the temples, and failing at one he tries all others, of every name, within his reach. The Buddhist is proud of Confucius, and the most pronounced Confucianist, in spite of his professions, resorts to the Buddhistic ceremonies in the burial of his dead.

"Such are the systems which lie heavily upon the greatest empire of the earth. Meanwhile their very commingling and detrition have formed an alluvium most fertile, and productive of petty superstitions belonging properly to neither. But, as at Athens Paul found an altar to the unknown (or forgotten) God, so in the capital of China there yet survives an altar quite as foreign to the superstitions around it, and this is to the Unknown One whom a deluded Emperor ignorantly worships."

A HINT TO MISSIONARIES.

A PASTOR of a Congregational church in Missouri wrote, recently, to the Foreign Secretary of the American Board, in regard to the happy impression made upon his people by the talks of a missionary from India, who had just visited them, and expressing a wish that missionaries would write, for the *Missionary Herald*, something as he talked. He says: "Mr. —'s address on India was of the most interesting character. He has a happy faculty in telling us the things we *want to know*. We need to understand better the real condition of the civilization of those Eastern countries. Such works as James Freeman Clarke's "Ten Religions," — selecting all that is good in the systems of paganism, — has created an extensive feeling that the foreign mission work, after all,

is not so great a blessing as it was once thought to be. I think this is true quite generally of men outside the church, who, yet, are more or less interested in its work. It is true of some in the church, also. I speak not of the East, for I know nothing of the feelings of men there, but of the West.

"Brother — took us right into India; and, impressing all with his sincerity and honesty, he enabled us to see the real condition of the civilization of those countries. Where there is good he noted it, and the evils which are so well calculated to awaken the strongest interest in the mission work, were clearly given.

"I speak for myself, but I am quite sure that there are hundreds in the West who feel as I do, — that it would be the greatest possible help to us if the *Herald* would, every month, in a perfectly authentic way, over the names of the missionaries, give us an installment of those facts relating to the *actual lives* of the people. We want to know what we now get; we want to know, also, more of the real condition of society in those countries. We want to know in *how many ways they need*; we want to understand their religions and customs; and we want to know what is being done for their civilization, in material as well as moral and spiritual directions. It was a great feast to get what we received last night, and I am sure that many of my people know, as they have not known before, the need of missionaries; and the great and multiplied benefits they are bestowing upon pagan countries."

ROMAN CATHOLIC MISSIONS.

"In truth, the Catholic missionary in Cochin-China, as in other heathen countries, seems to do his work more as a penance, for his own sake, than from a desire to elevate and improve the people. He is not only a missionary but a monk, and the courage with which he penetrates to unknown and barbarous countries, and remains for years among the lowest of the people, is only of the same kind as that which leads men to fill the cloisters of

monasteries in European countries. — While he is the friend and father of the people among whom he dwells, he gives them but little of religious truth that serves to awaken or appeal to their intelligence, or supply them with motives to a pure morality. The people can see but little difference between the incantations of their own sorcerers and the stereotyped, journal prayers of the Catholic priest; nor can the gross materialism of the Catholic ritual appear very different from the spells cast by their own geomancers. The little influence of the Catholic missionaries on even the people who have professed Christianity is seen in the fact, that in education, intelligence, morality, they are but little, if at all, elevated above the mass of their heathen countrymen." — *Indian Evangelical Review*.

THE GOSPEL IN INDIA.

"So powerful has been the impression made by the gospel through the length and breadth of India, from our missions, and so many have been the people enlightened, convinced, and silenced among our Indian population, that it is scarcely an exaggeration to say that, so far as idolatry is concerned, the victory is won. The priests have been silenced; idolatry is a habit rather than a conviction; and it will only remain as a habit in the custom of the people's lives, with its festivals, its pilgrimages, and its fasts, until they can thoroughly draw home to themselves something that will give them greater comfort, greater strength, and a purer joy; but that they can defend it and argue for it they now cease to feel. The Brahmin is silenced; but people come in crowds to ask the missionaries, in the great markets and festivals, for the Book of God." — *Dr. Mullens, before the British and Foreign Bible Society*.

RESULTS OF MISSIONARY LABOR IN SAMOA.

"(1.) WE can point to an entire community of heathens transformed into a nominally Christian people. (2.) Chapels have been erected in all the villages of

the group. There are about two hundred and fifty villages in Samoa, and in each a chapel has been erected by the people themselves, at their own cost, and they keep these buildings in repair without any help from the funds of the London Missionary Society. (3.) A church containing about four thousand members has been gathered, and the catechumenical classes comprise almost as many who are candidates for church fellowship. This, considering that the population of Samoa is only 36,000, gives us a larger proportion of professing Christians than would be found in any English town of a similar size. . . . Idolatry overthrown, chapels erected for Christian worship, nearly eight thousand converts gathered into the Church of Christ, about two hundred and fifty native ministers preaching the gospel every Sunday in the villages of Samoa, eighty students in our college attending theological classes, a considerable literature in circulation, and read by a people who forty years ago had never seen the form of a letter; a people with an open hand supporting the cause of religion in their own country, and giving in addition £1,200 [\$6,000 gold] a year for sending the gospel to the heathen, and also sending numbers of young pioneers to preach Christ to those still sitting in heathen darkness, — such is the list of results to which we can point!" — *London Congregationalist*.

HOPE FOR MOHAMMEDANS.

"IN spite of the bold declaration of the 'Mohammedan' correspondent of the 'Times' that a Moslem cannot change his religion, a place might be named, if it were wise so to do, where fifty intelligent Mohammedans are now under preparation for Holy Baptism, and eight hundred of them have recently been baptized in the name of the Father, the Son, and the Holy Ghost. They are constructing three churches at their own expense and of their own accord. In another place a congregation has been gathered from Moslems, for the most part, at least, as intelligent and educated as the Moslem cor-

respondent of the 'Times' can possibly be; and though at present as sheep without a shepherd, they certainly are steadfast in their new faith, though in most cases they suffer reproach from their own relations. This would show that the work of evangelizing the Mohammedans is not so hopeless as might be thought, and as we have been in the habit of thinking."—*A writer in "Mission Life," October, 1875.*

INTEMPERANCE IN INDIA.

MR. BURNELL, of the Madura mission, states:—

"Intemperance is a great and growing evil. Last evening the late renter of arrack and toddy at Mélur told me that the rent paid to government last year was about 12,000 rupees. This year it brought at auction double that sum. On the 3d instant, I wrote thus: 'While I am sitting under a tamarind tree by the roadside, waiting for my breakfast, not less than a dozen men have passed by, each with a large earthen vessel to get toddy, or the sap of the cocoa tree. When I remonstrate with them upon their iniquitous business, they blame the government. So does also my thief-caste cartman. While the English have done, and are doing, much for India, they have encouraged drinking habits and are fostering the curse of intemperance through the 'abkarry revenue,' or renting of arrack and toddy, — selling the rents to the highest bidders, and so making it the renter's interest to increase the number of habitual drinkers and drunkards. . . . It is a sad fact that the ungodly lives, and especially the drinking habits of many nominal Christians from Europe, are a great hindrance to the spread of Christianity among the Hindoos. But, notwithstanding all evils and obstructions, the work of God is going forward.'"

THE EVILS OF POLYGAMY.

MR. TYLER, of the Zulu mission, writes:—

"I send you a few thoughts on what has been truthfully called 'the idol and

curse of the Zulus.' Polygamy, with its kindred custom of exchanging females for cattle, as practiced in Southeastern Africa among the Zulus, lies at the foundation of their degradation, and is the chief obstacle to their elevation. With them, the standard of rank and respectability is measured by the number of wives the owner of a kraal can call his own. There is much in this custom fascinating to young savages, especially the male portion, and rendering it popular. The '*otium cum dignitate*' which the prosperous polygamist enjoys; his freedom from physical toil (the hard work being done by the better halves); the inviting wife market he is able to sustain, to which the male candidate for the marriage relation can drive a drove of sleek cattle with the anticipation of receiving as sleek a girl in return; the pleasing assurance that his wife has been *purchased*, and is therefore bound to gratify his every whim, on penalty of being sent back to the father and the cattle returned; these, and other things, lead the young men to decide unhesitatingly on following the example of their fathers.

"Against this debasing practice missionaries have been contending for the past forty years, but with little success. It is not uncommon for Zulu men to seat themselves in a circle after listening to a moving gospel sermon, and while the snuff-box is passed round, discuss its practical bearings. I have heard them say: 'The missionary tells us the truth; but how can we, who are polygamists, become Christians? Let those not entangled, as we are, give heed to the missionary's words.' Occasionally conviction seizes on a polygamist, and it is interesting to mark the operations of his mind, as he meditates on the path of duty. As I am writing, there passes by my study a man who is evidently desirous of becoming a follower of Christ, but is encumbered with two wives, each of whom has children. Some time ago, having decided to attend the Sabbath service regularly and to have his children taught in the daily school, he moved his kraal to the station. He does not hesitate to tell his friends that he has decided to serve God, and is regardless of

their jeers and sneers. But when urged to come out of heathenism entirely, he replied: 'Teacher, I know the Bible is true. I ought, and I mean to be a Christian. But you see the position I am in. My two wives both love me, and I love them. Moreover, *they* wish, as well as myself, to come under Christian influences. What can I do? If I sunder this relation, what will become of the wife who leaves me, and of her children, from whom she will *never* part? Teacher, pray for me; I need light.'

"In this state of mind, this man is praying for heavenly guidance, and although I cannot predict with certainty what will be the result in his case, I feel that he is sincere. I have been thus particular in mentioning this instance, that in your prayers you may remember *anxious* polygamists, for such there are, as well as those seeking for deliverance from the bonds of superstition and error. As the truth spreads in South Africa, we have reason to believe that such cases will increase, and both we, who are called on to give advice, and those who come to us for it, need that wisdom which cometh down from above."

ANOTHER MISSION TO THE INTERIOR OF AFRICA.

THE London "Record" of November 24, 1875, publishes a note to one of the secretaries of the Church Missionary Society, in which the writer says: "The appeal of the energetic explorer Stanley to the Christian Church, from Mtesa's capital, Uganda, taken in connection with Colonel Gordon's occupation of the upper territories of the Nile, seems to me to indicate that the time has come for the soldiers of the cross to make an advance into that region. If the Committee of the Church Missionary Society are prepared at once and with energy to organize a mission to the Victoria Nyanza, I shall account it a high privilege to place £5,000 at their disposal as a nucleus for the expenses of the undertaking." This note was read at a meeting of the Committee of the Society, and a resolution was passed in which the Committee "thankfully ac-

cepts the offer of the anonymous donor of £5,000, and undertakes, in dependence upon God, to take steps for the establishment of a mission to the vicinity of the Victoria Nyanza, in the prayerful hope that it may prove a centre of light and blessing to the tribes in the heart of Africa."

A GOOD EXAMPLE.

THE following letter to the Treasurer of the Board, from a manufacturing town in Massachusetts, is a very pleasant record of one who seems, indeed, to have "done what she could":—

"*Dear Sir,*—The lady who bequeathed the money I sent you a day or two since, was Miss Z. This was money she earned in the cotton mills. Laying by a little monthly, to be put into the savings bank, she supported her aged parents, who were dependent in their old age. At their decease, she bought a nice little lot in the cemetery for their burial, and erected marble stones over their graves. She now lies by their side. She gave liberally to benevolent objects during her life, as the Lord prospered her. She worked hard, lived very economically, denying herself many of the luxuries of life, as she considered her all consecrated to the Lord. The amount of money divided was \$4,067.84,—between the Foreign Missionary, Home Missionary, Tract, and Bible Societies. She was a consistent and devoted Christian; constant in her attendance at the house of worship on the Sabbath, and at the weekly meetings for prayer. I believe she is now enjoying her inheritance among the saints in light."

"A FREE-WILL OFFERING."

THE Treasurer has received the following note, which explains itself, and is commended to the *thought* of readers:—

"*DEAR SIR,*—I have read the statements and the appeals in the December Herald again and again, with the deepest sorrow of heart. Whose debt is it, if not mine and that of other Christian women? I have supposed that we had made our last contribution for the present year. It

would seem that we had given to the extent of our ability, if not beyond; but I want to do something more. Yet there is no money in 'Uncle Ben's Bag.' I have an impression that promises would be received, if *sure*. I am sorry the Herald is not at hand, Mr. — took it away on Saturday, so I cannot refer to the words exactly. But I hereby promise one hundred dollars very soon after January 1st, say within three or four days. I wish it was at hand now, but this is the best I can do. It is an extra contribution, and will not form any part of the donations of the coming year. How very small hundreds seem when thousands are needed! But if every one would 'lift a little,' how easily the burden would be rolled away. My prayer to-day is, that the Infinite Spirit will lead every Christian heart to feel its own individual responsibility in this matter.

"N. B. Enter this without any name or initial even. Say, 'A Free-will Offering,' if you please."

GLEANINGS.

THE receipts of the Presbyterian Board of Foreign Missions from May 1st to November 1st, 1875, as stated in the "Monthly Record," were \$97,538. The amount is small,—by no means equal to the demands of the work,—yet it is larger than for the same months in 1874, when it was only \$90,914.

—Mrs. Thomas, of the Baptist Karen mission, Burmah, reports a Karen Christian of many years' standing as saying: "Why do the missionaries spend so much time and strength on us Christians? We have been receiving instruction these many years; and we understand our duty pretty well. We have the Bible, and many of us can read it. But in every direction there are multitudes of heathen who know nothing of the truth. They need to be preached to a great deal more than we do."

—The Baptist "Missionary Magazine" states: "Thirty-two American single ladies are Protestant missionaries in China. They have been in the mission-field from

one to twenty-five years, and average five years each in mission work."

—"There are now laboring at forty-one different stations in China 226 male missionaries, 182 of whom are ordained; connected with sixteen English, twelve American, and two German missionary societies. In Japan, there are forty-eight missionaries, forty-four of whom are ordained, connected with six American and five English societies."

—A Syrian missionary says: "Even the faith of Islam is being gradually undermined; hundreds of the Moslems in this and other parts of the Turkish empire have been baptized; and thousands of them are manifesting an inquiring spirit, and are purchasing and reading the Scriptures and other Christian books, in Arabic and Turkish."

—The last report of the mission to the Santals, in India, states that one hundred and forty-four villages have now received the gospel. The baptisms for the year numbered 1,592, and there are in church fellowship 1,938 persons. There are thirty pastors of churches, but owing to the rapid increase in the number of Christians, the missionaries find great difficulty in getting a sufficient number of suitable pastors and teachers.

—The last report of the Santal mission says: "Among the large numbers who turned Christians last year are people of all sorts and conditions, rich as well as poor, Santal chiefs and village head-men, as well as '*Jangurus*' (wise men), priests, witches, and ryots. The most remarkable fact in connection with the wise men and witches is, that they themselves say that, since their conversion, they are no longer troubled by the dreams with which they were formerly visited, and to which they owed their supernatural powers."

—The Church of Scotland "Record" for November, 1875, says: "Information has been received that the mission staff sent out by the Free Church, accompanied by our representative Mr. Henderson, had entered the Zambesi and were preparing to go into the interior. Mr. Henderson had been eight days up the river, for thirty miles, on an expedition to engage canoes, and reports the natives to be

a quiet, docile kind of people, willing to help."

BIBLIOGRAPHICAL.

The Romance of Missionary Life. By Miss MARIA A. WEST. A. D. F. Randolph & Co., New York. Duodecimo, pp. 710, with a map. Price \$2.50.

WE sometimes hear it said that the romance of missionary life has passed, that we have now come down to hard actual fact; that only those should think of taking part in this service who have thoroughly sounded its peculiar trials and deprivations, and are ready for hard, patient, self-denying work. All this is true; yet those who have had a part in this life in the mission fields, and recall the results they have witnessed,—the social and moral changes effected, the new hopes inspired in those for whom life before was but a hopeless drudgery, the Christian households now gathered around the family altar in abodes that were before little better than habitations of cruelty,—love to speak of the labors by which all this has been effected as completing, for them, the romance of life. So Miss West recalls her interesting and varied experience, and offers to the public some of its details in this volume. The grace and magnetism of her personal presence and speech, which have won so much favor for

her public addresses before the assemblies of the Woman's Board and its auxiliaries, cannot be transferred to the printed page, but many who have listened to her thrilling words will be glad of this more permanent record, and others less favored will welcome this story of woman's work for woman in the Turkish Empire.

Miss West is filling up, by labors with voice and pen, the delay which impaired health imposes on a return to the foreign field,—quite unable, we fear, to take all the rest she needs.

ARRIVALS.

Mr. and Mrs. Abraham, of the Zulu mission, who sailed from New York July 11, 1875, returning to their field, reached Durban September 22d.

Mr. and Mrs. Bingham, of Apaiang, Micronesia mission, arrived at Honolulu, Sandwich Islands, about November 12th, from the Samoa Islands. Mr. Bingham's health is improved, but he is still quite feeble.

Mr. and Mrs. Bruce and family, and Mr. and Mrs. E. S. Hume, from New York August 11th, arrived at Ahmednugur, India, October 20th.

Rev. John K. Browne, from New York September 18th, reached Constantinople, on his way to Eastern Turkey, October 29th.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.		
Lincoln, "Windfall,"	4 00	
NEW HAMPSHIRE.		
Jaffrey, I. S. Russell,	1 00	
Nashua, Friends,	2 25—3 25	
VERMONT.		
Clarendon, Cong. ch. and so.	14 81	
Waterbury, a friend,	4 50—19 81	
MASSACHUSETTS.		
Andover, Prof. E. C. Smyth,	10 00	
Arlington, Mrs. Winslow,	1 00	
Boston, S. S. Pratt, 12; a friend, 1; a friend, 1;	14 00	
Brookline, a widow's mite,	2 00	
Coleraine, L. Griswold, Mrs. L. Griswold, Mr. E. H. Strong, Rev. D. A. Strong, \$1 each,	4 00	
Gloucester, "Towards the debt,"	4 00	
Hadley, Russell ch. and so. 5; 1st ch. and so. 2.50;	7 50	
Lee, Cong. ch. and so.	156 00	
Lowell, Fawtucket ch. and so.	5 00	
Lynn, B. N. Moore,	10 00	
Medfield, two ladies, 2; two friends, 2;	4 00	
Newburyport, Mrs. Morse,	8 00	
Northampton, a friend,	10 00	
Peabody, Cong. ch. and so.	60 50	
Springfield, C. M.	1,000 00	
Wrentham, Two church-members,	2 00—1,298 00	
RHODE ISLAND.		
Providence, R. Hazard,	500 00	
CONNECTICUT.		
New Haven, Benjamin Hague,	5 00	
Norfolk, Rev. J. W. Beach,	5 00—10 00	
NEW YORK.		
Danby, Cong. ch. and so.	10 00	
Sherburne, an earnest friend,	5 00	
West Farms, seven friends,	11 00	
—, X.	1 00—27 00	
NEW JERSEY.		
Montclair, a friend,	1 00	
Newfield, Electa B. Lee,	1 00—2 00	

OHIO.	
Cincinnati, "Corban,"	8 00
Marietta, Rev. I. W. Andrews, D. D., to const. WILLIAM C. C. ANDREWS, H. M., 100; Mrs. T. D. Biscoe, 5;	105 00
Sheffield, Robbins Burrell,	10 00—118 00
ILLINOIS.	
Chicago, E. W. Blatchford and wife, 1,000; a friend, 10; Rev. E. F. Dick- inson, 5; Avals of ring, 50c.;	1,015 50
Lyndon, Mrs. E. J. Higley,	1 00
Oak Park, Mrs. L. G. Holley,	5 00
Princeton, Friends,	1 00
Rockford, Teachers and Pupils of Fe- male Seminary,	100 00—1,123 50
MICHIGAN.	
Romeo, Mrs. Seth L. Andrews,	25 00

MINNESOTA.	
Minneapolis, 1st Cong. ch. 11.08; Rev. E. M. Williams and wife, 700;	711 08
IOWA.	
Alden, Rev. H. H. Robbins,	5 00
Denmark, Cong. ch. and so.	50 00
McGregor, Mrs. C. C. Cragin,	5 00—60 00
WISCONSIN.	
West Salem, Cong. ch. and so.	2 00
DAKOTA TERRITORY.	
Springfield, a Home missionary,	6 00
Received for the "Debt" in November, Previously acknowledged (See December "Herald"),	\$3,902 14 27,292 00
	\$31,394 14

DONATIONS RECEIVED IN NOVEMBER.

MAINE.	
Cumberland county.	
Gorham, Cong. ch. and so.	10 20
Lewiston, a friend, 25; W. J. Burn- ham, 1.85;	26 85
North Yarmouth, Cong. ch. and so.	17 00
Portland, St. Lawrence st. ch. and so. 28.62; State st. ch. and so. m. c. 8.61;	32 23—36 28
Kennebec county.	
Richmond, Cong. ch. and so.	85 25
Lincoln and Sagadahoc counties.	
Boothbay, 2d Cong. ch. and so.	22 00
Waldoboro, 1st Cong. ch. and so.	14 00—36 00
Union Conf. of Churches.	
Sweden, Aaron Woodbury,	1 00
Waterford, Cong. ch. and so., add'l,	50—1 50
Waldo county.	
Searsport, 2d Cong. ch. and so.	22 45
Stockton, 1st Cong. ch. and so.	22 80—45 25
Washington county.	
Machias, Centre st. Cong. ch. and so. (of wh. 10.16 for Papal Lands),	35 00
York county.	
Acton, Cong. ch. and so. 4.20; Estate of Reuben Buck, 50;	54 20
Blidford, George H. Adams,	25 00
South Berwick, Cong. ch. and so., to const. Rev. GEORGE LAWIS, H. M.,	200 00
Wells, B. Maxwell,	50 00
York, 2d Cong. ch. and so., add'l,	1 00—330 20
Legacies. — Portland, David Perkins, by D. P. Perkins, Ex'r,	569 48 100 00
	669 48

NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr	
Jaffrey, Mrs. Phelps,	5 00
Marlboro, Cong. ch. and so.	7 30
Rindge, Cong. ch. and so. (of which 2.50 for Papal Lands),	12 50—24 80
Grafton county.	
Bristol, Cong. ch. and so.	2 95
Hanover, Cong. ch. and so.	87 50
Orfordville, a friend,	5 00
Plymouth, Cong. ch. and so.	42 00—87 45
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Francetown, Aaron Fisher,	2 00
Manchester, C. B. Southworth, with previous dona., to const. Mrs. J. Y. McQUESTION, H. M.	50 00—52 00
Merrimac co. Aux. Society.	
Concord, a class-mate of C. S.	2 00
Rockingham county.	
North Hampton, Cong. ch. and so.	9 40
Legacies. — Hancock, Jonas Ball, by A. M. Clark, 801.08, less 1.25 exchange,	175 65 799 78
	975 48
VERMONT.	
Addison county. Amos Wilcox, Tr.	
Orwell, Cong. ch. and so.	41 51

Shoreham, Isabella G. Birchard,	10 00—51 51
Chittenden county.	
Burlington, 1st Cong. ch. and so. m. c.	23 06 27 00—50 06
Westford, Cong. ch. and so.	
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Higgate, Cong. ch. and so.	12 00
Orange county.	
Brookfield, 2d Cong. ch. and so.	27 35
Orleans county.	
Irassburgh, Cong. ch. and so.	24 25
Newport, Cong. ch. and so.	8 00—32 25
Rutland county.	
Clarendon, Cong. ch. and so.	12 19
Pittsford, E. H. Drury,	5 00—17 19
Windham co. Aux. Soc. C. F. Thomp- son, Tr.	
Brattleboro, H.	20 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Woodstock, 1st Cong. ch. and so.	14 47
	224 83

MASSACHUSETTS.	
Barnstable county.	
Falmouth, a friend, a thank-offering,	10 00
Hyannis, Cong. ch. and so.	1 25
Wellfleet, Cong. ch. and so.	63 25—74 50
Berkshire county.	
Monterey, Cong. ch. and so.	11 90
Peru, Cong. ch. and so.	20 00
Sheffield, Cong. ch. and so.	15 60—47 50
Bristol county.	
Berkley, Ladies' Cent Society,	25 00
Brookfield Assoc'n. William Hyde, Tr.	
Dudley, Cong. ch. and so.	23 75
Sturbridge, Cong. ch. and so. (of wh. for Papal Lands, 3.85),	101 01 10 00
Ware, C. A. Garman,	
West Brookfield, 1st Cong. ch. and so.	43 50—178 26
Essex county.	
Andover, Free Church, add'l (2.87 for Japan),	23 10
Lawrence, W. L.	100 00—123 10
Essex co. North.	
Amesbury and Salisbury, Cong. ch. and so.	20 00
Haverhill, Centre Cong. ch. and so., to const. W. S. CHASE and H. P. FAIRBANKS, H. M.	161 99 12 41
Ipswich, 1st Cong. ch. and so.	
Newburyport, North Cong. ch. and so.	43 63—237 94
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. ch. and so. m. c.	8 17
Franklin co. Aux. Soc. William F. Root, Tr.	
Buckland, Cong. ch. and so.	15 60
Charlemont, 1st Cong. ch. and so.	20 00
Conway, Cong. ch. and so. 103.65, m. c. 85.18;	188 83
East Charlemont, Cong. ch. and so.	30 75
Shelburne, Cong. ch. and so. (of wh. 8.06 for Papal Lands),	25 22

South Deerfield, Cong. ch. and so., for Papal Lands,	5 00—286 00
Hampshire county Aux. Society.	
Cheshirefield, Cong. ch. and so.	16 00
Goshen, Cong. ch. and so.	4 80
Hadley, Russell ch. and so. m. c.	21 00
Hatfield, Cong. ch. and so., for Pa- pal Lands,	41 50
South Hadley, 1st Cong. ch. and so.	15 00
South Hadley Falls, Cong. ch. and so.	55 00
Westhampton, a friend, 25; a friend, 5;	30 00—183 80
Middlesex county.	
Cambridgeport, O. Winship,	50 00
Holliston, 1st Cong. ch. and so.	138 20
Sherborn, Pilgrim ch. and so.	19 00
Somerville, Franklin st. ch. m. c.	11 88
South Framingham, South Cong. ch. and so.	25 00
South Lincoln, James Farrer,	88 00
West Somerville, Cong. ch. m. c.	1 58—233 16
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so. (of wh. 27.50 for Papal Lands),	455 00
Harvard, Cong. ch. and so.	67 50
Leominster, Cong. ch. and so.	68 00
Pepperell, Cong. ch. and so.	4 00—599 50
Norfolk county.	
Milton, 1st Cong. ch. and so.	62 15
Quincy, B. C. H.	100 00
South Braintree, Cong. ch. and so.	8 15—171 80
Suffolk county.	
Boston, Central ch. m. c. 41.78; Central ch. (Jamaica Plain), for Papal Lands, 50; Vine st. ch. m. c. 15; a friend to missions, 10; S. Frimell, 1;	117 78
Chelsea, Central Cong. ch. and so.	24 44—142 22
Worcester co. North.	
Phillipston, 1st Cong. ch. and so.	72.40, m. c. 89.89;
Worcester co. Central Asso'n. H. H. Sanford, Tr.	112 29
Baldwinsville, 1st Cong. ch. and so.	10 00
Leicester, Gents' Asso'n, 158.75; La- dies' Asso'n, 141.96, m. c. 80.11;	355 81
Princeton, Cong. ch. and so., to const. Rev. Gideon M. Howe, H. M.	62 00
Worcester, Two Individuals of Union church,	80 00—457 81
Worcester co. South Conf. of Oh's. William B. Hill, Tr.	15 00
Westboro, E. T.	2,885 06
Legacies. —Gloucester, Amor H. Bray, by C. P. Thompson, S. Bray, and J. Roberts, Ex'rs,	100 00
Hinsdale, Achsah Parsons, by W. P. Knight,	80 00—189 00
	3,015 06

RHODE ISLAND.

North Scituate, Cong. ch. and so.	12 85
Providence, Beneficent ch. and so. (of wh. 80 for Papal Lands),	180 00
Slater'sville, Mrs. Charlotte Hadfield,	5 00—197 85

CONNECTICUT.

Fairfield county.	
Danbury, 1st Cong. ch. and so., to const. L. P. TRADWELL, H. M.	184 19
Norwalk, 1st Cong. ch. and so.	233 42
Stamwich, Cong. ch. and so.	9 00
Wilton, Cong. ch. and so.	100 00—476 61
Hartford county. B. W. Parsons, Tr.	
Gollinsville, Cong. ch. and so.	5 08
East Hartford, A. W. Williams,	15 00
Hartford, Pearl st. ch. 800; South Cong. ch. and so. 200; Center ch. m. c. 85.68, ditto for Papal Lands, 188.28;	1,220 96
New Britain, Centre ch. and so.	343 20
Plainville, Cong. ch. and so., to con- stitute JOHN H. WOODBURY, H. M., 116; a friend, 250;	866 00
Southington, 1st Cong. ch. and so.	120 26
Unionville, Cong. ch. and so.	85 58
West Hartford, Cong. ch. and so.	200 75

West Suffield, Cong. ch. and so.	12 80
Wethersfield, Cong. ch. and so.	273 15
Windsor, Cong. ch. and so.	84 00—2,681 58
Litchfield county. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	50 00
Goshen, Cong. ch. and so.	118 28
Harwinton, Cong. ch. and so.	60 00
Litchfield, Cong. ch. and so. 276, m. c. 54.30;	330 80
Morris, Cong. ch. and so.	4 00
Plymouth, Phoebe Beach,	5 00
Roxbury, Cong. ch. and so.	24 65
Salisbury, a friend,	8 00
South Canaan, Cong. ch. and so., add'l,	40
Thomaston, Cong. ch. and so.	50 70
Washington, Cong. ch. and so.	188 70
Watertown, Cong. ch. and so. (of wh. from Eli Curtis, to const. S. T. Darrow, H. M. 100),	278 62
Woodbury, Friends in 1st Church,	10 00—1,121 68
Middlesex county. E. C. Hungerford, Tr.	
Deep River, Cong. ch. and so.	60 00
Killingworth, H.	3 00
Middlefield, Cong. ch. and so.	49 50
Middle Haddam, 1st Cong. ch. and so. for Mexico,	11 10
Middletown, 1st Cong. ch. and so. 11; J. F. Huber, for Madure, 1;	12 00
Old Saybrook, Cong. ch. and so.	18 45
Winstrop, Miss C. Rice,	5 00—159 05
New Haven county. F. T. Jarman, Agent.	
New Haven, 1st Cong. ch. (of wh. for Papal Lands, 100), 668.10, m. c. 16.85; Church of the Redeemer, to const. W. W. DAY, C. J. MONSON, and G. DARROW, H. M., 870; North ch. m. c. 8.80;	1,068 25
West Meriden, E. K. Breckenridge,	7 00
West Haven, Cong. ch. and so. m. c.	6 00
Whitneyville, Cong. ch. and so.	100 00—1,171 25
New London county. O. Butler and L. A. Hyde, Trs.	
Griswold, 1st Cong. ch. and so.	76 50
Hanover, Cong. ch. and so. with pre- vious dona., to const. RUTH E. AL- LEN, H. M.	57 50
Lisbon, Cong. ch. and so.	5 50
Norwich, 2d Cong. ch. and so. 807.80, m. c. 17.08; Broadway ch. and so., for Papal Lands, 85.56; 1st Cong. ch. and so. m. c. 2.86;	412 80—551 80
Tolland county. M. C. Chapman, Tr.	
Rockville, 2d Cong. ch. and so., to const. ANDREW R. FULLER, H. M.	112 84
Windham county.	
Plainfield, Cong. ch. and so. 41.20, m. c. 50.70;	91 90
Woodstock, 1st Cong. ch. and so.	28 00—114 90
	6,889 11

Legacies. —Wethersfield, Rev. Mark Tucker, by Elisha Carpenter, Ex'r, 498 88	
Woodbury, Betsey Powell, by W. P. Abernethy, Ex'r,	800 00
Woodstock, Jonas Child, by L. M. Dean, Ex'r,	145 85—939 18
	7,278 29

NEW YORK.

Binghamton, Daniel Munson,	9 00
Brooklyn, Puritan ch. and so. 58.90; C. 10;	68 90
Candor, Cong. ch. and so.	28 00
Cattskill, Julia B. Day,	50 00
Cazenovia, Mrs. B. Hutchinson,	5 00
Crown Point, 2d Cong. ch. and so.	14 00
Churchville, Cong. ch. and so.	88 00
Flushing, 1st Cong. ch. and so., for Papal Lands,	27 25
Millville, Horace Linsley,	9 00
Nelson, Welsh Cong. ch. and so.	14 60
New York, Harlem Cong. ch. and so. 32.75; H. T. Morgan, 100; a friend, 100; A. L. Van Blarcom, 26; W. Williams, 10; Mrs. B. M. Valentine, 10; a friend, for Africa, 5; H. W. Adams, 1;	284 75

Orwego, Cong. ch. and so.	68 61
Port Henry, Mary Spencer, for Mexico,	10 00
Rochester, Mrs. Mary E. Richardson,	10 00
West Brook, Cong. ch. and so.	5 00
Whitney's Point, Harvey Squire,	2 00—644 11

Legacies. —East Bloomfield, Ellsha S. Tracy, by William C. Tracy, for a student at Harpoot,		70 00
New Hartford, George D. Babcock, by Elizabeth C. Babcock, Ex'r, 1,000 00		
Philadelphia, Alvah Murdock, to constitute Rev. George A. Rockwood, and Mrs. Ellen M. Rockwood, H. M.		170 55—1,240 55
		1,894 66

NEW JERSEY.

Orange Valley, Cong. ch. and so. m. e.	45 01
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PENNSYLVANIA.

Hyde Park, Cong. ch. and so.	60 00
Philadelphia, A. L. H.	25 00
Pittsburgh, Plymouth ch. and so.	18 54
Sugar Grove, Mrs. Robert Weld,	3 00—96 54

MARYLAND.

Frostburg, Welsh Cong. ch., for Mexico,	5 00
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NORTH CAROLINA.

High Point, Rev. John Logie,	5 00
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OHIO.

Aurora, Cong. ch. and so.	25 00
Clarksfield, Mrs. M. A. Strong,	1 00
Cleveland Heights, Cong. ch. and so.	
49.50, Euclid Avenue Cong. ch. and so. 36.98;	86 48
Florence, Cong. ch. and so.	10 00
Greenwich, M. E. Mead,	1 00
Jefferson, Cong. ch. and so.	5 50
Kent, 1st Cong. ch., annual interest on \$1,000, from Austin Williams, deceased,	70 00
Marietta, Cong. ch. and so., in part,	100 00
Marysville, a friend,	5 00
Milan, Rev. J. H. Walter,	5 00
Oberlin, 1st Cong. ch. and so. 20; 2d Church, J. B. Clark, 10;	80 00
Paddy's Run, Cong. ch. and so.	49 25
Painesville, Uri Seeley,	15 00
Ravenna, Cong. ch. and so.	32 00
Saybrook, Cong. ch. and so., add'l,	5 00
Tallmadge, Young Ladies' Mission Circle,	25 00
Weymouth, Cong. ch. and so.	5 00—473 18

Legacies. —Cleveland, Ellsha Taylor, add'l, by J. W. Taylor, Ex'r,		59 87
		533 05

ILLINOIS.

Batavia, Cong. ch. and so., add'l,	2 50
Chebansee, Cong. ch. and so.	20 00
Chicago, WILLIAM CONVERSE, to const. himself H. M.	100 00
Dixon, C. A. Davis,	5 00
Forrest, Cong. ch. and so.	14 82
Maloon, Cong. ch. and so.	12 65
Morris, Cong. ch. and so.	35 00
Payson, Cong. ch. and so.	89 05
Plymouth, L. A. Cook,	5 00
Rockford, 2d Cong. ch. and so.	291 92
Rosemond, Cong. ch. and so.	16 00
Roseville, Rev. A. L. Pennoyer and wife,	5 00
St. Charles, Cong. ch. and so. m. e., for Indian Miss. 4.78; Rev. E. N. Andrews, 5; William Baylis, 2;	11 76
Turner, Roxana Currier,	4 00—612 20

MICHIGAN.

Calumet, Cong. ch. and so., to const. E. T. CURTIS, JAMES WRIGHT, and JAMES N. WRIGHT, H. M.	275 00
Columbus, Cong. ch. and so.	25 08
Covert, Cong. ch. and so.	20 66
Grand Blanc, Cong. ch. and so.	20 50
Olivet, Cong. ch. and so.	10 00
Richmond, Cong. ch. and so.	15 08—369 24

MISSOURI.

Cameron, Cong. ch. and so.	15 00
St. Louis, 1st Cong. ch. and so.	125 00—140 00

MINNESOTA.

Mantorville, Thomas Webb,	1 50
Minneapolis, Plymouth ch. and so.	93 89
Northfield, Cong. ch. and so.	43 98—144 37

IOWA.

Burlington, Mrs. J. Everall,	5 00
Chester, Cong. ch. and so.	89 00
Fort Dodge, Cong. ch. and so.	2 00
Grand View, German Cong. ch. and so.	9 90
Marshalltown, Cong. ch. and so.	5 00
McGregor, Cong. ch. and so.	25 42
Seneca, Rev. O. Littlefield,	8 42—89 75

WISCONSIN.

Appleton, 1st Cong. ch. and so.	5 00
Beloit, 1st Cong. ch. and so., for Papal Lands	78 85
Elkhorn, Cong. ch. and so.	10 00
Freedom, Cong. ch. and so.	6 00
Janesville, Lizzie P. Little,	25
Milwaukee, Spring st. Cong. ch. and so.	
18.63 William Jervis, 2;	21 63
Princeton, Cong. ch. and so.	3 00
Rio, Cong. ch., by Rev. E. W. Logan,	7 00
Spring Green, Cong. ch. and so.	8 00
West Salem, Cong. ch. and so.	26 75—164 08

KANSAS.

Leavenworth, Cong. ch. and so.	23 10
Wabaunsee, 1st Church of Christ,	12 55—35 65

NEBRASKA.

Schuyler, Charles E. Sumner,	10 00
Strahmburg, a friend,	10 00—20 00

CALIFORNIA.

Cloverdale, Cong. ch. and so.	12 62
Napa City, Mrs. E. B. Spencer,	10 00
Oakland, 1st Cong. ch. and so.	64 18
South Vallejo, Cong. ch. and so.	12 90—99 65

WASHINGTON TERRITORY.

Sehome, Bell Bay Cong. ch. and so.	3 00
Skokomish, Cong. Mission Ch. of Christ,	18 00—20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Hawaii, a friend,	
1,150; Honolulu, Fort st. and Bethel churches, Union m. c. 87.40;	1,287 40
South Africa, Amansintote, m. c. coll. 57.47; Imfume, m. c. coll. 34.16;	
Durban, Friends, 21.07;	112 70—1,350 10

MISSION SCHOOL ENTERPRISE.

MAINE. —Biddeford, Pavilion s. s. 1.65; Brewer, Cong. s. s. 10; Burlington, Cong. s. s. 4.50; Lyman, Cong. s. s. 7.50; York, 2d Cong. s. s. 3.40;		27 05
NEW HAMPSHIRE. —Marlboro, Cong. ch. and so. 5; New Ipswich, Children's Fair, 6;		10 00
VERMONT. —Bradford, Cong. s. s. 4.60; Gayville, Mission Circle, 2; Iraaburgh, Cong. s. s. 17;		23 50
NEW YORK. —Candor, Cong. s. s. 18; Churchville, Cong. s. s., toward support of a teacher in Krsom, 10;		23 00
PENNSYLVANIA. —Gould Town, Cong. s. s.		1 00
OHIO. —Huntsburgh, Cong. s. s.		10 00
MICHIGAN. —Richmond, Cong. s. s.		3 68
COLORADO. —Denver, George Ford, for support of a boy at Serour, India,		80 00

Donations received in November,	14,883 63
Legacies " " "	3,269 88

818,102 91

Total, from September 1st to November 30th, \$84,596 19

New Haven, Conn. Rev. S. W. Barnum, 8 "Romanism as it is," and 8 "Comprehensive Dictionary of the Bible."

THE MISSIONARY HERALD.

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FOREIGN MISSIONARIES AND FOREIGN MERCHANTS.

BY A RESIDENT AT CONSTANTINOPLE.

THE statement is sometimes made, and with sufficient frequency to render it a stumbling-block to friends of mission work, that the results of foreign missionary labor are not such as to prevent merchants resident abroad, as well as passing travellers, from scoffing at missions and missionary laborers. And even after this statement is shorn of most of its force by showing that the loudest scoffers are the men who inquire the least into the facts, there still remains a residuum of truth about it. There is a half developed feeling in the hearts of travellers,—of those even who desire to see the truth in the case,—and also in the minds of well disposed foreigners in business in cities occupied by missionaries, that so far as they have observed, there is a lack of adequate results, in view of the labor expended. And the well meaning explanatory remarks of good Christian people who have this feeling, may, from their apologetic tone, occasion far more serious doubts in the minds of their hearers.

That the visible results of missionary labor do not satisfy the longings of Christian hearts, is a fact which must ever remain. If the observed results of labor approximated the fulfillment of the hopes of the laborers, there might possibly be less of that agonizing in prayer which a deferred hope calls out, and which is of vital necessity to full success.

But it may be well to suggest how a lack of results may be too hastily inferred to exist, after personal observation of a single case; for this one case may possibly find a parallel in others. At Constantinople, the missionaries of the American Board used to live in Pera, the part of the city inhabited by foreigners. Foreign merchants resident at Constantinople were, in those days, in constant social relations with the missionaries, knew what they were doing, saw all their successes and failures with their own eyes, and commonly felt a real interest in their work. Then passing travellers almost always called at the missionaries' houses, and they, too, felt that they saw tangible results in the congregations gathered, and generally took away with them only pleasant impressions. Now, however, mission work has long ceased to be confined to Pera, and with the enlargement of operations in Constantinople, the mission-

aries have disappeared from that part of the city. Sent to preach to the people of the country, they live among those people, as other foreigners do not. The distances of the city are great,¹ and the difficulty of locomotion by day, and its impossibility by night, are a bar to the existence of intimate social relations between missionaries and their friends of the foreign business communities. Moreover, the foreign merchants have nothing in common with those of the people who speak only the languages of the country, while the missionaries' hearts are drawn to them in a manner quite inexplicable to business men. And so, living apart, apparently preferring other society, the missionaries drop out of the social circles of the other foreign residents. Even toward the representatives of his government, the missionary's relations assume less of a social nature, and become more limited to the demands of the missionary work.

The consequence of this separation of missionaries from everything but their own work and their fellow laborers is just what might be expected in the ordinary conditions of society. The foreign merchants salute the missionary just as cordially, and feel just as friendly towards him as ever; but they begin to feel that they do not know him. Once he used to be working; they could see it every day, with their own eyes; now they wonder what he can be about, as they never see his work. He used to preach to them, baptize their children, bury their dead; but now the congregation of foreigners that the missionary gathered has crystallized into a church, with a pastor of its own, and its members wonder why the anniversary meetings and the missionary meetings have stopped, — why the missionaries have disappeared. Once, when they went to the missionary's house, they could see one large room set apart for a chapel, with its benches and pulpit; and there, if they chose, they might see on the Sabbath a congregation which seemed to give evidence of thrilling success among the people. Now, no such "chapel" exists in any missionary's dwelling, and no imposing structure advertises the place where any congregation gathers on the Sabbath; so that the foreigners, to whom the language of the people is unknown, hardly realize that the congregations do still exist. Under such circumstances it does not take very long for the best intentioned member of the business community to arrive at a state of feeling which will lead him to answer questions about the missionaries residing in the city somewhat in this way: "O yes, there are some missionaries here. They are excellent men, and they have a book depot over in Stamboul, and some schools, I believe. They used to be doing a good deal, but one never sees them now a days. You see it is a hard place to work, here in Constantinople."

And the enlightened inquirer drops in at the book depot, finds a fine building and a number of gentlemen who talk to him pleasantly of the home-land, give him statistics of the work in the interior, and tell him of the "Home," and he goes on his way. But when next he sees the statement that eight American missionaries reside at Constantinople, he remembers how little he saw, and what he heard from the merchant, and he ponders in his heart things which he does not like to speak. And yet this same good brother would have been electrified if, on the Sabbath he spent in Pera, he had stumbled upon even the one evangelical Armenian congregation in that quarter, hearing from some interpreter that it is one of the children of the Western Christianity.

¹ The missionaries at Constantinople often live two or three miles from the foreign colonies.

Every year, numbers of good Christians come to Constantinople from over the seas, in the course of their regular "tour"; but only a very few of them have discovered that, every Sabbath, eighteen different congregations of evangelical Christians worship God in different parts of the city, half of these congregations being composed of natives of the country. Lowly and humble they may be, and lost in the busy throngs of the great city, and their places of worship are not such as to attract the attention of foreign passers-by. But at all events these Christian gatherings are there, and God is with them, and their influence is as the slow-working leaven. Now and again a new man is led of God to hear and to receive the truth in one of these congregations; and sometimes the wayfarer writes of his new-found life to his distant home in the interior, and the result which God brings out of it is a whole family, in a far-off corner of Turkey, brought into the light of the Gospel. These things take place, but the resident foreign merchants know not of it; the passing traveller sees no sign; perhaps the missionaries know of it only by accident, as it were, after many days; because it is the still, silent working of God's spirit which gives the real result of missionary labor.

May not the isolation of the missionaries, and their absorption among the people of the country, exist elsewhere, as well as at Constantinople, to explain a certain sentiment against missionaries among the class of foreigners who neither see them nor their work; and to explain, also, what there is of doubt in the minds of some good friends of missions, who would be glad to see and appreciate every encouraging fact if it were only advertised? However this may be, let all doubting ones take courage, with thanksgiving for every *little* token of fruit from labor; for God may do his greatest works unseen even of those who watch diligently for the sign of them.

THE OCCUPATION OF FORT BERTHOLD.

By REV. S. R. RIGGS.

THE occupation of Fort Berthold as a missionary station has been one of the earnest desires of our hearts for several years. Sometimes it has seemed as if we could not wait longer. The question has been, "Who will go for us?" Year by year passed by, and no answer came. But now there comes a voice, saying, "Send us;" and there seems to be a special providence in the whole matter.

Rev. C. L. Hall, of New York city, finished his theological training at Andover in 1874. When there he received an application from Dr. Clark to go to one of the eastern missions; but, although his heart was in mission work, he did not then respond to the call. He had, while in Union Theological Seminary, become much interested in New York city missions; and he went home from Andover with the thought of giving himself to that work. But just then he heard a cry from the extreme border, "Come and help us." He offered himself to the American Home Missionary Society, and was sent immediately to Springfield, D. T., the extreme frontier white settlement on that part of the line. There, the testimony is, he has done good service for the past year. But that place was just opposite our missionary station at the Santee Agency; and

thirty miles above him, on the same side of the river with Springfield, is the mission at the Yankton Agency. He was in a good position to form a favorable judgment of the results of missionary endeavors among the Indians, and, of course, he soon heard of our efforts to find suitable persons to plant the standard of the cross a thousand miles higher up on the Missouri River. He was drawn to that work.

And there, at the Yankton Agency, the Lord had prepared for him a helpmeet. Miss Emma Calhoun, of Ohio, is one of our noblest young women. She has spent the last three or four years in teaching the Dakotas, and has readily acquired their language, which will be of immediate service to her in the new field among the Mandans, Rees, and Hidatsas. And, furthermore, she is enthusiastic in the work of Indian missions.

So far the Lord has prepared for the occupation of Fort Berthold. Are the patrons of the Board ready to follow in the foot-prints of their Saviour? Shall the small amount of money needful to commence this new station not be forthcoming? Shall the Prudential Committee be compelled to say to Mr. Hall and Miss Calhoun, "Wait! We cannot send you this year. Our financial prospects will not justify our taking this additional risk?" Friends of missions! Ye who have deplored through so many years the wrongs which the Red Man has suffered, and who have never forgotten his urgent spiritual necessities, turn to the January Herald, and read the plea which is there made for Centennial Offerings. Read especially what is said (pages 13 and 16) respecting the occupancy of Fort Berthold, that "special" object which, in the opinion of the Prudential Committee, has such immediate and pressing claims upon the liberality of the churches. Having done so, will you not say, by your prompt and generous contributions, "Let these young workers, so manifestly called of God to this waiting field, proceed thereto with the least practicable delay."

Some of the reasons for the occupation of this post we will briefly notice:—

1. It has been an open field for more than two generations. These three confederate tribes have lived where they now do, substantially, and have been what they now are, substantially, for a hundred years. When Lewis and Clarke made their trip to the Pacific coast, they spent the first winter (1803-4) with the Mandans and Rees, not far from their present village. They were then staunch friends of the American people, and ready to receive such civilization as we could give them. It is their boast that they have *never* killed a white man. They have *always* been our friends. Dr. Washington Matthews, of the United States army, who resided near these people for several years, and has published an excellent grammar and dictionary of the Hidatsa language, bears the same testimony to their long-continued readiness to receive civilization.

2. The Indians at Fort Berthold, although composed of these three remnants, so to speak,—the Mandans, the Hidatsas, or Gros Ventres, and the Rees, and although regarded as enemies by the wilder part of the Sioux nation, are really connected in a singular way with our work among the Dakotas. The Rees are a branch of the Pawnees, and their language is quite different from the Dakota; but the languages of the Mandans and the Hidatsas belong to the Dakota family. The Dakota is found to be quite extensively understood by the men, and it is used to some extent as a common language. This, it is thought, will be quite an advantage in commencing work among them. Our books may be

of some use, and our educated native Dakotas may be successfully employed as teachers.

3. Fort Berthold is a strategic point, situated, as it is, on the Missouri where it bends southward, and within about ninety miles of Bismarck, the present terminus of the Northern Pacific Railroad. The next point west on the Missouri is Fort Peck, which is surrounded by Dakotas, and has been recently occupied as a missionary station by the Methodists. Northward from Fort Berthold, in the Dominion of Canada, are the Assinaboines, and others of the Dakota-speaking people. For the sake of the regions beyond, as well as for the Christianization and civilization of the inhabitants of the Fort Berthold reservation, we should at once occupy it for the Master. We cannot suppose for a moment, therefore, that the means to do so will be withheld. Those who pray, "Thy kingdom come," cannot afford to keep back the good news from the heathen Mandans and Rees and Hidatsas, who, although now worshipers of stones, are open to the civilizing and Christianizing influences of the gospel of our Lord and Saviour Jesus Christ.

All the more does it appear fitting and necessary to make this advance in this special work, when we view our relations to the Indians of this country one hundred years ago, and confess to ourselves and to our God that we have not fulfilled our obligations to them. In this hundred years, much of the country which they then occupied, has been taken possession of by the white race. The question is not, "Have we paid them the value of their land; have we been honest towards them in the matter of dollars and cents?" But it is, rather, "Have we done them all the good which an inferior race has a right to expect from a superior?" "Have we preached among them the unsearchable riches of Christ, according to the full scope and import of his 'Great Commission?'" We must confess that we have largely failed. Shall we not, then, make amends for the past; and in this year of our Lord 1876, show such an advance along the whole line of Indian evangelization as to give a sure pledge of the uplifting of these races, in the very near future, with God's help, to the condition of Christian manhood?

RELIGIOUS LIBERTY IN THE UNITED STATES AND IN AUSTRIA.

BISHOP LYNCH, of the Catholic Church, in his sermon at the dedication of the Cathedral of the Holy Cross in Boston, in December last, boasted of the marvelous progress of the Church in this country, because of the freedom it has enjoyed here, in contrast with what it possesses in other lands. "God sometimes gives her a fair field for her labors. So it is in this age and in this country. Ignorance and prejudice she has to encounter, but thank God that here she has a fair field where we may preach her Gospel; where, thank God again, in her own government she is not trammelled by civil power; where she is recognized, and can act according to her own laws.

"This God has granted to her in these Western lands, for now one hundred years; and it has been a lesson to other nations. They have tried to trammel her, and what have they gained? Have they not all fallen from abyss to abyss

often the direct result of anti-Christian feeling? Here, on the contrary, where the Church has been free, the growth of all things has been like that in the early centuries."

Similar statements were made by Catholic orators on the occasion of the consecration of a cardinal last spring. The statements were true. The rights of conscience and the largest freedom of opinion are guaranteed alike to the native-born citizen and to the foreigner who may come among us. The Austrian Catholic may build or hire a house for worship; may hold public meetings at pleasure; may print, publish, sell, loan, or give away what publications he may please in reference to his faith; may proselyte, without let or hindrance, whomsoever he can, with no fear of detriment or prejudice to himself or his converts; and hold any place in the church to which he may be called, — as priest, bishop, or archbishop. This is American freedom; this is what is lauded so abundantly by Catholic orators in this country, as for the best interests of their church.

How is it in Austria, where the influence of the Catholic clergy has so long prevailed in the civil government? What one of all the above rights and privileges, conceded to the Austrian Catholic in the United States, has the American Protestant in Austria? Every restriction which the most subtle ingenuity can devise is thrown in his way. He can enter no pulpit; he can hold no public service to preach the gospel; he cannot even occupy a room for a lecture or Bible-reading without official leave from the local authorities, which they are free to withhold; he cannot sell or give away a book or tract, or even loan one, without risking the penalties of the law. Yet Romanism in this country boasts of religious freedom! Would it limit freedom to Catholics alone? Is this the "fair play" it so commends? Or has it behaved so badly in Austria, kept the people so ignorant, had a clergy so immoral, so tyrannical, that it is afraid of the light? We ask for Americans in Austria the same privilege which Austrians have in the United States. We ask for fair play, a free field, and we will abide the result. It is to be hoped that the enlightened Ministry, now conducting so wisely the policy of the Austrian Government in other respects, will remove these restrictions to the free development of the intellectual and moral life of the people.

BRINGING YOUNG MEN TO AMERICA FOR EDUCATION.

THE question is constantly asked by friends of missions, Why not bring young men of promise from India, China, or Turkey, to this country for their education, to go back as preachers and teachers to their own countrymen? Any number of such young men would be ready to come. The experiment has been tried and failed, — once in the Foreign Mission School established at Cornwall, Conn., in 1816, and continued for ten years, at an expense of about \$35,000; and again in another form, by placing Greek and Armenian youth in American academies and colleges. So far as can be ascertained, of the thirty-four youth connected with the school at Cornwall, not one reached the expectation of the friends of the institution; and the record of those placed in our colleges has not been such as to warrant further efforts in that direction.

The single item of the increased expense of education here, is enough to settle the question. It costs from thirty to fifty dollars a year to support a young

man at one of our collegiate theological schools in the foreign field. A five years' course of study, under the care of teachers many of whom would do honor to American colleges and seminaries, prepares the student to hold a place among his own people relatively as high, certainly, as graduates from our institutions hold among us. To bring a young man here, to support him through an entire course of study of eight years at the least, and then send him back, would cost not less than \$5,000,—if sent to one of the more expensive colleges, \$10,000. The item of expense, therefore, is as \$200, on the average, to not less than \$5,000; or, in other words, it would be as economical to educate twenty-five young men at home as one here. Their relative usefulness, in self-denying labors to elevate the social and moral condition of their countrymen, has also led the Board to adopt the policy of educating its native agency in the mission fields.

The experience of the American Board in this regard, is confirmed by the following statements, made at the Missionary Conference held in London last June:—

The Bishop of Edinburgh said: "The cases are very rare and exceptional in which it can be expedient to bring such men to Europe for education. I am aware that there are instances in which this experience has been followed by the best possible results. That it is the policy of the Propaganda would be a strong argument in its favor were it our object to Anglicanize our native churches, as it is the policy of Rome to Romanize her converts. If the native remains long enough in this country to receive a thorough English education, his old associations are destroyed; he returns to his own country an Englishman in his feelings and habits, and the distance between himself and his fellow-countrymen is almost as great as if he had been of European descent. On the other hand, if he only comes for two or three years, he is seldom capable, during that time, of really appreciating, much less of assimilating, the advanced civilization of those who have not been exposed to such violent contrasts, or passed through the extreme phases of human life."

Rev. R. J. Mullins, Principal of Grahamstown Training Institution in South Africa, says: "I am convinced that it is better to train men on the spot, and amongst their fellow-countrymen, rather than isolate them from their friends by sending them to England. They often come back spoilt. After two or three years they return not worth a rush, and I blame the ladies very much for it. They ride about in carriages, and are petted at croquet parties, and become far too fine gentlemen to associate again with their fathers and mothers, clad in blankets and living in clay huts. Therefore, except in very special cases, I would never send a native away from home to be trained for the ministry. . . . At Grahamstown most of them go home once a year, and that prevents them from becoming stuck-up young gentlemen, in kid gloves, which, of course, is not what we want."

STATE OF THE TREASURY.

It will be remembered that the appropriations for the current year were made upon the basis of the income reported to the last annual meeting. In other words, the Prudential Committee felt constrained to assume, in view of

existing financial uncertainties, that the receipts of the Board this year might be no larger than they were last year, and that, therefore, — inasmuch as they were anxious to avoid, if possible, the necessity of reporting a deficit to the next Annual Meeting, — they must needs limit the appropriations to \$475,000, or \$20,000 less than those of the previous year.

A reference to the December Herald (pp. 371-75) will show with what reluctance, with what sorrowful apprehensions, indeed, this reduction was voted. The few weeks which have elapsed since that action was taken, have justified not only the reluctance but the fears. Letters have been received from some of the missionaries already (and others are to come) which are fitted to awaken the liveliest sympathy. "Our salaries are curtailed," it is said, "and yet they were hardly sufficient before! How *can* we live on *less*?" "The native agency is gravely compromised, and just when we need its utmost strength and efficiency. Is it the wish of the Congregational churches to weaken us at such a point, and at such a time as this?" But why speak of the disappointment and heaviness of spirit which are inseparable from all severe retrenchments!

This is not all, however, and there is reason to apprehend that the worst is still to come. The basis of the appropriations for the current year, as already stated, was the income of last year. But during the first third of the present financial year, — September 1, 1875, to January 1, 1876, — the donations and legacies (exclusive of offerings for the extinguishment of the debt of last year) have fallen \$31,841.23 below those of the same period last year! And this, notwithstanding a large advance in the contributions made to our treasury by the Woman's Board. In other words, we have lost on the average, since the financial year began, nearly \$8,000 a month!

It is not difficult to see the rock upon which we are surely drifting. If a reduction of the appropriations from \$495,000 to \$475,000 has caused so much sadness of heart and so much derangement of plan, what will be the effect of a further and still greater reduction, — such as we have too much reason to anticipate?

MISSIONS OF THE BOARD.

Most of the letters in this number of the Herald are from the missions in Papal lands, and will be found to indicate plainly, that many of the "common people" in these fields, like those among the Jews when Christ came, would hear the truth "gladly" if they were not warned and frightened by their religious teachers. The letters from Western Mexico show that, notwithstanding many obstacles, there is progress. Mr. Edwards tells the story of an enlightened man at Leon, called to appear before the bishop because he had the Ten Commandments pasted on the wall in his house where persons passing by could read them, and of his testimony for the truth and against the worship of images, before the bishop and priests. Mr. Watkins reports encouraging facts in regard to the entrance and progress of truth in several places, where individuals, in larger or smaller numbers, have fully abandoned Romanism, and gladly receive the Scriptures and tracts, stating that these instances represent the average state of things in forty or fifty other places. In another letter he gives a picture of their congregation in the city, with items of interest respecting individual

members, and the remedies employed in vain by the wife and other relatives of one man, under priestly advice, to cure his "heresy," until at last the Holy Spirit brought these relatives themselves to embrace Protestant truth.

Letters from both William and Thomas Gulick, in Spain, report visits to Oviedo, the good work begun there, and incidents of intercourse with the people and with priests on the way, showing how ready many of the former are to read and hear the truths of the gospel, and how determined is the opposition of the latter. The accounts of visits to the shrine of "Our Lady of Covadonga," of an interview with the Governor at Oviedo, and especially of the persecution and attempted murder of a gentle, lovely boy, twelve years of age, because he had embraced the truth, will not be overlooked.

A brief note from Miss Hance, of the Zulu mission, indicates much encouragement in work among the kraals, from which, however, Miss H. fears that she will be obliged to abstain in great measure, on account of health. Two brief letters will be found from Mr. Dwight, of Constantinople, the first noticing encouragement in work at the khana, and the second giving a first echo from abroad, indicating the pain which will come to so many hearts in mission circles, as they hear of their largely reduced appropriations. Who will be responsible for all this sorrow, and all the curtailment of Christian work?

Two letters from Eastern Turkey, well worthy of perusal, present a striking picture of the bankrupt condition of the Turkish Government and the wretched poverty of the people, making self-support by the churches, and by pupils in the mission schools, a matter of increasing rather than diminished difficulty. From Foochow we have the announcement, specially trying at such a time as this, that the mission church near Ponasang — needed every day — has been burned, and should be rebuilt without delay.

Western Mexico.

A PROTESTANT BEFORE A BISHOP.

LETTERS from Guadalajara indicate that there is still much to encourage the missionaries there, and in the region round about. Mr. Edwards wrote, October 27th: —

"I mentioned in a former letter a faithful worker in Leon. He paid us a visit last Saturday and Sunday, and related some stirring incidents about the work in that city, where some of the people are being rapidly won over to Protestantism. The priests, of course, notice this fact, and it rouses their spirit of opposition. A—— has in his house the Ten Commandments, printed in large type, and posted on the wall opposite the entrance, so that even passers-by, if they only look in, may read them. A priest one day noticed this paper, and began reading it; and lo! what was before him but the Ten Commandments. Yes, there they were,

in Leon, in the house of a poor man; and it was evident, by their form and appearance, that they didn't come there by the way of Rome. Was this to pass unheeded? No. As a faithful padre he told A—— that the bishop had matters to settle with him. The poor man was very glad to hear it. He had for a long time desired an interview with that dignitary, and he availed himself of the opportunity now offered. When he entered the bishop's presence he found him busily discharging the functions of his office, with a crowd on their knees before him, being confirmed. When the ceremonies were over and the people had dispersed, he approached the bishop, stated why he was there, and related what the priest had said. The bishop seemed to know so little about it that he had to give him a full explanation of the whole affair. He said he had the Ten Commandments in his house, told how he came by them, and said they were the commandments of

God and should be obeyed. He then repeated them one by one, and said that they should be in every house in Leon, that all should have the Word of God read in their families, and intimated to the bishop that it was his business to attend to such matters. The bishop said, in reply, that the Bible was good, but that the people could not understand it, could not comprehend its right meaning; that the power to discern and the authority to explain were in the church. To this A—— replied, in words that could not be misinterpreted, that that power and authority pertained to the Spirit of God, who was approachable by all; and in answer to certain questions, he said that he was a Christian, an apostolic Christian, a Catholic Christian, but not a *Roman Catholic Christian*. The bishop said, moreover, that the Commandments, as he repeated them, were not rightly arranged,—that the one he had as the second, was only an explanation of the first, and that they should not be separated. But A—— said to him, and to the priests that were present, that ‘explanation, or whatever they had a mind to call it, there it was in God’s own Word; an absolute command not to worship anything but Himself.’ Thus the bishop and a number of his clergy, quite unexpectedly, and of course unintentionally, found themselves hearers of pure truth.

“The bishop treated A—— respectfully, but advised him not to read heretical books, and said, that his library, of twelve thousand volumes, was at his service. He said one thing, also, which it is not my business to reconcile with the general tenor of his conversation,—that he should be glad to have all the people of Leon read the Word of God.”

PROGRESS IN OTHER PLACES.

“Christ’s work is gaining in and around T——. The Bible is much in demand, and the people eagerly read it. The priests seek to put an end to this, and in a village close by they went so far as to steal a Bible from a poor man. The authorities interfered, and two of the priests very gladly left the place, not to show their faces there again. Another, also in

T——, brought himself into such trouble by his opposition to the gospel, that he found it convenient to leave town.

“The truth is advancing and obstacles are being removed. A few days ago we received a letter from V——, who is busily sowing the good seed; and it appears from what he says, that it falls here and there upon good ground. He writes that the people joyfully purchase the Scriptures, and notwithstanding many great obstacles, strive to follow their teachings.”

CHANGES IN THE FIELD.

Several letters from Mr. Watkins, to a correspondent in New England, have been sent to the Missionary Rooms, from some of which extracts will be given. Writing on the 9th of September, he says:—

“In my last, I gave you some idea of the change that has taken place in this field since we came to it, and the extent of territory walked over, at least, by those working for this mission. Lest you receive too favorable impressions from indefinite remarks in regard to our work in the pueblos, I must try to give you a more definite idea of the extent to which the gospel has gained ground in a few small towns, and thus of the average work done in from forty to fifty other places.

“The first place I will notice is Z——, a small town of about two thousand inhabitants, one of the most fanatical places in the State of Jalisco. Eighteen months ago we had not a single friend there, and until then all our exertions to gain a foothold had been in vain. At last the school-teacher there came to visit me and make some inquiry in regard to what the Protestants believe. Ever since that visit he has been known in the town as a *staunch* Protestant, and he has labored hard to instruct his scholars in the Christian doctrines. His school now is more like a Sunday-school than a day-school, and many of the children are well posted in our ‘Christian Catechism.’

“A few weeks ago, in the public exercises of the school, most of the pieces recited were from our books. Through the children, several heads of families have

been reached, and the authorities of the place are now decidedly in our favor. There are at least ten or twelve families there that have completely abandoned Romanism. A work of the same nature has been carried on in a small town west of us, but *far more extensive*.

"A mile or two to the right of Z— is a village of two or three hundred inhabitants. There you find, besides several of the poorer families, the leading family in the place Protestant. This good family give a home to a young school-teacher, converted about six months ago, who has been deprived of his situation because he is a Protestant.

"A few leagues from Z— you come to a place where there are a few small houses, and always a small body of soldiers posted. Among the soldiers, the first officer and several of the privates are earnest inquirers after the truth. They daily read the Word of God, and fail not to communicate what they know to passers-by.

"You leave this place, pass farms that have been visited by members of our little church with some good results, and come to Z—, a town of about three thousand inhabitants. We had failed to do the first thing in this place until three months ago, when one of our very faithful workers was received by the people with unexpected welcome. V—, the good worker referred to, distributed in Z— small tracts and a few Gospels; and one whole day was eagerly spent by fifty or sixty men in devouring their contents. Their joy was so great in having received the truth, that a *public dance* was given by the *authorities*, and some of the most prominent families in the place, to commemorate the dawn of the true light in their benighted pueblos!

"Letters from Z—, of late, prove, unquestionably, that the words of our blessed Master have sunk deeply into some hearts in that place. I know it will appear strange to you that people dance and drink in merriment on such occasions; but it is the way this people have been accustomed for ages to praise and give thanks in their religious feasts, and so it seems just what one might expect

from them in the circumstances mentioned. I know not of any truly converted in that town, but there are at least fifty that have completely shaken off the yoke of Romanism.

"Leaving Z—, the next place you come to is H—. There are several hundred men in that place, and I have good reason to believe that among them are found ten or fifteen who have met with a change of heart. Thirty-five or forty profess to be Protestants.

"The state of these few pueblos, as to our religious influence upon them, would, I think, represent the average state of forty or fifty other places."

THE CONGREGATION IN THE CITY—INDIVIDUALS.

In another letter to the same correspondent, dated November 9th, Mr. Watkins says:—

"In this I will notice our congregation in the city, or at least will write a few words in regard to some of our regular attendants. I have my table, that serves me for a pulpit, in one end of the room. On my right my wife is seated before a small organ, of four octaves, about twenty-seven inches high. We hope to make it serve us until we get a better. Next to my wife are Rev. Mr. Edwards and wife, and two or three prominent members of the church. On my left is a Miss S., a very faithful member. Her religious experience is deep. Very seldom is she seen in meeting without a tear in her eye,—such a tear as makes one feel more for lost souls every time it is noticed. The members of our church, when sick or in trouble, look to her for medicines or advice. She visits the sick and poor all over the city, often endangering her life in doing so. Next to Miss S. is seated her bosom friend, another good member of our little church,—Mrs. V.; also Mrs. V.'s only little boy, of six years, who says very often that he must study hard so as to become soon a minister of the gospel. Near by is a poor woman that two months ago sold her '*reboso*,'—a kind of long shawl that Mexican women constantly wear,—to get means to buy a Bible.

"About the second or third from this poor woman is a good-looking old man, who, about twelve months ago, was a superstitious and blind Roman Catholic, worshiping, night and morning, his wooden cross and 'Corona de Cristo' (Christ's crown), the kind of thorn he believed to have formed the crown of our Redeemer at his crucifixion. In our prayer-meetings he has about this story to tell: 'Dear brethren, I am only a child a few months old. It is not long since I left the abominable practice of worshiping an old cross, and the "Corona de Cristo" that grew in my flower-pot. What blindness! Adoring the very thorns and cross that the anti-Christian Jews and Romans used to take our Saviour's life! All my life has been spent in such idolatrous practices. It is a wonder to me that these priests did not teach us to worship the spear, and all the Roman arms, for they were used as instruments to kill our Lord Jesus as truly as the cross and thorny crown. Thank God, though very late, my eyes have been opened. I can see that I am nothing. I can see, now, that Christ is my only Saviour. I should like very much, were God to spare my life, to see my country Christian and not Romanist.'"

REMEDIES FOR HERESY.

"On the same bench with this old gentleman is seated one M., and on the opposite side of the room are his wife, daughter, and sister. I often have to smile when I see M. and think of the treatment to which he was subjected, under the priest's direction, to cleanse him of even the least taint of heresy.

"He was converted eighteen months ago. At that time his wife, daughter, and sister were extreme fanatics, and as soon as they became acquainted with the fact that he had become a Protestant, they held a council on his case, and considered what were the best means to be used for the immediate annihilation of the heretical doctrines that were fast taking hold of him. They consulted their 'padre' confessor, and as a good and wise spiritual doctor, he prescribed to the best of his ability, and the three women scrupulously

and cautiously administered the remedies.

"In the first place, these women gave quite a number of presents to a certain image of the Virgin Mary, that has great reputé among the people of Guadalajara as a destroyer of heresy. This proved a complete failure, for instead of the heresy disappearing from Mr. M., it rather grew upon him, as his increasing zeal for the cause of Christ among his neighbors proved. The next remedy resorted to was holy water, and water used to wash miraculous images. These two waters combined, taken internally, are considered most effective to drive error from heretical patients. But how could they give Mr. M. this water without his consent? This question puzzled them, as the water was quite muddy after using it to wash old dusty images. But a way was found in which the unpalatable dose could be administered without the patient's suspicion of it. They colored it well with a fruit used here to color sweet drinks, and one night, as Mr. M. entered the house, pleasant faces and a large tumbler full of 'agua fresca'—a red drink sold on the corners of the street in this city—awaited him. With little ceremony the thirsty man took the drink. Mr. M. never suspected that he was under medical treatment, but Mrs. M.—, the daughter, and sister watched closely his every movement, expecting soon to see some signs that the remedy had taken effect; yet all in vain. This treatment also proved a failure.

"Mr. M.'s sister now began to doubt the efficacy of these remedies and gave up; but Mrs. M. and the daughter were not discouraged. They resolved on applying external instead of internal remedies. They procured the head of a saint, of great efficacy, it is said, against heresy, painted on a piece of pasteboard, which, in the night, they sewed between the lining and cloth of Mr. M.'s garment, expecting that the companionship of this saint would have a salutary influence. In the morning, when he was dressing, he noticed a strange stiffness in one place in his garment, but no explanation was made, and all passed off well. Later in

the day the inflexibility of the garment became so troublesome that he resolved to find out what it meant. Soon his pocket-knife was at work, and you can imagine his surprise at the wonderful discovery of a saint in such a place! Still other superstitious practices were resorted to by Mrs. M. and the daughter to rid Mr. M. of his Protestantism, but all was labor in vain.

"Mrs. M. was in despair. Her husband was lost forever, she thought. She was earnest and honest in the desire of saving his soul. He was a Protestant, and consequently lost; and the skill of the spiritual doctor, the priest, was not sufficient to change his heart. She did not know what next to do. But a new idea came to her. She thought the Holy Spirit could do for her husband what nothing else could. She entered a small room in her great grief, and there prayed to the Holy Spirit, that he would lead them all, as a family, to the truth (Romanism, to her mind, was truth, no doubt), that he would have mercy on them all. God knew what she needed better than she did. She asked a stone in this case, and the Lord gave her bread, for in that very day these three women were seeking salvation through the merits of that Saviour who was all in all to the supposed lost heretic; and they, too, are now faithful members of the church."

Mission to Spain.

INTERESTING JOURNEY TO OVIEDO.

A LETTER from Mr. William H. Gullick, dated October 11th and 21st, gives account of a journey through the mountains to Oviedo. The narrative is one of much interest, in various ways, but it must be greatly abridged for use in the *Missionary Herald*. Going by land, rather than by steamer, to Gijon, that he might meet the people, read the Scriptures to them, and speak to them of Christ, his "first day and night were by coach to Pótes," passing by Alevia, on its mountain height, the scene of his pleasant visit in April. (See *Herald* for August last, page 245.) He writes:—

"The good woman and her daughter, at the inn where I put up [in Pótes], received without any apparent surprise the fact that I was a Protestant, and seemed to be really pleased when I proposed, before retiring, to read with them some of the words of our Lord, and pray. They accepted gladly some copies of the Gospels. It was at this inn that, in April, we gave quite a number of tracts and of gospels to a body of carbineers stationed here. The truth is, that in the majority of cases, the humble poor of these interior towns are neither frightened nor offended by the term 'Protestant,' and would receive the gospel gladly were they not, after our first approach, set upon by the priests, who tell them that we are accused heretics, and our books filled with the blackest of evil things.

"Procuring a guide and two horses, we started at early dawn and pushed up the mountains that, at the head of the valley, rise to a greater height than anywhere else in all the Pyrenean range, and are here named the *Picos de Europa*. . . . By nightfall we had passed out of the narrow defiles into wider valleys. We found tolerable lodgings at an inn. Coming more in contact with the outer world, these people, less simple and ignorant than many whom we met the day before, were more ready to see that what they had been taught was not the 'pure religion and undefiled' of the gospel. They took with pleasure the portions of Scripture that I offered them, and were anxious that I should pass that way again, on my return to Santander. We stopped for dinner at a tidy little village. After dinner I gathered together the people of the house, and others who were near, read to them from the Bible, and talked to them for an hour and a half. Their interest, even wonder, was something remarkable. The woman of the house was especially interested. 'O,' she said, 'if only my father were here! You never saw a man more devout. All the time that he is in the house he is reading and praying, and he tells us constantly that religion is worth more than all that the world can give.' I asked, 'What does he read?' and she brought out an old book of devo-

tions, printed in the latter part of the last century. I glanced through it and found that a greater part it was evangelical. There were here and there allusions to the Virgin and to the saints, but these were so few and so brief that I am sure any person who takes permanent pleasure in its reading cannot be far from the kingdom of heaven. I could not make out that he, or any of them, had ever seen a Bible, though in this book there were frequent quotations from it. Speaking of the priests, the woman said: 'The one we now have is passable, but the one before him was all that is bad.' She and her husband accepted gladly all the gospels and tracts that I had to spare. These simple souls evidently knew nothing about Protestantism, and had no dread of our books."

COVADONGA—STORY OF PELAYO.

"That evening I arrived at Covadonga, 'the shrine of Spanish history and the cradle of its monarchy.' In the year 718, when the Moors held all Spain and a considerable portion of the south of France, Pelayo, an Asturian chieftain, rallied a handful of followers and defeated them in this valley, from which time dates the decadence of the Moorish power in Europe. The sepulchre of the now canonized San Pelayo, and the shrine of 'Our Lady of Covadonga,' are in a cave at the head of this beautiful valley, about three miles off from the main road. The tradition is, that Pelayo made this cave the stronghold for himself and his hundred men. The Moors gathered in an immense host, and came up the valley with the intent of crushing him at one blow. The besieged rolled rocks and trees down upon them, and shot them with their arrows of deadly aim, while the arrows of the Moors, by the intervention of the Virgin, striking harmlessly on the cliffs above the cave, rebounded upon those who sped them, thus fighting against their owners. Then the elements burst forth in fury on the infidels, the thunderbolts of heaven fell upon them, and amidst the raging of the storm Pelayo and his heroes sallied out upon them and put them to slaughter, so that hardly one escaped to tell the

story of the complete defeat of the Moors on that memorable day."

PILGRIMAGE TO THE SHRINE.

"I had timed my departure from Santander so as to be present at the great annual *Romeria*, or pilgrimage, to the shrine of 'Our Lady of Covadonga,' on the 8th of September, famous throughout Spain, and especially so through all Asturias. All the preceding day, men, women and children were coming in on foot and on horseback, on mules and on donkeys, in carts and in coaches. On either side of the road, for a quarter of a mile, booths had been arranged and tables placed for serving wine, food, and cakes, and for selling a great variety of small wares. Near the chapel were stands for selling *escapularios* (amulets), medals with the effigy of the virgin, rosaries, and relics—all blessed by the bishop. On the level ground many were dancing the country dances. When darkness came on rockets were sent up, and Roman candles burned from the esplanade in front of the church. The effect was very fine. . . .

"At ten o'clock the next morning the Bishop of Oviedo, supported by the 'college' of priests belonging to the monastery, celebrated, in a little chapel near the cave, a 'Pontifical Mass' in honor of the 'Most Holy Virgin Mary, Our Lady of Covadonga.' Some three thousand people sat on the ground under the trees and on the slope of the hill in front of the chapel, where they listened to the chanting of the mass, and to a sermon half an hour long. It was a novel and stirring sight. As each man carries a polished staff, from three to five feet in length, these gleamed in the sunlight like rows of spears. It was a fine occasion for a good preacher; but the preacher of the day was hardly equal to his opportunity. He did not once speak directly of the sacred Scriptures; he quoted from them but once, and that only in an incidental manner, and but a word or two; nor did he, in the remotest way, direct the sinner to Christ as the source of happiness. It was not, however, in spirit, a bad discourse. There was earnest entreaty to seek happiness by forsaking sin,

by imploring the aid of the Most Holy Virgin, and by a strict observance of the precepts of the Catholic religion. It was, apparently, a sermon of one who knew not the Bible, nor Jesus Christ, but who was a sincere and thoughtful man. The chanting, in the performance of the mass, was especially fine and impressive.

"Besides the three thousand persons attending the mass there were perhaps a thousand more at the booths and in the roads, making about four thousand present at the *Romeria*. During the forenoon scores of women and a few men were crawling on their knees up the flight of a hundred stone steps to the shrine. At noon the show was over. The bells pealed forth a merry chime, rockets went whizzing into the air, guns were fired, the boys screamed and whistled, the dogs barked, and bedlam was let loose. Soon the living stream began to pour down the hill, as the thousands sought their homes."

INTERVIEW WITH THE GOVERNOR AT OVIEDO.

"One of my errands at Oviedo was to solicit of the Governor of the province permission to hold public meetings in Alevia, Panes, and other Asturian villages near the Province of Santander. I presented myself at his office the morning after my arrival. I told him that I was the evangelical pastor of Santander; that several members of my congregation were residents of Asturias, and that in their behalf I had come to present a petition for license to hold meetings in their native villages. He instantly replied, 'If that is your errand, No! I shall give you no license; you have too much already, I am very busy and can't give any more time to you'; and he rose from the sofa and moved toward his desk."

Conversation was resumed, however, and continued for some time in a very excited and angry manner on the part of the Governor. But at last, as Mr. Gulick turned to go out, the Governor followed him saying: "Sir, I hope that you will not consider what I said as personal. I did not intend it to be so. I respect your devotion to your work. Of course you are at liberty to hold meetings, always keeping within the limits of the law, but I cannot assure you protection in the vil-

lages, as our authority is not as far reaching as it is with those similarly situated in your country, and I would advise you, as a friend, not to attempt meetings there."

Mr. Gulick writes, further: "The English brethren in Coruña, a few months ago, asked permission of the Governor to open a chapel, and he flatly refused it. They waited a few days and then opened one, and hundreds of persons flocked to it! The Governor telegraphed to Madrid for instructions, and I am told received the reply,—'Let them be. It can't be helped.' At all events their meetings have gone on to this day without any notice being taken of them by the Governor."

THE WORK IN OVIEDO.

"I found what appears to be a good work in progress in Oviedo. A young Spaniard, who was educated for the Romish priesthood, and who has worked in Madrid and elsewhere for two or three years, commenced preaching there in April. The meetings were mobbed, the windows of the house being broken with stones. The disturbances continued through three or four weeks, attracting attention quite widely, the daily papers of Madrid making frequent allusions to the fact, favorable and unfavorable, according to the politics of the sheet, and the Bishop of Oviedo came out with a pastoral on the Protestants. The then Governor, the Baron of Covadonga, warned the pastor to leave, telling him that his life was in danger, but not offering to protect him. Though the Protestants continue to suffer persecution personally, their meetings have not been disturbed for some months past, and the work seems to be on a sure footing."

THE PEOPLE AND THE PRIESTS.

Mr. Thomas S. Gulick wrote from Oviedo, November 18th:—

"A few days ago I made a trip to Covadonga, in the province of Asturias. As is my custom when traveling here, I distributed tracts and sold gospels, and some of Paul's epistles, in the coaches and in the various towns and villages where we stopped. I have been much encouraged by the evident good results of

such work. I frequently have the pleasure of seeing from ten to fifteen persons, in the same car with me, reading the Gospel diligently. I always try to give or sell some good tract, which contains a clear presentation of the way of salvation, with the Gospel. These little books afford me excellent opportunities for religious conversation. On the steps which lead up to the cave of Pelayo, in front of the monastery of Covadonga, I gave some tracts and the Epistle to the Romans to men and women with whom I had been talking. I was explaining to them that one was the Word of God and the others a help to understand it, when two priests, whom we had not seen, sprang upon us. They snatched the books from those to whom I had given them, and seizing me, tried to push me down the stairs, pouring out, meanwhile, the most threatening and insulting language."

Some conflict of words followed this rude assault, and Mr. Gulick says:—

"I turned and walked away, somewhat troubled lest, by indiscreet boldness, I had frightened the people from the gospel. At the first alarm they had fled like frightened sheep. Imagine my surprise and delight when, twenty minutes later, I found these same people gathered in the nearest house, out of sight of the priests, with a crowd of their neighbors, reading aloud some of the tracts which they had quickly hid in their clothes. They were delighted with those they had already read and full of indignation at the priests for the way in which they had treated me. I had given nothing but pure gospel tracts, without one word of controversy. They asked eagerly for more, and promised that the priests should never get one of them. I, fortunately, had quite a number left, which I distributed among the crowd.

"When, a few weeks ago, I was coming over the mountains from Leon to Asturias, I met the wife of a soldier. We had much religious conversation, and I read with her several chapters of the New Testament. She was greatly interested and took several tracts and half a dozen gospels, and I afterward sent her more. When I arrived at — a week later, she

and her husband received me with the greatest cordiality. They had been reading the books and distributing them among their friends in the town, where they had awakened much interest."

PERSECUTION OF AN INTERESTING BOY.

In another letter from Oviedo, Mr. Thomas S. Gulick gives the following narrative of sore persecution, endured with all Christian meekness, by a boy twelve years of age:—

"We hear much in these days of the darkness of 'unhappy Spain.' Let me show you a ray of heavenly light. The gospel has been publicly preached in this city only since the middle of February. A man who was an 'escultor' (maker of images, carved or in plaster) heard the truth and received it with a glad and honest heart. He used to earn, at his trade, from eighty cents to a dollar a day, but as almost everything he made was for purposes of Romish idolatry he felt that he must give up the business. He has dependent upon him his wife and five children, the eldest a very sweet and intelligent boy of twelve years. The father has found work as a servant in a literary club room, with wages of thirty-five cents a day, from which he must pay his rent, and feed and clothe, as far as possible, seven persons. Enrique [Henry] has been accustomed to help his father in the club, and to take his place when the father had to be away.

"Led by his father's example, Enrique also came to hear the gospel, was converted, and received into the church with his mother, last May. In August, as he was passing a small square in front of the bishop's palace, on his way to his work, several boys seized hold of him, and calling him an accursed Protestant and Jew, threw him upon the pavement and trampled upon him. His foot and ankle were so seriously injured that for fifteen days he walked with difficulty. About a month later, while he was passing through the same square, by the side of the beautiful cathedral and right at the door of the bishop's palace, the sacristan and a company of boys pounced upon him with cries of 'Kill him! kill him!' threw him

against the Cathedral wall, knocked him down, kicked him and stamped upon him brutally. It is a wonder his bones were not broken. He was covered with bruises from head to foot. During these months he was frequently stoned, so that he was bruised about the eyes and other parts of the head; but such was the power of Divine grace, that he never once faltered in his confession of Christ or his love for his word. When his persecutors trampled upon him, he told them that he freely forgave them. A month ago, October 13, little Enrique was turning a corner near the Cathedral when a ruffian jumped upon him with an open knife ('navaja'), and attempted to stab him to the heart, saying, 'Take this for being a Protestant.' The blow was heavy and well aimed, but Enrique raised his left arm and received an ugly wound just above the elbow. The knife passed through four thicknesses of cloth and entering the arm where there was but little flesh, struck the bone. The man then started to run, leaving the knife in the wound, but just as Enrique was pulling it out, he turned back and snatched it from him.

"The father immediately informed the police and, having caught the would-be assassin, they found him to be an acolyte in the church of San Tirso. He was kept in custody over night and the next morning released without trial or punishment! Some days afterwards, as Enrique was passing the corner where he was stabbed, he said to a companion, 'Here is where he tried to stab me to the heart.' A priest, who overheard the remark, answered, 'Yes, it was aimed for the heart, but you will fall yet.'

"It is possible that, in reading this, you may suspect that part of Enrique's troubles came upon him because he was of a combative spirit. I assure you, on the contrary, that he is as sweet, gentle, bright, loving a little fellow as I have met in Spain; warmly loved by all who know him. I have not heard a word against him from the many with whom I have talked, but all praise him. His persecutors are almost entire strangers to him. His mother once told him he ought to defend himself, but he answered that Christ

said we must love our enemies. She says, every night he is in the habit of praying for his persecutors. The days of the martyrs have not yet passed. It is more than a month since he was stabbed but the wound is still swollen and painful. It heals with such difficulty that some think the knife must have been poisoned.

"Some days ago we celebrated the Lord's supper together, sixteen of us in all. The pastor prayed especially for Enrique, the youngest of the little flock, as it was the last time he expected to commune with the church, or perhaps with any Christian brethren, for many years. On the Wednesday following he was to go alone to Havana. Many eyes were filled with tears while the pastor prayed that the Good Shepherd would tenderly watch over this lamb, wherever duty might call him to go. He has uncles in Cuba who have offered to take him. One is a deist, the others are Romanists, but as his father is no longer able to support the whole family, he has been compelled to accept their offer, and the little boy started last Wednesday, to make the long journey in the steerage, without a single acquaintance on the ship."

Zulu Mission.

THE KRAALS — A WORD OF CHEER

MISS HANCE, writing from Umvoti, October 14, 1875, refers to her health, which, she fears, may constrain her to give up much of her work in the kraals, where she suffers from the impure air, especially when many persons are in the room. But she says: —

"I enjoy so much, talking with the people there, that it will be difficult for me to keep away. My Bible-women are doing well, still I feel as if I must look after them by often being at the meetings. There are now very few kraals on this 'location' where we have not had meetings. In all but one I have received most respectful kindness, and from this place they have at last been induced to send their children to school; so that I think we shall get the women into the meetings after a little. One of my na-

tive teachers came in to see me a while ago, and as we were talking about our work here he broke out in a most enthusiastic way of speaking, and said, 'Do you tell them across the ocean how the work is going on here in the kraals? You must tell them. I want they should know, that they may be encouraged who send missionaries to this land.'

Western Turkey.

WORK IN THE KHANS AT CONSTANTINOPLE.

WRITING on the 23d of November, from Constantinople, Mr. Dwight says:—

"I have just been talking with one of the good brothers who are among the people in the khans through the week. He reports good encouragement, mentions several men who are awakened, but, fearful of persecution, have not been yet driven by conscience to acknowledge their convictions. One young man followed him some distance from the khan where he lives, and when secure from observation called his attention and asked him to get him a Bible. 'But don't bring it to the khan,' he said, 'they will make me give it up. Leave it with the grocer on the corner of this street, and I will pay him the money and take it.' Some Christian workmen from the Harpoot field have been much persecuted by their fellows for some months past, but these persecutors have now relented, and invited them to return to the khan from which they were driven.

"I have been watching with some interest the progress of the 'Avedaper' in winning its way among the people. In this city, sales of the paper have increased by about two hundred copies a month, under a little effort to bring it before the people. This is one of the 'straws.'"

RETRENCHMENT—A FIRST NOTE OF PAIN.

ON the 26th of November Mr. Dwight wrote again, and though he and Mrs. D. might shrink from seeing in the Herald some of the following sentences from his letter, it is but just to all the parties concerned, at home and abroad, that the facts should be known:—

"Your letter inclosing the appropriations has just come to hand. We were somewhat prepared for reduction, but were none the less startled to be brought face to face with the problem by learning the actual facts. After hurriedly reading over the figures I can only say that I shrink from the responsibility of the cutting off that will be needed. Such a work, to be done without seriously maiming the body of the work, must be done with 'prayer and fasting,' and I am sure you will all beseech God for us that we may have wisdom. Times are very hard here, and already, this year, we have had to resist great pressure from churches requiring more aid than we could give. The famine, felt locally hitherto, is being felt generally now, and war, rumors of more wars, and the repudiation by government of one half its debt, very much shatter business, so that our church members are poorer and less able than ever to meet increased financial demands upon them; and the preachers are likely to be crushed between our injunctions to them to look to the people and the people's cry to them to look to us. As to the reduction of salaries, I can only speak for myself by saying, that as I told my wife she echoed my own thought, that if we asked the preachers to pinch more we must set the example ourselves—but then as she realized just what the words meant the tears came into her eyes and she said, 'Why, Henry, how can we!'—Well, we are going to try."

Eastern Turkey.

A GOVERNMENT BANKRUPT.—A PEOPLE IMPOVERISHED.

SEVERAL letters from different missionaries in Eastern Turkey, recently received, have discussed plans and suggestions looking to the self-support of young men who might be educated in the mission schools, and thus prepared to aid as teachers, preachers, pastors, in the evangelization of the land. To show the difficulties of the case, facts are presented in regard to the poverty of the people and the financial condition of the govern-

ment, some of which it may not be amiss to bring before the readers of the *Missionary Herald*. Mr. Parmelee wrote from Erzurum, November 15, 1875 :—

“As our work in this land is so much influenced by the political and financial situation of the country, it may not be amiss to write a few lines on that point. The present era of Turkish history dates from the Crimean war, a period of about twenty years. At the termination of that war, foreign influence predominated in the councils of the government, that of England being foremost. Under this influence the army and navy were reorganized on a scale never before known here, and involving an expense which the revenues of the country could not meet. Hence the vicious habit of borrowing money, begun during the war, was kept up, until now the debt amounts to nearly a thousand millions of dollars, with an annual interest of about seventy-five millions, absorbing nearly if not quite the entire revenues of the country. And while this enormous debt has been accumulating, the country has been growing less and less able to carry the burden. In the first place, foreign goods have flooded the market, superseding nearly all the home manufactured articles, and breaking down most of the small home industries. This introduction of foreign goods was due partly to the low tariff of eight per cent., which was agreed upon between Turkey and the European powers; but even under such a low tariff home industry, with proper governmental encouragement, need not have been injured. Thousands of foreign capitalists stood ready to enter the country and start up manufacturing on an extensive scale, which the cheapness of real estate, raw material, and labor invited. But the government would not allow foreigners to hold real estate; and every attempt that foreigners have made to work the mines, or build railroads, or in any other way to develop the resources of the country has been baffled by such annoying hindrances by the government, that the effort has been given up in despair. A year or two ago the government removed the restriction against foreigners holding real estate,

but to little purpose, since titles, in the hands of corrupt courts of justice, are so insecure that no prudent man is willing to venture his money in any Turkish enterprise,—especially as he is sure that the moment his venture might begin to be successful the government, in the form of hungry officials, would begin new schemes for absorbing the profits. So manufacturing amounts to nothing in the country, and the peasants are broken down, *crushed*, under the enormous taxation that has been heaped upon them.

“I have lately made some special inquiries as to the circumstances of some of our Protestant friends. One man, who owns extensive fields, and among his neighbors is regarded as quite well off, after satisfying the tithes of the government, providing for the interest on his debts (everybody is in debt here), and reserving food for his family, sold about \$25 worth of flour,—the entire amount of his income for the year! And of this sum the government had taken, in different forms of money taxes, *twelve* dollars, and for different farm expenses he had paid five dollars, leaving *eight* dollars only to provide for that portion of the clothing of a family of *nine* persons which could not be worked up from the wool of a few sheep, and to purchase a few incidentals for his house! Another man, who would not here be regarded as *poor*, had sold about twelve dollars' worth this year, every cent of which had gone for taxes and shoeing of oxen! These are fair specimens of the absolute beggary to which the people have been reduced, and this will give you a little idea of difficulties in the way of developing self-support among them. And unless we can provide some means by which the young men can support themselves, you see the propriety of my remarks that the ‘hard-pan’ of self-support in our schools would be at the bottom of their graves.

“The precipitation of the present crisis in Turkish affairs may be dated from the visit of the Deputation of the Evangelical Alliance of England to Constantinople last spring, in the interest of religious liberty in this land. If that Deputation had been courteously received by the

Sultan, and their petition graciously considered, the crisis might have been delayed. But the Deputation was rebuffed, and returning to England laid the case before the people. The discussion of Turkish affairs which followed, both in the papers and in Parliament, completely broke down Turkish credit, and after two desperate attempts to meet the quarterly maturing interest of the debt, the government has been obliged to adopt a form of repudiation, that is, for five years one-half the interest will be paid in promises to pay; these *promises* bearing interest at five per cent. This relief is but partial, and of very doubtful efficacy. High-sounding and beautiful promises of reform are sent forth to satisfy the outside world that all will be right in the end; but the outside world has been too many times cheated during these twenty years of broken promises, to be again caught with chaff. Hence there seems little hope of better things for the government. With an empty treasury, ruined credit, an impoverished country, and open revolt, the affairs of this government seem in a desperate condition.

"Taxation has grown more oppressive this year, and every expedient is resorted to to grind a little more out of the long-suffering, patient people, until one wonders more at the peaceable endurance of such oppression by so many, than at the revolt of one or two provinces of the empire. May the God of justice and mercy speedily interfere to give both political and religious emancipation to the groaning millions of this land!

"Owing to the unsettled state of the country, particularly the absence of troops from these parts, and the irritated state of the Koords on account of heavy conscriptions for the army, the English Consul here strongly dissuades us from venturing abroad now on tours. I have therefore deferred a tour which I hoped to make about this time to the eastern portion of our field."

Another missionary writes from an out-station in another portion of the Eastern Turkey field, advocating an effort to fur-

nish young men with the opportunity to earn something for themselves by introducing simple machinery for carding, spinning, and weaving, which can be worked, mostly or entirely, by hand. He states:—

"Daily, as I travel over these mountains, and this vast plain, with its poverty stricken inhabitants, my heart is pained at seeing their ragged condition. Children of both sexes half naked, some with only rags on, and in the case of many 'even the rags are worn out,' to use the language of the late Mr. Williams, of Mardin,—for he passed through this region, and reported it in the Herald.

"Do you remember ever to have seen an old-fashioned, well-worn rag mop? It is painful to see such dirty, ragged 'mops' dangling from the half naked shoulders of these people! I have seen, from my present window, children entirely naked, basking in the October sun, while their mothers were busy washing these children's 'mops!' And then how the children die! I believe I speak within the limit of truth, when I say that, in this region, not one child in three reaches adult age. A few years ago, when I visited this village with Hagope Effendi, the civil head of the Protestant nation, I took him to a house where there are now twenty-five souls, the most 'well off' of any Protestant house here. As he noticed the half naked children, he upbraided the Christian father for allowing them to remain thus,—told him it was a shame and a disgrace to Protestantism! But the father was not to be blamed.

"Every family has sheep, and there is plenty of (coarse) wool. Why, then, it may be asked, are not the children warmly clad? Because of the very slow, primitive method of working up the wool,—so slow that the poor mothers cannot command the time to clothe their children properly, even with one suit. Two or more suits are never dreamed of. A healthy, strong man will hire himself out for a whole year for the sum of twelve dollars and a suit of clothes!

"How do they spin? I will tell you. Daily, during the weeks I have been here, I have seen women going to the

city of Moosh, seven miles away, bare-foot, stooping (not 'mincing') as they go, under a load of wood for which they will get ten cents (and it will have cost them three days' hard labor), — I say I have seen them thus burdened and *spinning* as they walked! The bosom is the feeding hopper, which contains the rudely combed coarse wool, or goats' hair; the fingers pay out the wool to the wooden, whirling spindle, dangling in front of the feet; and the motive power applied to the spindle is the sudden shoving motion of the right hand on it, upon the suddenly uplifted knee. That is our spinning jenny!

"And how do they weave this coarse thread? Before me, under my window, is seated on the bare ground, before a web with a loom, — or a few rude sticks that answer for a loom, — a woman weaving an ox-blanket, — for the hard working ox must be served with a garment before the naked child! With such a rude structure she must be a smart woman who can weave her half finger's breadth an hour. That is our power loom!

"Let carder, spinner, and loom be brought here and set a-going, and soon, it may be, these naked, shivering, dying people would be clad. These machines would not only be heeding the commendation, 'Naked and ye clothed me,' but might become as entering wedges for the Gospel, through the preachers they might help to educate. The good Chris-

tian countries have recently sent this country £30,000 sterling to save the perishing thousands of the province of Angola from starvation; and may not some liberal-minded Christian be found to send out an experimental set of machines, that may help both to prevent people from dying of nakedness, and to educate preachers."

Seochoto Mission.

MISSION CHURCH BURNED.

A BRIEF note from Mr. Woodin makes the following unpleasant announcement: —

"The church near Ponosang, a fine structure, which cost over two thousand dollars, was burned to the ground on the 4th of November. A fire originating in a house across a little lane from the church, after setting several other buildings on fire, finally enveloped the church in flames and consumed it. The walls are of brick and mostly stand intact, and will not need to be re-built.

"It is a great loss; coming, too, at a time when the funds of the Board are so low! We need the church greatly every day, and shall no doubt soon apply for a special grant of \$1,200, at least, probably more, to rebuild it. The fire was a large one, and at one time we were a little apprehensive lest it might approach the Ponosang dwelling-houses, but the Lord spared them."

MISSIONS OF OTHER SOCIETIES.

BAPTIST MISSIONARY UNION.

REPORTS and publications of various Societies, American and European, marked for use in the *Missionary Herald*, have been in the editor's pigeon-holes for several months, while he has found himself unable to use them for want of room. The sixty-first annual meeting of the Baptist Missionary Union was held at Philadelphia near the close of May, 1875, and the Annual Report appeared in the "*Missionary Magazine*," for July. The receipts for

the year amounted to \$241,970.64; while the liabilities were \$267,148.56. The year closed with a debt of \$52,956.72. A table of receipts and of deficits, or of "balance on hand," is given for twenty-six years, commencing with 1850, when the receipts were \$104,837.20, showing that the progress has been considerable, equal, it is said, "to the numerical increase of the real constituency of the Union," — should it not have been more than this? — while yet receipts do not equal the demands of

the work. Twenty-one of the twenty-six years have closed with a deficit, varying from \$486.94 in 1871, to \$61,333.25 in 1875.

The following table presents important statistics of the missions :—

ASIATIC MISSIONS.				
MISSION STATIONS.	Missionaries.	Native Preachers.	Churches.	Members.
BURMAH.				
Rangoon	23	96	86	8,859
Maulmain	10	25	18	1,040
Tavoy	7	20	20	841
Bassein	10	114	82	6,918
Henthada	8	53	49	1,519
Shwaygyeen	6	14	16	829
Toungoo	11	95	99	8,894
Prome	5	6	8	206—19,206
ASSAM.				
Gowahati	2	6	1	102
Nowgong	2	8	1	69
Sibsagar	4	6	1	106
Gowalpara	8	6	1	400—676
Teloogoo, INDIA.				
Nellore	5	18	1	190
Ongole	4	23	1	2,642
Ramapatam	6	16	1	727
Alloor	1	2	1	67—3,826
CHINESE.				
Ningpo	9	12	6	204
Swatow	5	10	2	188
Bangkok (Siam)	2	8	5	270
Zoa-Hying	2	9	1	—662
JAPAN.				
Yokohama	5	..	1	8
Total	135	547	395	24,178

OTHER MISSIONS.				
Germany . . . . .	..1	270	108	19,997
Sweden . . . . .	..1	129	221	10,076
France . . . . .	..1	12	8	548
Spain	2	4	4	244
Greece	2	1	..	..
Africa . . . . .	..1	10	10	525—31,389
Total	4	426	346	..
Grand Total	139	973	741	55,567

¹ Carried on entirely by native agencies.

BOARD OF THE (DUTCH) REFORMED CHURCH.

THE last Report of this Board is for the year ending April 30, 1875,—"the forty-third year of its existence, and the seventeenth year of its separate and independent action." The total income for the year was \$54,249.95. The expenses were largely in excess of the receipts. The appropriations announced "for the year to come" were \$57,253. The Report presents the following statements: "The Board is compelled to call the attention

of the General Synod, and, through it, of the Church, to the fact, that no considerable reduction can be made in the appropriations without serious injury to our work, and injury that can be repaired only by years of patient effort. Native helpers can be dismissed and schools closed, aggressive movements into the surrounding ignorance, degradation, and wretchedness can be discontinued, and four or five thousand dollars a year be saved by these measures; but to dismiss a native helper is to turn away a selected, trained man,—a man of experience,—and to compel him to seek some other way to obtain a living for himself and family, and soon to lose him, permanently, from our service. It is surely not necessary to describe the evils that follow the breaking up of a Christian school,—the only institution of the kind in the community in which it has been established.

.... If aggressive movements are discontinued, our missionaries and helpers, and the churches they have gathered, instead of being an army advancing to conflict, and, under God, to successive victories, will be a force beleaguered, subject to the trying and disheartening influences which beset those who are on every side besieged by hosts of enemies animated by the most bitter hatred. Such injuries should be prevented, if possible, by the exercise of all the power we can command.

"The Board has carefully examined the estimates submitted by the missions, has reduced them wherever it was possible, and, as the result, is to-day maintaining a work generally three-fold greater than it was ten years ago, by an outlay fifteen hundred dollars a year less than that of ten years ago, after deducting the utmost that can be claimed from the decline in the cost of exchange. The Board is thoroughly convinced, that it does not ask too much from the seventy thousand members of this branch of the Reformed Church, when it calls upon them for sixty thousand dollars a year for the support of missions that are the only Christian provision for millions of perishing souls."

The statistics of the missions are given thus :—

GENERAL SUMMARY.

	China.	India.	Japan.	Total.
Stations	1	8	2	11
Out-stations	14	44	1	59
Missionaries	8	7	5	15
Assistant Missionaries .	4	8	7	19
Native Ministers . . .	8	8	..	6
Catechists or Preachers	10	19	8	32
Assistant Catechists . .	..	8	..	8
Bible Readers . . . .	..	20	..	20
Schoolmasters	4	16	..	20
Schoolmistresses . . .	1	15	..	16
Colporters . . . . .	..	11	..	11
Churches	7	18	2	25
Communicants	536	783	96	1,369
Academies . . . . .	..	2	1	3
“ Scholars in . . . .	..	94	25	119
Day Schools	6	38	8	46
“ Scholars in	91	973	70	1,133
Theological Students . .	4	..	9	13
Dispensaries, with beds	1	1	..	2
Patients treated in 1874	5,000	6,304	..	11,304

SOUTHERN PRESBYTERIAN BOARD

“THE MISSIONARY,” the organ of the Southern Presbyterian Board, in the number for December last, presents a brief “retrospect of the year,” from which the following passages are taken:—

“For the present, the Committee feel that their hands are tied, so far as making any new appropriations are concerned, and this must continue to be the case until the people of God generally are aroused to the demands of the emergency and will pour their offerings into the treasury of the Lord with a more liberal hand.

“In all other respects the missionary work never wore a brighter or more encouraging aspect. We have now sixteen thoroughly established missionary stations, in different portions of the papal and heathen world; our missionary brethren are proclaiming the glad tidings of salvation in eight foreign languages, and among a larger number of different nationalities;

about seventy laborers, including Americans and natives, are actively engaged in helping forward this great work; churches have been organized at most of the stations, and a larger number of converts have been gathered into those churches than in any previous year; as many as twelve schools, embracing between five and six hundred pupils, are now conducted with more than usual efficiency, and promise to be great blessings to the countries in which they are located; and finally, the knowledge of Christian salvation has, by various instrumentalities, been diffused among hundreds of thousands, if not millions, of immortal beings. If these varied labors could be prosecuted with the vigor which the circumstances of the case demand; if the friends of the Redeemer would come up as one man and sustain this great cause with their prayers, their sympathies, and with their contributions, what great spiritual results might not be achieved! How unfortunate for our own peace of mind, for the consistency of our Christian character, and how derogatory to the honor and glory of the Redeemer himself, if having gone thus far in the great work, and just when the brightest prospects of success are opening before us, we should falter and hesitate about going forward. O, that we could rightly appreciate the opportunity that God has afforded us to honor his name, to promote his kingdom, and extend the knowledge of salvation among mankind!”

The missions of this Board are among Indian tribes in the United States, in Mexico, South America, Italy, Greece, and China. The receipts for the last year were \$44,209.07.

MISCELLANY.

RETRENCHMENT IN THE LIGHT OF EXPERIENCE.

THE Lowell, Mass., “Vox Populi” reports remarks of Rev. James A. Bates (formerly a missionary in Ceylon), at a meeting on Sabbath evening, December 5th, at the Pawtucketville Congregational Church. They were the words of one at

home feeling for the trials of his brethren abroad, and able, from his own experience, to enter into those trials; and were so exactly “to the point,” that many of them will be quoted here for a wider circle of readers. He said:—

“Within a few days tidings have come to us, from Boston, that the Committee

of our American Board have voted to appropriate for 1876, twenty thousand dollars less than they expended last year. Orders have therefore been sent to the different missions for this purpose. As we read, or hear it, it seems a very simple thing. Only a reduction of twenty thousand, on a business of four hundred and seventy-five thousand. But to my mind it is no trifling matter. It brings to my remembrance one of the longest days of my life; one of the hardest day's work I ever performed; one of the most trying scenes I ever witnessed or shared. And I desire this evening to try to tell you what it means to those missionaries among the heathen, by describing, in a very simple way, a scene such as is perhaps an actual occurrence to-day in some of those heathen lands which have already received retrenchment letters from Boston.

"The affairs of our foreign mission work are most perfectly systematized. They tell us that ministers are not good financiers; but I do not think there can be any more perfect business system than that of our foreign mission work. At the close of each year the Committee at Boston receives from each of the missions an application for appropriations for the coming year. This application is the result of careful and minute estimates of the needs of each one of the more than five hundred stations of the field. It is not for such a round sum of dollars, but for so many dollars and cents. I have here a copy of one of these estimates for the Ceylon mission. It contains, for a mission of only seven different stations, fifty-six different items. It asks for appropriations for the year of such sums as twenty-five dollars for one item, forty-five for another, etc. It asks for a total of about eighteen thousand dollars for the year's expenses of the work of eighteen missionaries, twenty-seven native preachers, fifty-seven school-teachers, eleven colporters and other assistants, — in all one hundred and twenty Christian workers.

"The retrenchment letter has come from Boston, and a meeting of the missionaries is called to consider it. They

assemble early in the morning at a central station, and are soon at work. First, an hour is spent in earnest prayer that God will guide them in this, the hardest part of their missionary work. I do not think you can find a foreign missionary anywhere who will not say that the hardest work he ever performed, the greatest hardship he was ever called to endure, was 'retrenchment.' He would rather stand again on the deck of the ship and see America's shores fade away in the distance, and think that they were gone, perhaps, forever — all those loved ones; yes, rather do that than ever share in another 'retrenchment' meeting."

Mr. Bates gave details of the trying effort to reduce at one station of the mission, going over the items one by one, and then said: —

"So the several stations are taken up, one after another. Now and then the missionaries stop in their work, to pray for help. Again and again they go over the list till night comes, and they separate. They go to their homes older men by months at least than they were in the morning — more wearied, and exhausted, and discouraged, than if they had spent days in telling of Jesus among those heathen villages. But they have 'retrenched' to the extent of the required eight hundred dollars! Some of them go determined to save their share of it by adding it to their own personal debts, or by taking it from their household expenses in some way, rather than give up any part of their good work among the heathen. But it is saved to the Society at home, and who will be the accuser if the new burden does shorten the missionary's life-work?

"I have thus tried to give you a very simple view of what retrenchment means to our missionaries at the front. These figures of expenses are from lists of several years ago, but in the main the story is no fancy sketch. . . . Christian friends, let me leave with each of you the questions, 'What is a just, a Christian division of the work of retrenchment?' and 'Am I bearing my share of the burdens of Christ's work with those brothers and sisters among the heathen?'"

HOME AND FOREIGN WORK.

THE following sentences are from an excellent article by Miss Helen Lamson, on "Home and Foreign Missions," published in "Life and Light" for December last:—

"The great question of the day, the question pressing on the hearts of Christians, is the work of home and foreign missions. . . . Has there not been a misapprehension as to the relative standing of the two? . . . The greater part of the work abroad is done by one or two societies in each denomination; as, for example, the Baptist Missionary Union, the Methodist Episcopal Missionary Society, the Board of Foreign Missions of the Presbyterian Church, and the Episcopal Board. . . . In the home-field, the number of organizations is much greater, as the work divides itself into manifold branches.

"If we take the city of Boston, we shall find that there are seventy-two charitable associations within its limits. Of this number, sixty-four are devoted to various departments of home-work, five are engaged in foreign fields, and three divide their receipts between the two causes in the average proportion of one dollar for the foreign field to eleven dollars for the home. From statistics compiled for the government, it appears, that in the year 1873 (which was not exceptional in the amount of contributions), exclusive of State aid, the city of Boston gave to home charities \$3,466,437, and assisted about one-fifth of its population. The contributions of the Boston churches to foreign missions for a year amount to about eighty thousand dollars, or one dollar for foreign work to forty-three dollars for home work."

◆

GLEANINGS.

MR. WHEELER, of Harpoot, Eastern Turkey, sends these "gleanings" from letters received by him:—

—Kavmè Ablahachan, a graduate of Harpoot Theological Seminary, was recently ordained and installed as pastor of the mission church in Redwan, Koordistan. The mission work in that field is supported by the native churches, and the expense of Kavmè's education was paid by them.

—It is no uncommon thing for the Protestant preachers in Harpoot to be invited to preach in the Armenian churches. One recently did so, in two churches in succession, and in the last they insisted that he must come and be their priest.

—A missionary writing from Harpoot, notices the face of one of the pupils "beaming with delight" at the prospect of going forth to her winter's work in a poor village, and adds: "These schools are a blessing. Tell the people so, and beg them not to withdraw support from them."

—The "Presbyterian Record," in the department of Home Missions, states: "The missionaries in all parts of the country notice and report the aggressive yet stealthy movements of Rome against the Bible, and especially its use in the public schools. Indeed, the hostility is directed toward our system of public education. They purpose, as in Catholic lands, to secure the control of education to the Papacy, and especially to the Jesuits. This subtle and dangerous conspiracy must be overthrown, or our civil and religious liberty will be destroyed."

—Mr. Macgowan states: "The Chinese are hard to move, and, as a mass, they are indifferent to a spiritual religion. Their idolatry and their systems of philosophy have led them into this. But when the religion of Christ really gets hold of some of them, they become wonderfully transformed. The stolid apathy is exchanged for an earnestness and enthusiasm that one hardly deemed possible for them, and they do things that one only looks for as the result of long training in Christianity."

—"Demolished Buddhist temples in Japan have lately contributed to the erection of the best church in the country. The pews, pulpit, and communion-table of the Reformed Mission Church, recently opened, were made from wood that came from demolished temples."

—"In Rio Novo, many leagues from any Christian church, there was a man who, by some means, found a Bible. He read it, and its truths took such a hold of his heart that he called in his friends and neighbors to hear it. The Spirit of God wrought with those rude, far-off

peasants. They sent a man to Brotos to ask for some one to come down and teach them. It was impossible for the minister in charge of the Brotos church to go. The man insisted that some one should be sent. The colporter went down to them. He came back with, I think, about two hundred names of persons who wished to unite with the church. A minister was afterwards enabled to go, and he found twenty-seven persons fully prepared to receive baptism."

BIBLIOGRAPHICAL.

Memorials of Charles Stoddard. By his daughter, Mrs. MARY STODDARD JOHNSON. Boston: Congregational Publishing Society. 1875.

A SMALL book, but of great value,—modest, unostentatious, and therefore the more appropriate. Five hundred and twenty-five very fair duodecimo pages, with good sized type, on beautiful paper, and in neat binding, filled in great measure with extracts from Mr. Stoddard's letters, with some letters also to him, and respecting him, and linked together very fittingly by the hand of a loving daughter, make a book to be read easily, with great pleasure and great profit.

Solomon said, "One man among a thousand have I found." Charles Stoddard, from his childhood up, might well be taken for that man. As one reads the book, he will be very likely to think, while perusing the first chapter,—at least one reader found himself so thinking,—“An excellent book for boys and young men.” Reading on he will say, soon, “Excellent for men commencing business;” then, “What an example for young Christians;” again, “All fathers should read this.” And yet again, “Uncles should read it;” “Grandfathers should read it;” “All Christians should read it;” “Every one that has good sense enough and principle enough to be influenced by such an example should read it.”

The volume was put into the editor's hands just too late to be noticed in January, but the Memoir of one so long and so intimately connected with the business of the Missionary Rooms should be no-

ticed in the Herald; and it is perhaps as well to mention it now, when other notices may have passed out of mind. Very many will, doubtless, read the book. It will be sought for by the large circle of relatives and friends left by Mr. Stoddard; by the many who learned to love and reverence him in his Sabbath-school when he was young, or in the long-continued Bible-class of his maturer years; by those who knew him in his business and his church relations; and by not a few missionaries, who knew him as a member of the Prudential Committee of the American Board, many of whom met him before they went abroad, in delightful farewell meetings and social gatherings, often at his own house.

Mr. Stoddard was born in 1802, at Northampton, Mass. At the age of twelve he left his father's house and never returned there to live. After attending school one year, at Portsmouth, N. H., he came to Boston and entered a dry goods' store. “At the age of thirteen,” he writes, “I bade adieu to plays and pastimes and entered seriously into the business of life, and very little recreation did I have afterwards, except my annual visit to my parents. Yet I had recreation enough. For eight long years I served an apprenticeship, rising at five and working till eight, and often till twelve at night.”

“When only fifteen years of age he had come to be much trusted in the business.” “He was largely occupied during the day, and somewhat at evening. He, however, did not neglect his reading. He also joined a French class, for which he prepared himself with study, and took up the higher branches of mathematics with an efficient teacher.” Thus the boy, so busy in the store,—“rising at five and working till eight, and often till twelve at night,”—was making up for the deficiencies of early education, and laying the foundation for a most intelligent manhood.

During these years of apprenticeship, as ever after, he kept up a frequent correspondence with his relatives, and letters to his brothers, at this early period, were full of sympathy, good suggestions, and wise counsels. Thus in October, 1818

he wrote to one brother: "I have been wishing, almost ever since I saw you, to write you, as I thought perhaps you might like advice. Remember that the present part of your life is the most important of all, as you are now forming habits which will abide with you through life. If those of idleness, you will find it hard hereafter to keep yourself employed. Youth is a season for learning; therefore I advise you to improve, *not part*, but *all* your time, in such a manner that you may reflect on it with pleasure."

In December, 1820, he wrote to the same brother: "'What is worth doing at all is worth doing well.' Though many people say this, the cases are rare where it is acted up to. But it would be for your interest if you would be guided in your actions by some such rule as this, and resolve that whatever is worthy of being your pursuit at all, is worthy of being your chief concern while you attend to it."

During all this time young Stoddard seems to have been a truly conscientious Christian, but he did not make a public profession of piety until November, 1821, when he united with the Old South Church. From that time he was identified with all the interests of the church, and especially with the Sabbath-school, first as a teacher, then as superintendent of the Fort Hill Mission School, and then, for a long period — all the remainder of his life — as teacher of a much valued Bible-class of young men. He was chosen a deacon of the church in 1835, but then declined the office; was chosen again in 1840, and accepted. In 1832, when he was but thirty years of age, he was elected a member of the Prudential Committee of the A. B. C. F. M., — the youngest man ever elected to that office, — and for the remainder of his life, more than forty years, he served on that Committee, with a regularity, punctuality, interest, and fidelity rarely equaled.

The symmetry of Mr. Stoddard's character through his whole life was very remarkable. When a boy, long before any temperance societies were formed, "he set his face like a flint against the use of wine, or any kind of spirits," and equally, it would seem, against the use of tobacco.

He "never would keep company with profane or vicious persons," and would read no book which he would not be willing to read aloud in any company. From boyhood, also, he kept exact accounts of his expenses, and was careful, accurate, and thorough, in all that he was called to do. Fully systematic in all business arrangements, he never appeared in a hurry, and yet redeemed the time for much study of the Scriptures, prayer, uniform exercise before breakfast, and for extensive reading. He was always trustful, hopeful, heavenly-minded as a Christian; in his family ever bright, cheerful, loving, and beloved; as a business man, ever reliable, of the most perfect honesty and integrity. While never engaging in brilliant ventures he had that "grouping of traits fitted to inspire," and which did inspire "confidence;" and he attributed his own success and influence in great measure to his "uniform course, never changing his business, never *failing* in it, always to be found in his place." Using earthly goods as a steward, "he gave away, systematically, more than he spent on himself and his family;" and nearly twenty years before his death, he states: "I proposed with myself not to increase the principal of my estate, though scanty, and small according to worldly estimates, but to give away all after supporting my family and dependents."

Many passages in the "Memorial" have been marked for quotation in this notice, as exhibiting his character and habits; but space should hardly be taken for them. A few words from another volume are very appropriate and sufficient: "Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality;" — such was Charles Stoddard.

ARRIVALS.

MISS HATTIE G. POWERS, from New York October 6th, arrived at Manissa, Western Turkey, which is now to be her station, on the 19th of November.

Misses Proctor, Hollister, and Pierce reached Aintab October 25th.

Rev. D. W. Learned and wife, Rev. E. T. Doane, Miss J. E. Wheeler, and Miss F. A. Stevens, who sailed from San Francisco by the November steamer, for the Japan mission, arrived at Yokohama November 23d.

DEPARTURE.

REV. L. H. GULICK, M.D., well known as, for many years, a highly esteemed missionary of the American Board, left New York December 20th, with his family, on the way to Japan. He goes as agent of

the American Bible Society, to have charge of the important work of that Society in Japan and China.

DEATH.

AT Bloomington, Wisconsin, November 10, 1875, at the age of 69, Rev. Ira Tracy, formerly (from 1833 to 1841) a missionary of the Board at Canton and Singapore. He was an eminently good man, constrained by ill health to leave the foreign field, but ever deeply interested in the missionary work.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.	
Bangor, a friend,	5 00
East Machias, "One of the Debtors,"	1 00
Lincoln, "Windfall,"	5 00—11 00
NEW HAMPSHIRE.	
Bristol, Cong. ch. and so.	8 00
Chester, Emily J. Hazelton,	5 00
Exeter, Rev. George E. Street,	5 00
Falham, a friend,	5 00—18 00
VERMONT.	
Addison County, Missionary Pastor,	5 00
Brattleboro, T., a thank-offering,	50 00
Manchester, L. H. Hemenway,	25 00
Springfield, a member of Cong. ch.	
100; a little thank-offering, 5;	106 00
Thetford, Jonathan Farr,	10 00
Westminster West, Mrs. Zenas Lord, 1;	
a friend, 2;	8 00
Windham, Cong. ch. and so.	48 00
—, Missionary,	50 00—296 00
MASSACHUSETTS.	
Andover, a friend,	25 00
Amherst, Emma W. Beaman,	10 00
Bolton, a teacher,	2 00
Boston, Rev. F. R. Abbe, 1,000; a free-	
will offering, 100;	1,100 00
Cambridgeport, S. B. D. 1; M. B. R. 1;	2 00
Chelsea, 1st ch. 1; A. M. Dutch, 5;	
"For the debt," 1.50;	7 50
Conway, a friend of missions,	10 00
Danvers, Mrs. M. E. Peabody,	2 00
Douglas, S. Balcombe,	1 00
Easthampton, a friend,	1 00
East Hawley, a friend,	2 00
Edgartown, Theodore Fisher,	1 00
Framingham, Plymouth Cong. ch. and	
so.	62 00
Haverhill, Mrs. W. Ordway,	15 00
Ipswich, Friends in 1st church,	5 00
Marshfield, 1st church, B. S.	2 00
Monson, Rev. D. N. Coburn,	5 00
Newburyport, C. H. Coffin,	100 00
Newton, Eliot ch. and so.	920 00
Randolph, S. B. A.	10 00
Saxonville, Rev. Charles Jones,	8 00
Westboro, O. B. Kittredge,	5 00
Williamsburg, Cong. ch. and so.	80 00
Windenden, E. H. Sylvester,	1 00
Worcester, James White,	500 00—2,821 50
RHODE ISLAND.	
Pawtucket, a friend,	5 00
Providence, N. W. Williams,	5 00—10 00
CONNECTICUT.	
Colchester, Rev. S. G. Willard,	5 00
Ellington, Mary I. K. Gilbert,	10 00
Lebanon, Five friends,	87 00
Middle Haddam, 2d Cong. ch. and so.	20 00
New London, Henry P. Haven,	100 00
Norwich, Mrs. H. Colton,	1 00
Suffield, a friend,	10 00—183 00
NEW YORK.	
Binghamton, Mrs. B. A. Lee,	10 00
Delhi, Z. Dennis,	1 00
Franklin, Infant class,	1 00
Haverstraw, Mrs. F. A. Pratt,	1 00
New York, S. T. Gordon, add'l, 10; H.	
T. Storrs, 1;	11 00
South Salem, E. Beers,	2 00
Tarrytown, Eliza A. Lyon,	5 00
—, M. M.	5 00—36 00
PENNSYLVANIA.	
Philadelphia, Charles Burnham,	100 00
ILLINOIS.	
Chicago, Carrie Patton's s. s. class,	5 29
Geneseo, Charles Perry,	10 00
Kewanee, Mrs. H. T. Lay,	250 00
Morrison, Rev. E. G. Smith,	25 00
Wheaton, For the debt,	2 00—292 29
IOWA.	
Fort Madison, Francis Sawyer,	5 00
Maguolia, Friends,	4 00
Marion, Mrs. R. D. Stephens,	10 00
Newton, Cong. ch. and so.	10 00
Wheatland, Rev. H. L. Stanley,	5 00—34 00
WISCONSIN.	
Bristol, Rev. Thomas Gillespie,	100 00
Union Grove, a friend,	40 00—140 00
—, —, a Home Missionary's	
wife,	2 00
MINNESOTA.	
Minneapolis, Plymouth ch. 200, — of	
wh. 71.37 ack'd in general donations	
(see January "Herald"), and 125	
for "Debt" (see December "Her-	
ald"), 100 of which for American	
Indians.	
DAKOTA TERRITORY.	
Fort Sully, George Betts,	5 00
(Rev. S. R. Riggs paid at Annual Meeting	
and incorrectly acknowledged, 10).	
CANADA.	
Sherbrooke, Union Woman's Board of Missions,	23 68
TURKEY.	
Ezra room, Rev. M. P. Parmelee, Mrs. Julia Par-	

meals, Addie, Baby Belle, and Miss C. O. Van
Duse, \$1 each, 5 00
Received for the "Debt" in December, \$3,982 82

Previously acknowledged (see January
"Herald"), 81,294 14
\$35,276 46

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.
Brunswick, 1st Cong. ch. and so.,
add'l, 63, m. c. 9; 62 00
Gorham, Cong. ch. and so. 13.50; a
friend, 10; 23 50
Portland, High st. ch. and so. 200;
Plymouth ch. and so. 29.57; St.
Lawrence st. ch. and so. 14.65;
State st. ch. m. c. 8.94; N. Brown,
5; 258 16
Westbrook, 2d Cong. ch. and so. 30 10
Yarmouth, 1st Cong. ch. and so.
m. c. 19 27—398 08
Lincoln and Sagadahoc counties.
Bath, Henry S. Palmer, 49 00
Penobscot co. Aux. Soc. E. F. Duren,
Tr.
Bangor, Central Cong. ch. and so. 300 00
Brewer, 1st Cong. ch. and so. 13 00—313 00
Piscataquis county.
Monson, Rev. R. W. Emerson,
20 00
Waldo county.
Belfast, 1st Cong. ch. and so. 25 00
Washington county.
Cherryfield, John W. Coffin,
50 00
York county.
Biddeford, 2d Cong. ch. and so., for
Papal Lands, 14 15
York, 1st Cong. ch. and so. 12 30—36 45
876 48

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George
Kingsbury, Tr.
Keene, a friend, 30 00
Grafton county.
Bristol, Cong. ch. and so. 6 30
Hanover, Cong. ch. and so. 21 30—27 60
Hillsboro co. Conf. of Ch's. George
Swain, Tr.
Franconstown, 1st Cong. ch. and so. 8 30
Hancock, Cong. ch. and so. 25 00
Nashua, 1st Cong. ch. and so. 17 06
New Boston, Mrs. Mary Dodge, 4; J.
N. Dodge, 3; 7 00—52 06
Merrimac co. Aux. Society.
Concord, South Cong. ch. and so., to
constitute G. C. LANCASTER, H. M.,
151.88; a friend, 25; 176 88
Dunbarton, Cong. ch. and so. 40 00
Fisherville, Agnes Buchanan, 3 00
London, Cong. ch. and so. 5 00
New London, Mrs. L. M. Trussell,
10 00
Sanbornton, a friend, 10 00—244 88
Rockingham county.
Chester, Cong. ch. and so. 101.72;
Emily J. Hazelton, 10, to const.
JONATHAN PRESSER, H. M. 111 72
Exeter, Union m. c. 7 28—118 92
Sullivan co. Aux. Soc. N. W. God-
dard, Tr.
Claremont, Cong. ch. and so. 8 96
Meriden, N. Barrows, 5 00—13 96
488 02

Legacies. — Deerfield, Mary A. Brown,
by Stephen Brown, Ex'r, 200 00
688 02

VERMONT.

Addison county.
Bridport, Cong. ch. and so. 77 35
Bristol, Rev. S. Morgan, 1 00
Middlebury, Cong. ch. and so., for
Papal Lands, 75 58
New Haven, Cong. ch. and so. m. c.
5; Fordyce Nash, 10; 15 00
Orwell, Lovisa Root, 10 00—178 98

Bennington county.
Peru, Mrs. N. W. Haynes, 90
Mass county.
Granby and Victory, Cong. ch. and so. 14 25
Lamoille county.
Johnson, 1st Cong. ch. and so. 17 35
Orleans county.
Newport, Cong. ch. and so. 8 35
Rutland county.
Benson, Cong. ch. and so. 10 44
Hubbardton, a friend, 1 00—11 44
Windham co. Aux. Soc. O. F. Thomp-
son, Tr.
Brattleboro, Cen. ch. m. c. 86.16;
ditto for Papal Lands, 57.50; 143 66
Grafton, Cong. ch. and so. 49 00
West Brattleboro, Cong. ch. and so. 23 78
Wilmington, Cong. ch. and so. 5 67—212 06
Windsor co. Aux. Soc. Rev. C. B.
Drake and J. Steele, Tr's.
Norwich, Cong. ch. and so. m. c. 9 75
—, a missionary, 14 80
468 36

Legacies. — Grafton, Mrs. Lucy Barrett, by
G. M. Barrett, Ex'r, add'l, 324 92
798 28

MASSACHUSETTS.

Barnstable county.
Harwichport, Pilgrim ch. and so. 20 00
West Barnstable, Cong. ch. and so. 10 00—30 00
Berkshire county.
Lenox, Cong. ch. and so. 20 30
Pittsfield, South Cong. ch. and so.,
to const. Rev. WILLIAM CARBUT-
HER, H. M. 76 75—97 55
Bristol county.
Attleboro Falls, Cen. Cong. ch. and
so. 12 80
Fall River, Cen. Cong. ch. and so.
m. c., for Papal Lands, 52 08
Freetown, Cong. ch. and so. 12 50—78 38
Brookfield Ass'n. William Hyde, Tr.
Dudley, Cong. ch. and so., in part,
2; O. E. Kimball, 10; 12 00
Hardwick, Cong. ch. and so. 3 50
Stockbridge, Cong. ch. and so. 106 87
Warren, Cong. ch. and so. 77 88—200 28
Dukes and Nantucket counties.
Edgartown, G. G. 5 00
Vineyard Haven, W. Crocker, 10 00—15 00
Essex county.
Andover, Chapel ch., J. W. P., 1; a
friend, 1; 2 00
Lawrence, Lawrence st. ch. and so.
183.48; Central ch. and so., to
const. O. G. CARLTON, H. M. 75; 213 48
Methuen, 1st Cong. ch. and so. m. c. 58 80
North Andover, Cong. ch. and so.,
add'l, 20 00—294 08
Essex co. North.
Haverhill, West Cong. ch. and so. 10 00
Ipswich, 1st Cong. ch. and so. 15 00—25 00
Essex co. South Conf. of Ch's. O. M.
Richardson, Tr.
Beverly, Dane st. ch. and so. 49 07
Lynn, North ch. and so. 31 11
Middleton, E. S. Phelps, 13 00
Salem, South ch. and so., for Papal
Lands, 73.75; Tabernacle ch. and
so. m. c., for Papal Lands, 54.70;
a deceased friend, 10; 198 45
Saugus Centre, Cong. ch. and so. 10 05—341 68
Franklin co. Aux. Soc. William F.
Root, Tr.
West Hawley, W. Baker, 1 00
Hampshire county Aux. Society.
Amherst, College ch. 144.68; Prof.

J. H. Seelye, 200; K., of wh. 10 for Austria, 20;	366 09
Westhampton, Payson ch. and so. m. c., for 1875, 128; 1st Cong. ch. and so. 43.59;	171 59
Goshen, Daniel Williams,	5 00
Hadley, Russell ch. and so. m. c.	10 41
Indian Orchard, Cong. ch. and so.	5 00
Monson, Cong. ch. and so., for Pastor Thomas, 50.38; ditto for Papal Lands, 55.45;	105 81
Northampton, 1st Cong. ch. and so., for Papal Lands, 98.88; ditto m. c. 57.69; Edwards ch. and so., for Papal Lands, 50.48; ditto m. c. 83.96; W. 202.96; a friend, 10;	453 94
Springfield, 1st Cong. ch. and so.	94 07
Westfield, 1st Cong. ch. and so.	154 96-1,367 46
Middlesex county.	
Auburndale, Cong. ch. and so. (of wh. 106.90 m. c.)	566 55
Burlington, A. S. Hudson,	2 50
Cambridge, Shepard ch. and so. 410; a friend, 10;	420 00
Cambridgeport, Prospect st. ch. m. c.	30 72
Concord, Cong. ch. and so.	35 91
Framingham, Plymouth ch. and so. (of wh. 24.81 for Papal Lands),	124 81
Holliston, 1st Cong. ch. and so. m. c.	54 05
Lowell, John st. ch. and so.	4 88
Malden, Cong. ch. and so., balance m. c.	17 94
Melrose, Cong. ch. and so.	10 20
Natick, 1st Cong. ch. and so. 9.05; S. E. Hammond, 50;	59 05
Newton, a friend,	10 00
Newton Highlands, Cong. ch. and so.	44 04
Reading, Mrs. Sally P. Wakefield,	8 00
Somerville, Franklin st. ch. and so. m. c.	15 43
South Framingham, Cong. ch. and so.	20 00
West Somerville, Cong. ch. and so.	70
Winchester, Cong. ch. and so.	122 44-1,541 72
Middlesex Union.	
Fitchburg, D. B. Thurston,	1 00
Norfolk county.	
Braintree, 1st Cong. ch. and so. m. c.	14 50
Brookline, Harvard ch. and so., add'l, 50, m. c. 22.11;	72 11
Grantville, Rev. F. B. Perkins,	15 00
Medfield, 2d Cong. ch. and so. m. c.	6 40
Quincy, B. C. H.	100 00
Sharon, Cong. ch. and so. (of wh. 7.41 for Papal Lands),	27 08
Wellesley, Cong. ch. and so.	34 61-269 65
Old Colony Auxiliary.	
New Bedford, Friends,	5 00
Plymouth county.	
Ablington, 1st Cong. ch. and so.	26 83
Campello, a friend,	20 00
Rockland, Cong. ch. and so., to constitute Rev. A. W. Westgate, H. M.	65 00-111 83
Suffolk county.	
Boston. — Summary for 1875:—	
Old South ch. and so.	6,804 04
To Woman's Board,	390 00-7,194 04
Central ch. and so.	3,384 83
To Woman's Board,	1,307 75-5,142 08
Park st. ch. and so.	3,843 79
To Woman's Board,	890 05-4,233 84
Shawmut ch. and so.	3,379 14
To Woman's Board,	854 55-4,233 79
Mt. Vernon ch. and so.	2,218 10
To Woman's Board,	634 55-2,847 65
Union ch. and so.	1,935 46
To Woman's Board,	550 56-2,486 96
Phillips ch. and so.	1,592 39
To Woman's Board,	745 00-2,338 39
2d Dorchester ch. and so.	1,348 92
To Woman's Board,	517 50-1,966 42
Winthrop ch. and so. (Charlestown),	1,297 19
To Woman's Board,	124 73-1,521 92
Elliot ch. and so.	887 57
To Woman's Board,	408 75-1,291 32

Walnut Avenue ch. and so.	618 71
To Woman's Board,	63 65-682 36
Central ch. and so. (Jamaica Plain),	322 46
To Woman's Board,	827 10-649 56
Maverick ch. and so.	288 00
To Woman's Board,	856 25-644 25
Berkley st. ch. and so.	519 52
To Woman's Board,	108 00-623 12
South Evan ch. and so. (West Roxbury),	259 63
To Woman's Board,	212 00-471 63
Highland ch. and so.	308 56
To Woman's Board,	127 07-435 63
Vine st. ch. and so.	273 00
Village ch. and so. (Dorchester),	83 08
To Woman's Board,	85 55-188 58
E st. ch. and so.	100 00
To Woman's Board,	51 77-151 77
1st ch. and so. (Charlestown),	140 23
Cottage st. ch. and so.	101 75
Salem and Mariner's ch. and so.	91 23
Trinity ch. and so. (Neponset),	51 53
To Woman's Board,	20 00-71 53
Chambers st. ch. and so.	30 75
Holland ch. and so.	22 61
Old Colony Mission Sabbath-school, to Woman's Board,	30 00
Miscellaneous, Woman's Board,	1,332 92
Joshua Bates, 10; Other donations and legacies, particulars of which have been acknowledged,	8,126 00-9,468 92
Acknowledged elsewhere,	
	48,558 26
	47,769 86
	783 40
Chelsea, 1st Cong. ch. and so., of wh. 50c. for Papal Lands,	188 96-917 09
Worcester co. North.	
Templeton, Trin. ch. and so., of wh. 9.51 m. c.	85 51
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Holden, Gents' Asso'n, 36.94; Ladies' Asso'n, 33.66; m. c. 24.75;	110 35
Leicester, Cong. ch. and so., add'l,	1 00
Shrewsbury, Cong. ch. and so.	47 15
Southboro, Pilgrim ch. and so. m. c.	30 56
West Rutland, Otis Demond,	10 00
Worcester, Salem st. ch. and so. 104; Old South ch. and so. 56.17; N. T. Merlan, 2;	162 17-361 23
Worcester co. South Conf. of Oh's.	
William R. Hill, Tr.	
Milford, A. G. Underwood,	20 00
Upton, 1st Cong. ch. and so.	16 10-35 10
Legacies. — Andover, Mrs. Mary C. Pierson, by J. O. Pierson,	
North Adams, Mrs. Sarah T. Paul, by Mrs. J. C. Goodrich,	25 00
Walpole, Mrs. Abigail Reed, by N. B. Edwards, Ex'r,	500 00-1,025 00
	6,708 51
RHODE ISLAND.	
Providence, Maria Eddy,	20 00
CONNECTICUT.	
Fairfield county.	
Bridgeport, Park st. ch. and so.	23 25
Danbury, Samuel Talcott,	10 00
Georgetown, Cong. ch. and so.	11 00
Green's Farms, Cong. ch. and so.	98 50
Greenwich, 2d Cong. ch. and so.	535 00
North Greenwich, Cong. ch. and so., to const. WILLIAM E. KNAPP, H. M.	156 00

Redding, Cong. ch. and so.	21 48—858 18
Hartford county. E. W. Parsons, Tr.	
Avon, Cong. ch. and so.	41 00
Berlin, 2d Cong. ch. and so.	19 82
Canton Centre, Cong. ch. and so.	53 65
East Granby, Cong. ch. and so.	8 40
Farmington, Cong. ch. and so.	
248.96, m. c. 32.85;	381 30
Hartford, Asylum Hill ch. and so.	
716; Wethersfield Ave. ch. and so.	
33.76; Center ch. and so. m. c.	
7.15; Talcott st. ch. and so.	
8.60; W. L. Bemis, 20;	780 51
Manchester, 1st Cong. ch. and so.	106 25
Newington, Gents' Society, 57; Ladies' Society, 92.29; m. c. 82.09;	
A. W. B., a thank-offering, 10;	191 38
Plantville, Cong. ch. and so.	
137.31, less express, 40c.	136 91
Poquonock, Cong. ch. and so.	42 00
Rocky Hill, Cong. ch. and so.	162 00
South Glastenbury, Cong. ch. and so. m. c.	5 38
West Avon, Cong. ch. and so. 5; C. Day, 5;	10 00
Windsor, Cong. ch. and so. m. c.	11 91
Windsor Locks, Cong. ch. and so., to const. Mrs. C. H. DEXTER and Mrs. E. H. Woods, H. M.	280 23—2,219 74
Litchfield county. G. J. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	3 00
Canaan, Mrs. Fanny S. Cowles, 3 00	
Kent, 1st Cong. ch. and so.	30 41
Litchfield, Anniversary Collections, 16 00	
Milton, Cong. ch. and so.	13 60
Morris, Cong. ch. and so. 69, m. c. 15.61;	94 61
New Milford, Cong. ch. and so. 257.30; Two friends, 15; a friend, 10;	283 30
New Preston, Cong. ch. and so.	40 00
Norfolk, Cong. ch. and so.	470 00
North Canaan, Cong. ch. and so.	32 40
Thomaston, Cong. ch. and so.	63 68
West Winsted, 2d Cong. ch. and so.	80 07—1 117 77
Middlesex county. E. C. Hungerford, Tr.	
Essex, Cong. ch. and so., to const. Rev. A. S. GARDNER, H. M.	50 00
Hadlyme, Cong. ch. and so., with other dona., to const. M. J. CARLAN, H. M.	50 00
Higginum, Cong. ch. and so. 10; Catharine Huntington, 2;	12 00
Middle Haddam, 2d Cong. ch. and so.	21 65
Middletown, 1st Cong. ch. and so. 26; 8d Cong. ch. and so. 18.16; J. F. Huber, for Madure, 1;	45 16
Old Saybrook, Cong. ch. and so.	14 30
Saybrook, 2d Cong. ch. and so. 16.75; Two sisters, 10;	26 75—319 86
New Haven county. F. T. Jarman, Agent.	
Ansonia, Cong. ch. and so.	5 00
Guilford, 1st Cong. ch. and so.	62 00
Madison, Cong. ch. m. c. 17.10; Ladies' Miss. Society, 50;	67 10
New Haven, 1st Cong. ch. and so. 321, m. c. 21.15; College st. ch. and so., to const. S. B. OVIATT and Mrs. WILLIAM R. GURNSEY, H. M., 238.33; North ch. m. c. 16.15; H. N. D., 10; A. C. C., avails of ear-rings, 1; East Cong. ch. and so. 26; Ch. of the Redeemer, add'l, 10; J. M. Bissell, 10;	650 68
North Haven, Cong. ch. and so. 88.68; m. c. 65.80, to const. E. L. GOODYEAR, H. M.	154 48
Orange, Cong. ch. and so.	18 58
South Britain, Cong. ch. and so. m. c.	50 10
Southbury, Cong. ch. and so.	40 00
Wallingford, Cong. ch. and so.	61 60
West Haven, Cong. ch. and so. m. c.	6 00—1,115 89
New London county. C. Butler and L. A. Hyde, Tre.	
Bourah, Rev. N. S. Hunt and family, 20 00	
Colchester, 1st Cong. ch. and so.	216 30

New London, 1st Cong. ch. and so. m. c. 102.07; L., for Papal Lands, 5;	107 07—343 27
Tolland county. M. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	92 25
Ellington, Erasmus Talcott,	50 00
Gilead, Ladies' and Gents' Asso'n, with other dona., to const. S. B. DICKINSON, H. M.	75 00
Hebron, Cong. ch. and so. 15.63; B. A. Bissell, 10;	25 63
Mansfield Centre, 1st Cong. ch. and so.	90 00
North Mansfield, Cong. ch. and so. 24.48, m. c. 11.16;	35 64
Rockville, 1st Cong. ch. and so.	13 42
Vernon Centre, Gents' Asso'n, 6.75; Ladies' ditto, 41.12;	47 87—429 81

6,299 02

Legacies. — South Windsor, Rev. Levi Smith, by Rev. A. C. and William Thompson, Ex'rs, 500 00
6,799 02

NEW YORK.

Barryville, Cong. ch. and so.	1 40
Brooklyn, Clinton Avenue ch. and so. 183.33; Union ch. and so. 35; Myrtle st. ch. m. c. 5.80;	174 18
Buffalo, Westminster Presb. ch. 5; George W. Cotton, 9;	14 00
Clinton, an offering to the Lord, 8 00	
Crown Point, George Page, 25 00	
East Bloomfield, Cong. ch. and so.	103 50
Fairport, Cong. ch. and so., 100 00	
Hamilton, Cong. ch. and so., to const. Rev. B. T. CROSS, H. M.	50 50
Hancock, 1st Cong. ch. and so.	20 00
Hartford, Rev. George L. Edwards, 20 00	
Helena, Linus Kibbe, 20 00	
Ithaca, Cong. ch. and so.	40 00
Keesville, J. W. Davis, 5; Martin Finch, 4; J. N. Macomber, 1;	10 00
Mexico, 1st Presb. church, 50 37	
Moravia, 1st Cong. ch. and so.	26 29
New York, Broadway Tabernacle ch. 1,361.74; Mrs. E. P. Woolsey, 800; Rev. C. P. B. and wife, 80; Thos. Ritter, 26; Hannah Ireland, 20; Mrs. E. M. Mack, 10; Prof. D. F. Martin, 5;	1,651 74
Otisco, Cong. ch. and so.	17 81
Potsdam, Mrs. Abner Clark, 20 00	
Watermill, Mary Halsey, 1 00—2,347 74	

Legacies. — Piermont, Mrs. R. T. Lord, by Rev. A. C. and William Thompson, Ex'rs, 1,079 50
3,427 24

NEW JERSEY.

Bricksburg, Pres. ch. m. c.	12 55
Mendham, Mrs. J. Spaulding,	1 00
Montclair, Cong. ch. and so.	233 41
Princeton, H. C. H.	5 00—251 96

PENNSYLVANIA.

Philadelphia, Miss K. M. Linnard,	30 00
Waterford, Mrs. C. Burrows,	1 00—31 00

Legacies. — Philadelphia, Benjamin Nagles, by Edward Patterson, Ex'rs; 1,000 less tax, 969 70
1,000 70

ARKANSAS.

Little Rock, E. P. Caruthers,	10 00
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TEXAS.

San Antonio, S. M. N.	3 00
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OHIO.

Belpre, Cong. ch. and so.	20 67
Cleveland, Euclid Avenue ch. and so.	23 94
Conneaut, Cong. ch. and so.	30 00
Edinburg, Cong. ch. and so.	40 00
Lebanon, Alfred Holbrook,	30 00
Litchfield, Cong. ch. and so.	17 00
Marblehead, Cong. ch. and so.	7 00
Milan, Presb. church,	62 00
Pittsfield, Cong. ch. and so.	10 25
Rootstown, Cong. ch. and so.	14 00

Steuben, Mrs. M. M. Atherton,	5 00
Twinsburg, Cong. ch. and so., for Pa-	
pel Lands,	17 00
Wakeman, 2d Cong. ch. and so.	30 00
Walnut Hills, Mrs. C. Bates,	5 30
Wellington, Cong. ch. and so.	23 02—245 18

INDIANA.	
Fort Wayne, Plymouth ch. and so.	25 00
Terre Haute, Mary H. Ross, for work of	
Rev. G. C. Knapp, Bitlis,	5 00—30 00

<i>Legacies.</i> —Monroeville, Ellihu Baldwin, part	
avails of land, 1,575, less costs,	1,381 96
	1,381 96

ILLINOIS.	
Canton, Cong. ch. and so.	43 00
Chenoo, D. J. Poor and wife,	10 00
Chicago, 1st Cong. ch. and so. (of wh.	
from H. Z. Oliver, to const. P. F.	
Parrisons, H. M., 100), 607.73; New	
Hogland ch. and so. m. c. 24.75;	632 53
Crystal Lake, S. S. Gates, to const. Rev.	
J. H. Dixon and Rev. CHARLES AB-	
BOTT, H. M.	100 00
Dixon, C. A. Davis,	5 00
Evanston, 1st Cong. ch. and so.	71 87
Glencoe, Cong. ch. and so. m. c.	9 52
Kewanee, Cong. ch. and so.	40 60
Odell, Cong. ch. and so.	28 72
Onida, Mrs. S. W. Ford,	10 00
Payson, Cong. ch. and so.	6 80
(Of the 89.05 ack'd from Payson in	
January "Herald," 50 was from	
M. Seymour.)	
Quincy, 1st Union Cong. ch. and so.	36 23
Rockford, Hope Brown,	2 00
Springfield, 2d Presb. ch., John M. Ma-	
son,	300 00
St. Charles, Cong. ch. and so. m. c.,	1 88
Wheaton, 1st Ch. of Christ,	30 86—1,236 00

<i>Legacies.</i> —Minonk, Mrs. C. H. L. Brown, by	
Rev. A. T. Norton, add'l,	94 00
	1,423 00

MICHIGAN.	
Dexter, Dennis Warner, 5; Horace War-	
der, 4;	9 00
Jackson, 1st Cong. ch. and so.	75 00
Kalamazoo, M. Heydenburk,	10 00
Port Huron, Cong. ch. and so.	9 31
Pottersville, Mrs. B. Landers,	5 00—108 31

MISSOURI.	
Delavan, Cong. ch. and so.	23 63
Fort Atkinson, Cong. ch. and so.	39 11
Independence, Harriett N. Pixley,	10 00
Lancaster, Cong. ch. and so.	21 45
Memphis, Cong. ch. and so.	4 00
Rosedale, Welsh Cong. ch. and so.,	
for Mexico,	11 10
St. Louis, Pilgrim ch. and so.	221 90—340 19

MINNESOTA.	
Afton, Cong. ch. and so.	11 85
Hamcock, Cong. ch. and so.	2 55
Hastings, C. S. Campbell,	3 00
Minneapolis, 2d Cong. ch. and so.	9 47
Sauk Centre, Cong. ch. and so.	12 00
Smithfield, J. Kopp,	5 00
St. Paul, Plymouth ch. and so.	49 30—93 17

IOWA.	
Chester, Cong. ch. and so.	27 30
Dunlap, Cong. ch. and so.	5 75
Fairfax, Cong. ch. and so.	7 50
Kellogg, Cong. ch. and so.	16 60
Newton, Cong. ch. and so.	23 03
Osage, Cong. ch. and so.	10 00—95 13

WISCONSIN.	
Madison, 1st Cong. ch. and so.	57 90

KANSAS.	
Junction City, Rev. I. Jacobus,	7 00
Millwood, Charles S. Foster,	10 00—17 00

NEBRASKA.	
—, a friend,	10 00

COLORADO TERRITORY.	
Greeley, a friend,	1 00

DAKOTA TERRITORY.	
Yankton, Cong. ch. and so.	20 00

CANADA.	
Province of Quebec.—	
Sherbrooke, Cong. ch. and so. 92; Rev. A.	
Duff, Jr., 8, to const. CHARLES BROOKS,	
H. M.	100 00

FOREIGN LANDS AND MISSIONARY STATIONS.	
England, London, Donald Currie & Co. £5,	27 23
Sandwich Islands, Lihue, Mrs. Mary S. Rice	
(10 for Papal Lands),	20 00
Turkey, Aintab, Miss Corinna Shattuck,	18 00

MISSION SCHOOL FOR WOMEN.

Mrs. B. E. Bates, Boston, Treasurer.	
For Outfit of Clarissa H. Pratt	
(Mardin, Turkey),	325 00
Outfit of Ellen C. Parsons, in	
part (Constantinople),	258 14
Outfit and traveling expenses	
of Frances A. Stevens (Ja-	
pan),	588 23
Traveling expenses of Justina	
E. Wheeler (Japan),	549 68
Zulu Mission,	1,844 00
Mission to European Turkey,	810 00
" Western Turkey,	12,865 47
" Central Turkey,	2,323 00
" Eastern Turkey,	4,316 00
Mahratta Mission,	5,483 00
Madura Mission,	4,618 50
Ceylon Mission,	3,266 50
Foochow Mission,	1,841 00
North China Mission,	439 00
Mission to Japan,	4,076 00
Dakota Missions,	1,800 00
Mission to Northern Mexico,	722 00
" Austria,	606 00
	46,381 47
Less, acknowledged elsewhere, 470 60—46,410 87	

MISSION SCHOOL ENTERPRISE.

MAINE. —Bangor, Central Cong. s. s. 30; Olin-	
ton Cong. s. s. 60c;	80 60
NEW HAMPSHIRE. —Campton, Cong. s. s., to	
const. E. A. Henderson, H. M., 63 31; Fish-	
erville, Cong. s. s., for schools under care	
of Rev. S. W. Howland, Oaylon, 60; King-	
ston, Cong. s. s. 6.50; Milton Mills, Cong. s.	
s. 12; Troy, Cong. s. s. 10.50; Wolfboro,	
Anne S. Banfield, 55;	197 31
VERMONT. —Bucsbury, Cong. s. s. 4.25; Mont-	
gomery, Cong. s. s. 5; Norwich, Cong. s. s.	
24.25; Thetford, Cong. s. s., for a student	
at Exeter, 56; Westminster West, Cong.	
s. s. 10;	98 50
MASSACHUSETTS. —Leicester, 1st Cong. s. s.	
25.95; Westport, Pac. Union, s. s. 7.33;	23 28
CONNECTICUT. —Colchester, Cong. s. s. 51.86;	
Columbia, Cong. s. s., with other dona., to	
const. JOSEPH HURCHINS, H. M., 30; Elling-	
ton, Cong. s. s., for Harport Seminary,	
23.14; Washington, Cong. s. s. 6.43;	111 43
NEW YORK. —Moravia, Cong. s. s. 5.37; Troy,	
a Christmas gift from a little girl, five years	
old, 10c.; Walton, 1st Cong. s. s. 25.57;	31 54
MARYLAND. —Baltimore, 1st Cong. s. s., for	
Badeo,	25 00
ILLINOIS. —Aurora, Primary class, N. B. s. s.	5 00

Donations received in December,	66,031 88
" for the Debt "	3,923 23
<i>Legacies</i>	5,526 07

	875,330 23
Total, from September 1st to	
December 31st,	\$160,130 43

THE MISSIONARY HERALD.

VOL. LXXII. — MARCH, 1876. — No. III.



RETRENCHMENT AS IT IS FELT ABROAD.

WHEN the Prudential Committee found themselves constrained to make a second revision of all estimates received from the missions, and to reduce appropriations for 1876 more largely than had at first been proposed, every item of expense was again most carefully considered, and comparisons were instituted as to different items, for like purposes, in different fields. A few cases were found in which the *salaries* and personal expenses of the mission families *seemed* to be comparatively large, and it was thought possible that some part of the whole reduction which must be made, might, and should, be made in this direction. For many reasons it is desirable that the friends of missions at home should know how such reductions, as well as others, affect the faithful laborers abroad, and the prospects of the work. Yet in many cases, it would be obviously indelicate and improper to publish letters received upon the subject *with the names* of the writers. Some extracts will therefore be given here without the names of persons or places, which, it is earnestly hoped, may help to secure that enlarged income of the Board which would remove the necessity for such retrenchment. These extracts may also serve as a very sufficient answer to the unreasonable charges of extravagance, sometimes brought against missionaries, by poorly informed or unsympathizing travelers. One writes : —

“In regard to employment in the true missionary work, so far as I am concerned, every moment of every day is given to the work which falls to me, and it is sometimes pretty exhausting work too, on some day or days in every week, extending until midnight. The consequence is, that my little girls are growing up almost strangers to me, for I only see them at the morning and evening meal; my wife thinks I am too busy if I never have time to talk with her; and my household furniture threatens to go to pieces, like the ‘one horse shay,’ because of the difficulty of my stealing an hour for tinkering, and the impossibility — for economic reasons — of hiring such work !

“In considering this matter of expense, I have been trying to decide how to reduce my own family expenses next year. Last year we occupied a small house, with a small rent, — no water, no play-ground for the children, and situated disagreeably, — but the pallid cheeks of my little girls and sundry doctor’s

bills led me, this spring, to take a house with five rooms, good air, good water, and a garden space where the children can run, but with a larger rent. Reduction will make us go back to the small house; but aside from this I find it hard to see clearly the way to retrenchment. For seven years I have worn old clothes, gone absolutely without new books, and squeezed in every way in order to live on my salary, and yet I have found a steadily increasing deficit, which lately I have been trying in a spasmodic way, as I find brains for night work, to clear off with my pen; and under the circumstances I confess I am puzzled to know where to begin a further pruning. Not that I have any drawing back from the purpose already expressed to you to *try*. No; I intend loyally and truly to make the attempt in all the hard days that are to come. But I have gone into this rather long personal explanation in the hope that, with the personalty left out, it may serve perhaps to indicate experiences, in a certain line, of all the missionaries at this place, and that, as an outline of facts, it may help the Prudential Committee to see for themselves that the subject of close economy has not to us any particular novelty, and that the missionaries here are not less wrapt in devotion to their work than the home churches believe them to be."

Another says: "Your letter, received a week since, notifying us of a curtailment of our salaries has surprised me, and I think all the missionary circle, although I have heard very little said about it. A missionary of another society has expressed to me his surprise and regret. . . .

"I think some of us would be inclined to say that if our salaries are to be curtailed, it would be desirable to be getting ready, as soon as possible, the recruits to fill our places when we break down. For myself, I'm already planning how to lift a heavy debt to the treasurer. . . . At our stage of missionary life, all furniture and household furnishings are wearing out, or have been broken or grown rickety by frequent removals. Still, these things can be endured; they do not greatly diminish usefulness. I'm not so sure, however, that it does not interfere with my usefulness to occupy a house, as I do now, with neither study nor guest chamber. And as to curtailment in domestic help, or in the expense of table, I am fully satisfied, after sixteen years of experience and observation, that it would be precisely the opposite of economy.

. . . I've thought I had been hardly civil to travelers sometimes; but if they go home and report us as having too much, and living extravagantly, I'll have no more qualms of conscience on that score. . . . I don't suppose there is one among us who meditates a 'strike,' so if you *must cut*, we'll shut our teeth tight and quiver a little, but we ask for no chloroform, and we won't flinch."

One recently returned from a visit to America, states: "I have not seen your retrenchment letter; but Dr. —, Mr. —, and I, have labored two days on the reduced appropriations, to see where we could best apply the knife to lop off \$500 from native agency, and \$575 from schools. I have n't it in my heart to find fault with you and the Prudential Committee, in the least; I have no doubt it pains you as much as it does us; but I wish to state a few facts.

"We asked, in our estimates for 1876, for much less than we did for 1875, cutting close at all points, leaving us no surplus, and now to take off \$1,075, is very hard. Even brother —, looks blank!

"Again, the good friends at —, have done the best they could with their

building full of pupils, with the appropriations for 1875; but they have overrun. Now they are told that for 1876 they must manage with less. This is peculiarly trying to them, and especially to Miss —, who has constantly labored beyond her strength, and has brought the school to a condition of which, as a missionary school, comparatively, too much cannot be said.

“Concerning our salaries, I would not speak of ourselves. It is true that since our appointment in 1869, including our visit to America, we have used over \$1,000 of our own money, besides the gifts of friends. But this we have chosen to do, not asking for the full amount for outfit, nor anything for the visit to America, except to have our salary continued. We have just lived on the salary; but with others it is different. Here is Dr. —. What a noble missionary he has been his whole life! What a magnificent work he has done! And now, in his old age and feebleness, he continues to do a man’s work. But he has not lived on his salary for many years, and to be cut down now, — I do not think it is right. I wish those churches which do not retrench in anything for themselves, could know such facts as these.

“But just as it is, I had rather be here than one of those. We shall be happy with our salary, and happy to do the best we can with the means which are given us. Possibly it is the Lord’s way of making us feel more our need of Him. But I do pity the home churches. So much wealth; such abundance and richness in all the style of living; such refurnishing and rebuilding and building new, as I saw in the month I was at home; and yet retrenching in missionary contributions! Church edifices being built all over the land in a style of elegance and richness unknown before, costing, in many cases from \$50,000 upward, with a diminishing, or no corresponding increase of contributions for the conversion of a lost world! There is expectancy of a general revival. Will it come? Will there be a real and abundant outpouring of the spirit of God upon the Congregational churches, if *this tithe* be not brought into the storehouse? Pardon me, but I believe the churches should be dealt with more plainly upon this point, for their own good.”

Again, from another mission, we have this: “Your letter is a great surprise and disappointment, at least to me. I had allowed myself to think that, after the manner in which the debt was reduced at Chicago, the Board would see its way clear to go forward with less reduction than we at first anticipated. But we of course cannot judge of the real condition of things in America as regards money matters, and my own hopes undoubtedly rested on an insufficient basis.

“I suppose no one will complain of the reduction made in our salaries, but I also suppose that in almost every case it will cause serious inconvenience, loss of efficiency, and probably injury to health. But if the Board is in difficulty we certainly ought to be, and I believe we all will be willing to suffer a part of the injury. In some way or other I suppose we shall be able to get through the year. . . . This leads me to speak of the whole subject of salaries, as personally affecting ourselves, — a subject which I have long been desirous to write to you upon, though dreading to approach it. When we first came out, five years ago, the salary allowed us seemed ample. We were obliged to go in debt in order to buy a conveyance, but were gradually gaining upon the debt, up to the time of the birth of our little boy. Soon after that we removed to —. Instead of diminishing, our debt has steadily and constantly increased. During the ten

months, January to October, 1875, our expenses have been nearly eighty-nine dollars *in excess* of our allowances, and that excess will, I fear, be considerably increased during the two remaining months of the year, for which our accounts are not yet made up. The conviction is thus forced upon both my wife and myself, that we cannot live at —, upon our allowance. Every month we are getting deeper and deeper into debt to the mission, with no prospect of any improvement."

A lady missionary, speaking in behalf of others, says: "I am sorry that it is necessary to cut down the appropriations for the mission, but what seems dark to us is all light to our Father, and his plans are best. He knows all the heartache that this will cause, and the temptations that will come to some of these weak Christians; and I am sure that he loves them better than we can. As I am outside, I want to say a word about the missionary families. They do not live like the English, and have only plain, substantial food, such as is necessary to give them health and strength for their work. This is true of the missionaries in —, and —, as I know from being in their families, and I have reason to think that it is the same at the other stations. But I believe that the missionaries will cheerfully bear all of the burden that comes upon them personally. Still it will be hard for them, and I fear that their friends will have to help them."

REV. JOHN WILSON, D. D.

By ALLEN HAZEN, D. D.

[DR. WILSON has been for many years one of the most highly esteemed missionaries in India. It is fitting that some notice of him should appear in the *Missionary Herald*, and fitting, also, that the notice should be prepared by one who has himself been connected with mission work in the same section of India for twenty-nine years. The record makes it very plain that the foreign field offers abundant scope for the highest *ability* as well as the warmest *pity*. — ED.]

This eminent missionary died at Bombay December 1, 1875. He was within ten days of having completed the seventy-first year of his life, and he had been connected with missionary work in Western India nearly forty-seven years, having landed in India in February, 1829, a missionary then of the Scottish Missionary Society. He was at first stationed in the Southern Konkan, but was soon transferred to Bombay; in 1835 he was received as a missionary of the Established Church of Scotland; and when an institution for education was opened at Bombay, he was placed at the head of it. Thenceforward his name was identified with the cause of education.

When the "disruption" occurred in Scotland, Dr. Wilson connected himself at once with the Free Church, and in the year 1870 he had the honor of being called home from India, to be the Moderator of the General Assembly of that Church. When the missionaries left the kirk, they also had to leave the fine building that had been erected, at Bombay, in the heart of the native town, under their direction, for the Institution. They hired premises, and after some years Dr. Wilson had the happiness of opening another building, equally eligible, for the Free Church College, about a mile farther on in the city.

Dr. Wilson had a remarkable facility in acquiring languages. He began to preach in the Marathi when he had been only six months in the country, although at that time grammars and dictionaries were far inferior to those at present ready for the use of the young missionary. He could preach in several languages, and could converse in yet others.

Some of his earliest work in India was among the Jews,—the Beni-Israel of the Konkan,—and he kept up his acquaintance with them to the end. And not the languages of India alone claimed his attention. Nestorians, Armenians, and Chaldeans came to Bombay for various objects, and found in him an adviser who could comprehend their talk. Men from Abyssinia were brought to the Institution. He learned their language, so that he might teach them, and welcome others who should come afterward. After the capture of Magdala, by General Napier, the young son of the tyrant Theodore, who was overthrown there, was first taken to England, and afterward sent to Bombay, to Dr. Wilson, for his education.

Dr. Wilson was an active member of the Bible and Tract Societies; was one of the revising committee on the Guzarathi Scriptures, and wrote several tracts in different languages. He was a patron of native literature. Authors and editors were accustomed to go to him for notices or recommendations of their books. He was a rapid composer, and his literary works are numerous. The first important work that he published was "An Exposure of Hindooism," which has been translated into several languages, and is an armory whence have been drawn the weapons for many an attack upon the system. He also published a "Refutation of Mohammedanism," and "An Account of the Parsi Religion." These polemical works attack the three principal forms of false religion in Bombay. His "History of the Sect of the Maharajahs" is an account of a revolting form of heathenism. Others of his books are, "Infanticide in India," "India Three Thousand Years Ago," "The Religious Excavations of Western India," "Lands of the Bible," and "Memoir of Mrs. Margaret Wilson." In his latest years he was engaged in preparing an exhaustive treatise on "Caste," not completed at the time of his death, though portions of it were ready for the press some years ago. He edited, for many years, "The Oriental Christian Spectator," and he had also a very extensive correspondence.

Dr. Wilson was President of the Bombay branch of the Royal Asiatic Society, and Vice-Chancellor of the University of Bombay, with which he was identified from its origin, having made the address at the laying of the corner-stone of the University Hall, by the Viceroy of that time. He was frequently consulted by the authorities of India, his opinion being sought in regard to all measures relating to the natives, and specially the native Christian community. He had always in mind the advancement of the truth, and was a strenuous advocate of strict neutrality in religious matters, on the part of Government. He sought the acquaintance and friendship of men in authority as a means of usefulness. The respect in which he was held is seen in the fact that the Viceroy of India called upon him a few days before his death; and at his burial, the Governor of Bombay, with the Chief Justice, followed the hearse on foot, accompanied by all the principal men of the city, native and foreign, official and private.

It was the privilege of Dr. Wilson to baptize the first converts from among

the Parsis; and the two men, baptized in 1839, followed his remains to the grave. One of them is pastor of the native church connected with the Free Kirk in Bombay, the other is a Baptist preacher in Poona. The Rev. Narayan Sheshadri, an old pupil of his, who was baptized about the same time, was among the mourners.

Dr. Wilson was a very genial man, and generous to a fault. His vast stores of information on all subjects were at the disposal of any one who wished to ask him questions. He was very decided and firm, and by his very persistency would at times carry a point in committee. But kindness of heart seemed to grow with his years, and he became more ready to yield in deference to the opinions of others. He was kind to all young missionaries, and often very helpful to them by his suggestions.

His end was peace. He retained the use of his faculties till the morning of his death, and the day before he told a brother missionary that he had some hope of recovering, and that he should like to live, in order to finish some works that he had begun; but the Lord was with him and gently leading him.

Dr. Wilson was twice married, and by special permission of the Governor he was buried in a ground that had been closed for several years, by the side of his two wives; while near him are the remains of his former colleague in the mission, Rev. Robert Nesbit, and also those of Rev. S. B. Munger, of the American Board, one of the last persons buried in that burial-ground.

WOMAN'S WORK IN THE FOREIGN FIELD.

THE glimpses that are given us from time to time in missionary periodicals, of the work now so successfully prosecuted by Christian women, married as well as single, in behalf of their sex, in heathen, Mohammedan, and nominally Christian lands, give but a very inadequate conception of its extent and eminently spiritual character. Most of those engaged are too busy, too much absorbed in their daily cares and labors, too much engaged in making history, to have time or strength to write it, at present.

A few who have come home to rest for a time, have been able to give some details in public addresses, and have thus helped such as have had the privilege of listening to them to a better understanding of the opportunities and results of this form of missionary effort. But it was left to Miss West to supplement her own addresses and those of others, by a more just and detailed statement in a volume that should reach a larger public. One of the first to engage in special labors for women in the Armenian missions of the Board, it has been her privilege not only to make history but to write it also; and at the present stage of the enterprise the last effort is perhaps of equal value with the first, as a means of awakening new and deeper interest in the work, and of presenting to the Christian women in the churches at home a just view of the thoroughly spiritual character of the results attained. The gospel is seen to be the power of God unto salvation. Women, who at first seemed the most unlikely to receive the truth, and who were for a time most bitterly opposed, have given most delightful evidence of change, not only in the inward life, but in the entire outward conduct and character.

Miss West is pleased to entitle her volume the "Romance of Missions," but to us it seems rather charged with an intense reality. The experiences recorded, of trial, hardship, varied efforts in leading individual souls to Christ, and guiding and developing them afterwards into the graces of Christian life, come back in precious memorials, that may seem to the writer tinged with all the hues of romance, but they were sufficiently real, certainly, at the time.

Her volume is the first full and satisfactory exhibition of what woman can do in the foreign field, — of what, with varying measures of success, devoted Christian women are doing in many fields, sustained and cheered by the love, prayer, and sympathy of their sisters at home.

The thousands who have listened to Miss West's story of her labors, and the thousands more who have read and will read her book, will follow her with deeper interest as she returns to the missionary field, to resume labors at Smyrna. Before this meets the eye of the reader she will probably be on her way to that place.

PRAYER IN BEHALF OF TURKEY.

IN view of the situation in Turkey, and the political changes that seem imminent, the Prudential Committee of the American Board deem it to be their duty and privilege to ask the prayers of the churches and of the friends of missions, that whatever changes occur may be in the interest of the various Christian enterprises now in successful progress, and for the furtherance of religious freedom.

MISSIONS OF THE BOARD.

LETTERS from the Missions in this number of the Herald occupy considerable space, but will all repay careful perusal. Extracts given on foregoing pages, presenting the painful effects of retrenchment, should not be overlooked by any reader. The immediate help of all is needed to relieve the Board and the missions from such embarrassments. Mr. Atkinson, of Japan, presents the condition of the cause at several points, the abundance of work pressing upon the missionaries, so that he wishes for "three relays of body," the unreasonableness of expecting a great number of true conversions from among such a people at once, and then mentions some cheering incidents; Mr. Gulick reports an unexpected reverse in regard to liberty of the press; Mr. Davis gives an interesting account of the city of Kiyoto, to which he has removed, and of the "sensation" produced by his coming; and Mr. De Forest mentions encouraging additions to the church at Osaka. Mr. Pierson, of the North China mission, is much gratified to be able at last to report having secured a house for a mission family at Pao-ting-fu, and a remarkable case of conversion there. Mr. Walker, of Foo-chow, notices a peculiar drawback from the value of singing in China, arising from the impossibility of singing the word *tones*, and mentions a specially hard field.

From Ceylon, Mr. De Riemer reports an ordination of a native pastor, the baptism of one whom the people regard as a "low caste animal," but in whom

they found a "priceless soul and a bright example," and gratifying cases of effort among the people for the erection of school buildings; Mr. W. W. Howland makes pleasant statements in regard to pupils of the training-school, and urges the need of more thorough theological education for native preachers, now that education and intelligence are so much advanced among the people; Mr. Hastings states his general, abiding impression that Christianity is steadily gaining ground, but notices weighty obstacles; Mr. S. W. Howland mentions additions to the church and increased interest in education; and Mr. Smith is much cheered by the voluntary action of one of the smallest churches, looking to self-support.

A letter of special interest from Mr. Tracy, of the Madura mission, considers the probability that Hindooism, as it now is, has been much modified by Christian influences in the past, and shows by extracts from official reports to government, that it is now being modified, and losing its hold upon the people, under the influence of modern missions. He also reports diminished persecution and encouraging incidents in a portion of his field; while Mr. Capron is constrained to confess great disappointment in witnessing an outbreak of caste feeling among his helpers. Mr. Hume, of the Mahratta mission, mentions abandoned and decaying heathen temples, and singular reports adverse to the influence of missionaries.

Mr. H. S. Barnum, of Van, Eastern Turkey, presents the importance of that place as a mission station, notices results, thus far, of labors there, and specially calls for the prayers of Christians for that field. Mr. Farnsworth, of Cesarea, Western Turkey, reports the formation of a church at Injirli, and very cheering progress there and in neighboring places.

Japan Mission.

PROSPECTS IN SUNDRY PLACES.

MR. ATKINSON, writing from Kobe on the 20th of November last, glances at the aspect of the missionary work at several of the out-stations of the mission, as well as at Kobe, and makes some judicious remarks as to what may reasonably be expected. He says:—

"The work in Kobe is prospering continuously. The Sabbath congregation is larger than we can accommodate; many are obliged to pass us by. We are endeavoring to obtain a larger place, but do not succeed so well as we wish. We can find space enough, in various places, but the places are not desirable. For some time to come we shall need to be on a public thoroughfare in order to obtain large congregations. We shall continue our efforts to obtain the place we want. It is really inspiring to stand before the congregation that assembles to hear about the Bible. The upturned faces and the

respectful attention move one to do his best, and move us to return thanks to God that there is a willingness to hear the gospel, even though there be no present disposition to be governed by its teachings. That will assuredly come.

"*Hiogo* opens very, very slowly. It is a most conservative town. Its inhabitants have descended in a long line from residents in that city. The mass of the people have no liking for foreigners, nor for anything that pertains to them. And I feel sure, too, that they live more in fear of government than the people in Kobe. But, be the reason what it may, this is certain, the people are in no haste to hear the new doctrine that they know is preached in their midst. We feel that in *Hiogo* we have a huge dark mountain to labor at. We feel our weakness, and cry to God for strength,—for divine power and divine help. We expect both. Our faith as to success, and our purpose to persist, increase. Both, I firmly believe, to be of God.

"At *Amagasaki* the attendance fluctuates, the congregation varying from a hundred (on one occasion) to ten. Miss Dudley has promised to go there twice a month, and says she will take a Christian girl from the school to help. I propose to go as often as that. The services there are held Monday evening. When Miss D. goes, there will be, from house to house, Bible work.

"At *Akashi* the attendance is about ten or twelve. The service is on Sabbath morning and evening. Miss Talcott has promised to go down as frequently as her labors here and her strength will permit. I expect also to go occasionally. The place for our services is very poor, — an out of the way, back place. We hope to change for the better during the winter.

"*Sanda* (which is under Mr. Gulick's care) we supply from Kobe once a month only."

ABUNDANT WORK.

"Have we enough work to do? We thank God for the abundance. My wish is (or rather one of my wishes is) that I had at least three relays of body, so that when one gets run down I could take another. I am sure I could keep them all pretty well worn. We feel the need of the sympathy and prayers of all at home, and we trust that they will not be withheld from us. I often feel oppressed with what is on my hands and heart. Were my tongue unloosed and my ears unstopped the work would not be light, but as it is, I am often oppressed. I am sure that it is of God, however; hence, having put my hand to the plough, I feel no inclination to look back. I think no day ever passes without the inclination springing from my heart to thank God for bringing me to this field."

PROGRESS MUST BE GRADUAL.

"In one of our letters from the homeland, surprise has been expressed at the few additions to the churches, and the reason asked. I have been expecting just such a query. Perhaps after my four years experience in the pastorate at home, I was not prepared to find people suddenly believing an entirely new thing,

and that thing the Gospel. And as I learned more of the Japanese my expectations did not increase.

"The Japanese are a most inquisitive people. Whatever is new — as well as whatever is very old — has a great attraction, and they will swarm to it as flies to honey. They are also a most mercurial people. They have minds as bright and nimble as can be. They remind one of the French. The Chinese may fittingly be called the Germans of the East, and the Japanese the French. Outwardly they are a very, very pleasant people. Inwardly, they are thorough-going heathens or infidels.

"Time, work, continuous instruction, and all the things necessary to produce Christians at home are necessary here. The Bible way may, and doubtless will, become very popular here, and superficial believers may be many at an early day, but bone and sinew are not made in a moment. *Young Japan* is fully occupied in becoming 'civilized' (a pet phrase of the people), and religion is beneath his attention. *Old Japan* is intent on the old ways and land-marks. It bows its head, folds its hands reverently, and worships the Sun, or idols made of wood and stone.

"*Naturally* (if the word may be allowed) the Japanese are a worshipping people. They are eminently capable of becoming a peculiarly religious people; but it must not be expected at once. The one who is infidel, having shaken off the old gods and not yet having become adjusted to the true God, cannot be expected to have the dislocation, or separation, made whole in a day. The one who, from youth up, has worshiped as the fathers and mothers through many generations have worshiped and taught, and has grown old in that service, cannot be expected to be weaned in a day. Both and all may flock to hear, and may hear with pleasure of the new and better way, but both will shake their heads and say, 'But it's hard to change.'

"There can be little doubt that Christianity will make rapid progress here; but I trust that, to all our other burdens, the churches will not lay on our backs

the heavy burden of an expectation of hundreds, if not thousands, added to our churches in a year. It is not yet three years since the Bible *began* to be taught here, and yet see the result. The seed must have time to *root* before it can come to the surface, and even then the harvest is not."

PLEASANT INDICATIONS.

A few days later Mr. Atkinson sent some passages from his journal, a part of which are as follows:—

"*November 22d.* The native physician, resident in Hiogo, who attends our services, has given some evidence that he has entered on a Christian life. A few days ago he took the shrine, and the gods it contained, from its shelf, and wended his way to the sea, to the keeping of which he intrusted the once worshiped objects. His face yesterday seemed full of content and peace. His wife we have heard of as going to another physician's family and talking to them of this new way. She said it was right and very pleasant for whole families to go together. Miss Talcott returned from Akashi this morning. She reports a congregation of seventy,—an addition of sixty to the usual number.

"*November 23d.* Miss Dudley, accompanied by O. Fumi San, went to Amagasaki this afternoon. About a hundred men, women, and children gathered to hear them talk. In the evening I went with Tsudzuki. Amagasaki is distant from Kobe, by rail, sixteen miles. From the depot to the town the distance is about a mile and a half. As nearly as I could learn, the population is about ten thousand. The usual evening congregation has been from ten to twelve, but last night it numbered one hundred and seventy! Tsudzuki did his best, and was listened to with great stillness till he stopped. After this I addressed them awhile. Many stood through the whole hour and a half. Our singing was a new thing to them."

"*December 2d.* One of my Biblical class received a letter recently from an official of his native place, asking where he received certain Christian books he had distributed when at home, and *why*

he distributed them, since government had not yet sanctioned Christian teaching. He replied,—reading his letter to the class,—‘I received them of a Mr. Davis, who is from America, but now resident in Kioto. I do not know whether government sanctions Christian teaching or not, but the teaching of the books is good. Men are told how to be free from their sins, and how to remain free; and are told of their duty to love and help one another. Thinking the teaching good, I distributed the books to my townsmen.’"

RESTRICTIONS UPON LIBERTY OF THE PRESS.

Mr. O. H. Gulick, writing on the 20th of November, sends a copy of a recently-enacted press law, and says:—

"Our last mission report dwelt in glowing terms upon the liberty enjoyed by the newspaper press, and the influence that it was exerting in favor of representative institutions, and also of religious liberty. These papers were then, apparently, subjected to no censorship. But that report had not reached you ere the whole state of the newspapers was changed by the new law, which makes any criticism of any judicial decision, or of any government measure, a penal offense. It is evident that the government does not intend that this law shall become a dead letter. They are determined that the editors and publishers of newspapers in the Japanese language shall be only Japanese subjects,—men whom they can hold amenable to this law. The facilities of the post-office will not be granted to a foreigner publishing a newspaper in the Japanese language. A dozen fines have been imposed, within the past six months, upon the editors of seven of the leading Japanese newspapers of Tokio and Yokohama, and several editors have been committed to prison for longer and shorter periods, for indulging in criticisms of the laws, or for yielding to the temptation of gratifying their readers with some piece of political or diplomatic information.

"The editor of the ‘Akebono,’ or ‘Dayspring,’ the most spirited newspaper of Tokio, has been fined five times within the past five months. The editors

generally are smarting under the curtailment of the liberties they so lately enjoyed; but there is no remedy for them, except in the general progress of both rulers and people in Christian civilization and in the liberty that follows.

"The only way open for us—in which we can hope for success if we publish a paper—is to conform to the law, by naming two of the members of the Kobe church, one as proprietor, and the other as editor."

KIYOTO.

Mr. Davis, having removed to Kiyoto, gives, without date, the following account of that place:—

"Kiyoto was founded more than a thousand years ago, and remained the seat of the Mikado's government until the Shogun was dethroned, eighty years ago, and the Mikado moved to Yedo, the eastern capital. Kiyoto is nearly in the center of the empire, in a rich and populous valley, ten or fifteen miles in diameter, nearly surrounded with mountains. It has water communication nearly all the way with Osaka, over thirty miles distant. The railroad is also nearly finished, which will give us communication with Osaka in an hour, and with Kobe in two hours. There are in the city 3,500 Buddhist temples, and 2,500 Shintoo temples. There are about 8,000 Buddhist priests, and about 2,500 keepers of Shintoo shrines. The population of the city and its suburbs, by the census of 1872, was 567,334.

"Kiyoto has long been considered the spiritual capital of the empire, and Buddhism is probably stronger here to-day than in any other place in Japan. The sad minor tones of the vesper bells are heard in every direction each evening, and the matins are heard ringing out from fifty or more temples during all the last hours of the night.

"Rev. O. H. Gulick, with his family, occupied Kiyoto three years ago last spring, during the exhibition here, but on his refusing to pledge himself not to teach Christianity he was compelled to leave, at the close of the exhibition. He had, however, made the acquaintance of Yamamoto, the blind counselor of the Kiyoto government, an acquaintance which sub-

sequent visits to the city made more intimate. Last spring, when Dr. Gordon came to the city, spending some weeks, he gave to blind Yamamoto a work in Chinese, a little book on the 'Evidences of Christianity,' prepared by Dr. Martin. The blind man had it read to him, beginning in the evening. He was more and more interested, and sent for the Governor of the city to come and hear too. He came, and they read and talked of the wonderful book till into the small hours. About this time, Mr. Neesima came to the city and had frequent interviews with the blind man and with the Governor. Mr. Neesima's letters, published in the Herald for October last, tell of the result. Yamamoto had Dr. Martin's book, and the Gospels in Japanese, and also the Chinese New Testament, read to him over and over again. He has bought forty-five copies of the little book which first interested him, and given them away to his friends in Kiyoto and the surrounding country, often preaching half an hour to his friends before presenting them with the book.

"The blind man's sister, a lady of rare intelligence and culture, a teacher and superintendent for several years in the girls' school in Kiyoto, also became much interested in the truth, and has spent several weeks in the homes of the missionaries in Kobe and Osaka.

"Through Mr. Neesima's influence the mission has secured five and a half acres of land in the northern part of the city, for a site for the training-school, and also, as we hope, at no distant day, of a Christian college; and through Mr. Neesima's personal application to the Minister of Education at Yedo, with whom he formed an intimate acquaintance while with the Embassy in America and Europe, he has permission to start a Christian school here, in which missionaries may teach.

"On the 21st of October, Rev. J. D. Davis and family, having received permission from Yedo to reside in Kiyoto, removed hither. A building has been rented for the school, which is to be opened on the 29th of November. Application has also been made for Dr. Taylor's family to reside here, and we hope

that the New Year will find them safely removed hither, and perhaps also Professor and Mrs. Learned.

"The city is about four miles long and two miles wide, and, with the exception of a few large temple groves, is very compact. The streets are wide, and laid out at right angles with each other all over the city."

On the 30th of November Mr. Davis wrote from Kiyoto:—

"Our coming to Kiyoto has, as might have been expected, created quite a sensation. The Buddhist priests are using all the influence they can against us, and against the school. The Yedo government is also fearing an insurrection here, led by the Satsuma men. This is the stronghold of Buddhism in the empire. In view of these facts, the Governor has asked that we refrain from teaching the Bible in the school-house for the present, though making no objection to our teaching and preaching in our own hired houses. We opened school yesterday with eight scholars, all but two of whom are church members. Twenty-six Japanese were present at the Sabbath morning service at my house last Sabbath, and nearly as many at Mr. Neesima's in the afternoon.

"The work seems likely to open here as fast as we have time and strength to do it."

ADDITIONS AT OSAKA—CHURCH OFFICERS.

On the 28th of November, Mr. De Forest wrote from Osaka:—

"The intensely interesting position of our forces in Kiyoto just now,—Buddhist priests carrying costly presents to the Governor and petitioning him to stop any attempt to teach the Bible; the dismissal of Mr. Neesima's betrothed from her long-occupied position without a word of explanation; the coldness of the Governor toward his valued adviser, blind Yamamoto, now a Christian; the request of the Governor to Mr. Neesima not to teach the Bible openly in his school; and the fact that many restless Samurai, from Satsuma, are in the city suspected of plotting against the government,—all this

tends to throw into the shade the things that are taking place in Osaka. Were it not for these things, last Sabbath's services here would seem more important.

"Naturally Dr. Gordon would tell you of our last communion; but his eyes are in a sad condition, and so it falls to me to communicate our glad news. The chief thing was, the addition to the church of six new members. One of them is a Samurai of high rank, Dr. Adams's teacher. For quite a while he has been a believer, and has already brought forth good fruit. Not long ago, on going south, to his home, he armed himself with tracts and books, gladly telling his friends and relatives of the New Way; and two, if not three, of those who united with the church on Sunday were his first fruits,—a sign, we trust, of what he will accomplish yet for his Lord. Already we regard him as one of our ablest Sabbath-school teachers. For two Sundays now he has explained to twenty-five or thirty people the Ten Commandments, and the 'Short way of knowing the true way'; so that we regard his confession of faith as every way a cause for gratitude. Heretofore, I think, only one woman had united with the Osaka church, but on Sunday three of the six were women.

"Another very interesting ceremony took place. Four of the oldest church members, who had been elected by the church, were set apart for especial church work, by the laying on of hands. This was the first time such a service had occurred in Osaka, and Dr. Gordon's words and manner were very impressive.

"I wish I could tell you how glad we are to hear of the disappearance of the greater part of the debt of the Board,—and how glad to have our force increased by the four who have just arrived. We give God thanks and take courage. It may seem ungrateful to say so, but four persons are really a small number when it is remembered that if the whole force of the American Board's missionaries were turned into Japan to-day, with the language at their tongue's end, there would be no lack of attentive hearers three hundred and sixty-five days in the year."

North China Mission.

HOUSE SECURED AT PAO-TING-FU — CONVERSIONS.

WRITING from Pao-ting-fu, on the 13th of October, Mr. Pierson announced that he had at last secured, and taken quiet possession of, a dwelling-house in that place, — “not handsome, but very good, and ample for one family and a single man.” To this he adds:—

“The second blessing which God has bestowed, — and this is always first, — is that he is adding to our number of such as shall be saved. Two were received last Sabbath. One of these is a remarkable case. Twelve years ago he left his home in Shantung, and after six months of hardships arrived at this city with his family. Sickness and privations by the way had suggested vice as a means of support, and for twelve years such has been their life. The gospel message has torn the veil from his heart, and he has confessed himself the vilest of sinners. I have not seen in China a more humble, penitent believer than this man has become. Satan had set before him the picture of wealth (he had already gotten some) and the tents of wickedness, but he has turned his back on his past life, moved away from his old residence to another part of the city, and after proper preparations, has to-day, with his effects and family, started for his Shantung home. A new life, a pure life, a life of hope, has opened to him. O, this glorious old gospel! A two-edged sword for the sinner, a balm for the believer.

“It is a little remarkable that after so many men of my choosing had failed to get a place for us here, this man was the man whom God chose to help me in the matter, and it was through his effort that the new place has been secured.

“The population of this fu is about 2,800,000 souls, and it lies within two days’ journey all around us. Now is the time for you to call for help for Pao-ting-fu. We must have a hospital, or at least a dispensary, here. Mercy alone compels me to care for about ten patients a day through the best seasons of the year, and just now some bad cases are taking

from two to three hours a day of my time. Woman’s work is already waiting for missionary ladies, — three families asking for it. About two thousand students from the country are here now for examination for the first degree. After this examination of a month a second follows, for another month, and such are recurring ever at regular intervals. Patient work with these men will be very paying, in scattering the truth. A caller this evening asked after Dr. Treat, and referred to his pleasant receptions here two years ago. The Bible seemed to have an interest to him. He is one of these students. And at last a house is waiting for the men.”

 Foochow Mission.

SINGING IN CHINESE — A HARD FIELD.

MR. WALKER wrote from Foochow, October 27th, reporting a visit to some out-stations a few miles southwest from Foochow:—

“At the small village of Chong Hā I spent a very pleasant afternoon and evening in the chapel, with the help of two or three church members singing and expounding hymns. There is one very serious drawback to the use of music as a means of preaching the gospel in China. In singing the word tones cannot be given, and this destroys the sense. For in Chinese, as a rule, every articulate sound represents at least two or three different words, while the more common, such as ‘ting, ling, and sing,’ often represent two or three dozen different words, and without the help of the tones they have no meaning whatever. So when a hymn is sung to a Chinese audience who are not already familiar with it, it has scarcely more meaning to them than it would have to a foreigner just arrived. In fact I have sometimes just sung a foreign hymn to the audience, and then interpreted and expounded it, and it seemed to answer as well as a native hymn.

“From Chong Hā I went to the village of Nan Sū (Foochow, ‘Nang Seu’), a place numbering perhaps ten thousand inhabitants, with, so far as I know, not a single Christian in the whole number ex-

cept our helper. O, the prayer and labor bestowed on that place! Work was first begun there years ago, by the Scotch Evangelist Burns, — a most devoted, faithful, and successful man, — but he was, humanly speaking, not successful there. Since then it has been in charge of different members of our mission, and some of our best helpers have been stationed there at one time and another. At times there have seemed to be persons interested in the truth, but they have all succumbed to incessant abuse and ridicule. Is it any wonder that a mission whose labors have been largely spent in just such places should not have many converts? It is a wonder that the missionaries have not lost faith; but their spirit seems to be, — ‘Let it alone this year also, and we will dig about it and dung it, and if it bear fruit well, and if not, then’ — then we will try again next year.

“I spent five days there, and had moderate audiences every evening, who were friendly and gave good attention. By day I made three visits to surrounding villages. The most discouraging feature was the lack of anything either encouraging or opposing. It made me sad to stay day after day by such a mass of human beings and see them seemingly impervious to every influence, — alive enough to sin, but dead, dead to righteousness. . . . I came away feeling that at least the gospel had been listened to by a number of persons, some of whom came in repeatedly.

“There are now three inquirers at Chong Hā, two of whom are boys but just entering their ‘teens.’ A young helper is now stationed there, and will, I hope, add much to the interest. The young church member whose father has so persecuted him, still has to suffer. During the rice harvest he was severely beaten for not working on Sunday.

“If you know of any Christian brothers or sisters specially gifted with strong faith, and patience in waiting, ask them to exercise their gift in prayer for Nan Sy, and such places as, like it, have a ‘possession’ that cannot go forth but by prayer and fasting.”

Ceylon Mission.

SEVERAL letters have been received from the missionaries in Ceylon within a few weeks, and marked for use in the Herald, but want of room will constrain to considerable curtailment of the passages thus marked. All the letters present, on the whole, an encouraging view of the work and prospects there, if only the hands of the laborers can be stayed up by the churches at home.

CHAVAGACHERRY—ORDINATION—BAPTISMS.

Mr. De Riemer, writing from Oodoo-pitty, October 15th, mentions tours of much interest in the different fields under his charge; reports the ordination of a new pastor, Rev. J. S. Christmas, at Chavagacherry, where, “with one exception, all the parts were performed by native ministers;” and says:—

“At the previous communion two adults were baptized and received to church fellowship. One of these was a ‘tree-climber’ by profession, and (according to heathen law) by birth. This unfortunate circumstance stamps him for life, in the Hindoo community, as a vulgar, low-caste animal, but we found in him a priceless soul, a bright example of regeneration. Never have I seen a native convert more clear in his convictions, or more ready to indorse the truth. He can read, and has purchased a Bible. The secret of his clear convictions is, that while a boy he was most faithfully taught in the doctrines of the Bible while in the village school. He has given up the making and the use of toddy, and is, therefore, a mark for persecution, and for repeated false cases in the courts. Thus far he has been triumphantly vindicated in all of these.”

SCHOOL BUILDINGS ERECTED BY THE PEOPLE.

“At Chavagacherry the need of a superior Anglo-Vernacular school is very marked; but first in importance is the need of a good bungalow for it. I thought it time that some of the natives of wealth should build us a suitable house. Accordingly I visited a few village head men and laid the matter before them. It

struck them as a feasible thing to build a bungalow worth three or four hundred rupees, and call it their gift to the cause of education; but they afterwards wished me to make certain concessions which I declined, and the work was not begun. Seeing this, the magistrate of the district (a fine native-born gentleman, of Dutch descent), took an interest in the matter, and summoning his court frequenters, he asked each one for a subscription to the object. Thus, through his solicitation, about five hundred rupees have been subscribed, and the mason work for the building is now nearly complete, the magistrate and his court interpreter themselves supervising the entire work. The building is constructed upon mission ground, adjacent to the chapel, and will prove a valuable acquisition. With the aid of government grants, a fine school can be sustained, free of expense to the mission except, perhaps, during the first year of its existence. I regard this movement as one of the best proofs that the native community is satisfied that missionaries are the best and safest guides and counsellors in matters of education.

"The new school bungalow at Oodoppitty (which is now ready for thatching) is the result of the liberality of a heathen, the highest native government officer in this part of Jaffna province. May the Lord hasten the day when such men shall give not only money and influence, but their own souls to this cause of truth, and to Christ."

THE TRAINING SCHOOL.

Mr. W. W. Howland wrote from Tillipally, October 19th:—

"Since my last report we have sent out twelve pupils from the training-school. Four of them had completed a five years' course of study, the rest had studied only three years. The most promising of these last will probably return after teaching a year, and complete the course with the next lower class. A new class of twenty members has been received, making the present number in the school thirty-four, in two classes.

"The new class was selected after a thorough examination of over fifty candidates, from all parts of the field; prefer-

ence being given to those from out-stations where teachers and assistants are most needed. When, a few Sabbaths since, I requested those of the class who had taken Christ for their Saviour, or who wished to do so then, to come to my room in the evening, nine came. The next Sabbath, when I made a similar request, nearly every one of the class came. I do not consider this as anything very decisive as to their state of feeling, but as encouraging rather than the contrary.

"Of the twelve who have left the school, nearly every one is already engaged in teaching in schools connected with the mission. I have hopes that some of them may be selected hereafter as fit candidates for advanced study.

"The members of the recent theological class are all engaged in mission work, and all seem to be doing even better than I dared to hope. It was thought best not to gather a new class for theological study at present, and in the mean time nine young men who are engaged as teachers and catechists have been selected, to whom regular lessons are given for them to study while carrying on their work. They are to meet once in two months for examination of the lessons they have gone over."

NEED OF BETTER EDUCATED, AND MORE HELPERS.

"The recent examination of three candidates for license to preach, impressed me with the necessity of our giving more thorough instruction in theology and its kindred studies. In the advance of the standard of education, and the increasing intelligence in the whole community, there is a necessity that those who stand as preachers and pastors should be thoroughly furnished for their work. In whatever other branch of our work we retrench, it would be disastrous to do it in that of native assistants. Our number now is entirely inadequate to our work, and it seems as though we must bring forward more men, and have the means for their support."

BIBLE WORK.

"In our recent semi-annual meeting of the local Bible Society, when delegates

from all parts of the field occupied by the three missions gave reports of Bible work, there were more cases of interest in connection with the reading of the Bible mentioned than I have known to be reported at any meeting before. The reports of the Bible women's work were especially interesting. I have much hope from the efforts now being made to bring the truth home to the females of the land."

PROGRESS AND OBSTACLES.

Mr. Hastings writes from Batticotta, October 21st:—

"Many incidents connected with their labors are communicated by the catechists, at our monthly meetings, which, if gathered up at the time, would form an interesting report, and give an idea of the encouragements and discouragements with which they meet. The general and abiding impression which I receive from their statements from time to time is, that Christianity is steadily gaining ground, though the progress seems so slow. The number of hopeful conversions is comparatively small, and we are often sadly disappointed in cases which for a time appear very promising. Conviction of the truth of Christianity is not wanting, especially among the more intelligent of the people, but there is a great lack of resolution and courage in acting up to their convictions. When one shows some inclination to embrace Christianity, his heathen relatives are at once aroused; he is watched, every effort is made to keep him away from Christian influences, and temptations are presented to allure him—if a young man—into a heathen marriage alliance. Too often these efforts are successful, and what seems to be sincere interest is soon changed into utter indifference, if not, ultimately, into opposition. Said a young man in conversation, not long since, 'I know and believe Christianity to be true, and I wish to be a Christian; but I have married a heathen, and am so bound in with my heathen relatives that I cannot do as I would.'"

BAPTISMS—INTEREST IN EDUCATION.

Mr. S. W. Howland wrote from Oodoo-ville, October 21st:—

"The work here goes on much as usual,

full of interest to those engaged in it. At the last communion there were many candidates for admission to the church, but it was thought best for most of them to wait. Two young men were received, taking, in baptism, the names of Levi Spaulding and Marshall Sanders Hoisington.

"During the past months, there has been more interest in the educational department. Two new girls' schools have been started in villages about a mile from the station; in one case by a member of the only Christian family, and in the other, there being no Christian influence whatever, a Christian family moved to the village for the purpose. . . . The school has made a good beginning, with thirty girls. I have secured subscriptions and donations of trees, from natives, nearly sufficient for a school-house. The children have been studying in the shade of trees, until the rain necessitated a better cover. An attempt has been made to reinforce the Anglo-Vernacular school at the station, by an increase of teachers and scholars. The effort bids fair to be successful, and over ninety pupils are now in attendance. The Sabbath-school has also been increasing. At the morning session in the church last week there were 150 children.

"At Alavetty there seems to be some progress. One new member was received at the last communion. A Bible-woman has begun work there, under my wife's direction, and is doing good. Two more Bible-women have recently begun work in the Oodoo-ville field, one of them being the third now supported by native contributions in this field."

PROGRESS IN SELF-SUPPORT AT MANEPY.

Mr. Smith wrote from Manepy, November 15th:—

"I am very happy to report that the church have assumed the entire support of their catechist from the first of July last. This is one of the smallest of our station churches, but it has two members who can and do give a good deal, and who together give about one fourth of the whole amount raised. This action of the church is a great comfort to me. It is more than I had dared to hope for so

soon, and coming spontaneously, as it did, I feel it to be an answer to prayer and a rebuke to unbelief. We have for months had very interesting Sabbath evening prayer-meetings in our own sitting-room. The Sabbath-school also is prosperous, and we have much to encourage us in our work even at this somewhat difficult, because gospel-hardened, station."

THOUGHTS ON RETRENCHMENT.

It may not be amiss to close this series of extracts from Ceylon letters with some paragraphs from a letter written by Mr. Hastings, in October last, of course before intelligence had reached the mission in regard to the action of the Prudential Committee on appropriations, but in response to intimations that there must probably be retrenchment. Space is taken for only a few sentences from a letter of twelve pages, discussing the matter somewhat fully.

"Your letter of July 31st was duly received and laid before the mission. Though a reply will be too late to affect your appropriations to our mission for 1876, we think we should frankly state our views on two or three points, for the consideration of the Committee.

"And, first, we may observe that our estimates are *uniformly* made out with great care and on the basis of the *lowest sum* that will meet, in our opinion, the *necessities* of our work and provide for reasonable contingencies.

"2. We call the attention of the Committee to the fact, that our mission, 'as a principle of mission policy,' has been steadily *curtailing* expenditures rather than increasing, for a number of years past, so that we are as low in our annual estimates now, as a due regard for the interests of our work will permit.

"3. The Committee say we may expect a reduction, to some extent, in grants for native agency. The great problem with us now is, how to secure the number of competent men actually needed for our work. . . . Our rate of salaries is low as compared with that of other missions in the province, and we shall not be able to keep valuable young men, when they can obtain similar service in other missions, unless we give

them a compensation sufficient to meet their necessary expenses.

"We are of one mind as a mission in reference to encouraging, by every means, the Christian community to greater liberality, and in throwing upon them more and more responsibility. In our present state we do not think that a reduction of our appropriations will help us in this direction. Four of our churches are now entirely self-supporting, and we may add one more to the number from the first of July."

Madura Mission — Southern India.

HINDOOISM MODIFIED BY CHRISTIANITY.

In a letter dated Tirupuvanam, October 21, 1875, Mr. Tracy presents the following statements, of much interest:—

"The opinion was long current that the Hindoo religion was so stereotyped in its origin that it has remained without alteration for the past three thousand years, and that there was little or no hope that the people would ever embrace a new religion. The religion of the present is, however, entirely different from that found in the four Vedas. It has recently become a question of deep interest among learned men, how far the change has been the result of Christian influences of an early date. Many passages of the celebrated Bhagavat Gita seem to have been taken literally from the Christian Scriptures.

"The Lingayet sect of Saivites held that there is but one God; that all men are equal and holy, in proportion as they are the temples of God; that caste distinctions are unworthy of acceptance; and that women should be respected and treated as the possessors of immortal souls. Basara, the founder of this sect, lived on the very borders of the Syrian Christians, and in all probability derived his doctrines from them.

"A. C. Burnell, Esq., one of the most learned Orientalists in India, referring to the Pehlvi inscriptions which he discovered in some of the old Syrian churches on the western coast, says: 'Patriotic Hindoos will hardly like the notion that their greatest modern philosophers have

borrowed from Christianity; but as they cannot give a historical or credible account of these Vedantic sects, there is more than a strong presumption in its favor, for those doctrines were certainly unknown to India in Vedic or Buddhistic times. Before the beginning of the ninth century, A. D., the Persians had acquired sovereign rights over their original settlement, Manigramam, by a grant from the Perumal. These Persians were thus established long before the origin of the modern school of the Vedanta, and the founders of these sects were all natives of places close to Persian settlements. Sangara Acharya was born not far from Cranganore, where the Persians first founded a colony. Ramanugu was born and educated near Madras, and Madhavacharya, the founder of sects which approached nearest of all to Christianity, was a native of Udupi, a place only three or four miles south of Kalyanapar.' The Persians here referred to were Christians of some sects, and Kalyanapar was the secretary of a Persian bishop in the sixth century.

"History repeats itself, and a purer Christianity than that of the ninth to the twelfth centuries is now exerting its influence in every part of India; and we may hope that instead of again retrograding, it is, by the Divine blessing, to go on conquering and to conquer."

EXTRACTS FROM OFFICIAL REPORTS.

"As it may be of some interest to know the opinion of well informed men outside of missionary ranks in regard to the present religious state of the Madras Presidency, I will make a few extracts from the 'Report on the Census,' recently made to the Government:—

"The influence of closer contact with European civilization and learning has, however, been perceptible in a modification of the Hindoo religion. Many natives of education have entirely rejected idol worship. In Southern India, Christianity has found acceptance with upwards of half a million of inhabitants.' The report continues: 'The magnificent temples erected in past ages in honor of Siva and Vishnu, or their human person-

ifications, are slowly succumbing to the destroying hand of time. The traveler through our southern districts will find many examples of noble buildings crumbling into decay; but he will see nothing in modern Hindoo architecture to call forth his admiration, or impress upon him the conviction that there is vitality and progress in Hindooism. The few buildings of the modern class are mean in structure and design.

"The general decay of the Hindoo temples throughout the country is but the visible sign of the waning vitality of the [religion] itself.' 'The day is probably not very far distant when a great religious revival,—a shaking of the dry bones of Hindooism,—shall occur.'

"After speaking of the evil influences of caste, and remarking that there are persons who would advocate the toleration of it even within the pale of the Christian Church, the Report says: 'The Christian missionaries, to their undying honor be it said, have, as a rule, persevered in breaking through the time-honored custom of treating the Pariah as dirt, and have admitted him to equal rights and privileges in their schools and churches; and whatever may be the present position of the Pariah community in regard to education, intelligence, and ability to hold a place for themselves, they owe it almost wholly to the Christian men and women who have given up their lives to win souls for their great Master.'

"The Report on Education says: 'The education of women in India is a matter of recent development, and due almost entirely to the influence of Christian missionaries;' the greatest advance having been made by the Protestant missionaries in Tinnevely.

"I will add only one statement more from the Census Report, namely, that while in the fifteen years from 1856 to 1871 the Hindoo population of the Madras Presidency increased 37 per cent., and the Mohammedan population 33 per cent., the Christians increased 51 per cent.

"Missionary labor in India is often very trying to faith and patience, the obstacles to be removed are so great and progress

appears to be so slow; but the above quotations, coming from such a source, are clear evidence that a great change is going on, and ere long, they that sow and they that reap may rejoice together in a glorious harvest."

PERSECUTION ABATING — ENCOURAGING INCIDENTS.

In the same letter, turning from these more general matters to the work in his own field, Mr. Tracy notices the recent admission of three persons to the church, by profession, and the Christian death of one member, and then says:—

"I have mentioned in former letters the persecution which arose in Alavanthán after the conversion of Adeikalam. Recently there seems to have come a change of feeling there, to some extent. The principal persecutor has declared his determination to make no more trouble for the Christians, and has given permission for Adeikalam's children to visit and converse with the catechist. One of Adeikalam's brothers became a Mohammedan some years ago, but now does not hesitate to declare openly his belief that the Bible is true and that Christ is the Son of God. He still remains professedly a Mohammedan, but some time ago, in the midst of the persecution at Alavanthán, he wrote to Adeikalam's son to pay no attention to his heathen uncle, but to go to the catechist, and become a Christian, as his father was. I cannot but hope that Adeikalam's prayer for his children will yet be answered in their conversion.

"One of the few who remained firm through all the persecution, is a young woman whose husband forsook her on account of her becoming a Christian. Recently her sister came and took food with the catechist's family. This occasioned some disturbance, and she, too, was threatened with the loss of her husband. But she replied, boldly, that she was a Christian before the persecution, she was one now, and if her husband wished to leave her on that account he could do so, for at any rate she should remain a Christian.

"A short time ago a company of the high caste women of the village came to the catechist's wife, saying that they had

heard dreadful things about the Christians, and they wished to learn the truth. The catechist's wife read the Bible and talked with them for a long time, while they listened with the deepest interest. On going away they said that they had been greatly deceived, but now they found the Christian religion was good and true. One old lady, who was noted in the village for her acquaintance with the Puranas, said that what she heard from the Bible was better than anything in the Ramayanam, and she has since repeated her visits, to hear and learn more of the truth.

"One of the principal opposers of the truth, after testing in several ways the knowledge and power of his god, declared his conviction that idolatry was a delusion, and that Christianity was the true religion. Fear alone kept him from openly joining the Christians. O, that the Spirit of God would come with mighty power and break down every barrier which keeps men from confessing openly their faith in Christ!

"We are greatly distressed to hear of the probable deficit in the funds of the Board. Surely there is wealth enough in the hands of Christians to supply all that is needed to carry on the Lord's work without hindrance. May the Lord incline the hearts of his people to bring their tithes into his store-house, that he may open the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

DISAPPOINTMENT.—REVIVAL OF CASTE FEELING.

Mr. Capron wrote from Manamadura, October 25th:—

"I have been severely disappointed by an event in my station which, as it blocked the wheels of my itineracy schemes, has cut me off for a time from that very interesting kind of missionary labor, touring with a tent. At our very first encampment, there was an outbreak of the caste spirit among my helpers, so marked and uncompromising, and attended with so much feeling, that I told them we would go home and settle our quarrels, and not come out *together* to preach to the heathen until we could behave like brethren, and

avoid undoing, by our example, what little good we might do by our voices.

"It was a matter of great rejoicing to me, before our visit to the United States, that my station was as free from the spirit of caste as any other station of the mission. I used to say at home, perhaps with too much complaisance, that I had ten helpers, of ten different castes, and that on the itineracy they would sit down to their meals together without any discrimination, or discontent, except that whenever they had a mutton or chicken curry, one, who had never been accustomed to the use of meat, had to withdraw for his stomach's sake, and eat his rice with the relish of some pickles, or a pod or two of cayenne pepper."

Mahratta Mission—Western India.

DECAYING TEMPLES—CHILD MARRIAGE.

Mr. R. A. HUME, who has been but a short time in the field, wrote from Ahmednuggur, on the 5th of December, noticing some things which had interested him while on a mission tour :—

"At least one half of the temples which I saw were entirely abandoned, and large numbers of them were falling to pieces. This is one of the indications that Hindooism does not continue to command the love and reverence of the whole people. Still, there probably never was need for all the temples which are met with; but as building a temple is, according to Hindoo ideas, a particularly meritorious deed, many kings and other wealthy men built them without regard to necessity, in order to secure merit and fame.

"In one of the villages, a poor man came to us saying that people kept asking his eldest daughter, nine years of age, in marriage with one of their sons. He had refused, but they continued to ask and he feared he should not have courage to continue the refusal. He therefore wished that we would take the child to Ahmednuggur and place her in the girls' school. Such pitiable weakness on his part, and the sight of a bright looking girl, made us ask how much expense he incurred in supporting her at home. He replied

'from 25 to 50 cents a month.' He supports himself, as many do here, mainly by gathering grass and pieces of wood for fuel, and selling them in the larger villages. We then said : 'It will be hard for you to give money, but we will take the girl and support her in school if you will furnish our catechist here with 25 cents worth of fuel a month, and thus do your duty as a father in helping to support your child.' Though the actual expense to him would thus have been less than if he kept the child at home, and though he really wished her to be with us, he was so shiftless that he did not accept the offer. We were afterwards told that if he gave his daughter in marriage, he would probably receive a cow, or ox, or something of like value, and that this influenced him in declining our offer. Undoubtedly there are many like him in all the villages.

PREJUDICE—REPORTS.

"In one village much interest was manifested among the lower castes in the Christian teacher who has for six months been teaching a school among them, and in the gospel also. Though many confessed their conviction of the truth of Christ, only one blind woman had the courage to ask for baptism. We were pleased with her spirit and the examination, and baptized her in the open air, before the teachers' house. A number of persons watched the ceremony with curiosity and surprise, for, through ignorance and perhaps malice, the report had been spread among them that baptism was compelling the converts to drink the blood of swine, an act extremely revolting to this people. Probably such mistaken ideas, somehow or other put in circulation, hinder our work more than we know. At another place, a large company, having attentively listened to the preaching, on our going away talked over the matter among themselves. One of our helpers overheard one say, 'All that they say is true.' To this another replied, 'They may well preach, for, though they ask nothing from us, they receive 1,000 rupees for each person who becomes a Christian.' Sometimes the figure is put as high as 5,000 rupees. Yet I am

impressed with the conviction that the gospel already exerts a great influence here, and I am encouraged, and glad to be in the work."

Eastern Turkey.

IMPORTANCE OF VAN AS A STATION.

MR. H. S. BARNUM, of Van, wrote from that place on the 12th of November last, respecting the importance of the field, and the progress and prospects of the work there, as follows:—

"Our true policy for the present is to concentrate our efforts largely upon this city. Besides the 20,000 Armenians in Van, there are probably 30,000 more within a day's ride. I doubt if there is any other equally small area in Asiatic Turkey which contains so many, unless it be Moosh Plain, and possibly the region about Harpoot; and my impression is that they would both fall below Van. Add to these neighboring villages the more distant portions of our pachalic, and the Armenians of the nearer portions of Persia and Asiatic Russia, between which and this city there is considerable trade and travel, and the importance of our station as a centre for Christian work is apparent. If we should succeed, under God's blessing, in planting here such a work as there is in Marash, it would be a glorious result to show for a life-work. Such a leaven would certainly work outward into all the adjacent regions, sooner or later."

RESULTS THUS FAR—OPPOSITION.

"So far, great results of labor do not appear. We have just completed our third year of occupation, but, since the first winter, three missionaries have been here together but a very few weeks, and much of the time one man has been alone. On my return this fall, I find manifest growth since I left in the spring. There are about twenty-five whom we can count as avowed Protestant brethren, and perhaps as many as sixty whom we know to be persuaded of the truth, all of whom would like to have our work succeed, but are not ready to take up the heavy cross

of now avowing their convictions. And indeed the obstacles in their way are very great. One lad of eighteen for months came to chapel, and was heartily with us, but his father has of late forbidden his coming, and for several Sabbaths has seated himself in the street by the chapel door, threatening violence to his son if he came. Of course he must stay away. A few days since he came to buy a pocket Testament of me. His father had taken away his Bible, and he wished something that he could keep hid.

"Another man freely avows his convictions, but his house and furniture belong to his mother-in-law, who threatens to turn him out if he comes to the chapel. A few weeks since he came, and she climbed to a neighboring roof, from which she poured voluminous curses upon him and us, saying she would tear down the chapel. He seldom ventures to come.

"One young man is an apprentice, and his employer threatens to discharge him if he comes to us. Of another, one said to me, 'Few know what he bears. His brother tells me that his father (who is a distiller), often curses him till midnight, but he himself never mentions it.' And there are other similar examples. In fact no one can show a disposition to identify himself with us without running a gauntlet of ridicule, opposition, persecution, and social ostracism. But the leaven works, as we can see, and the circle is ever widening.

"Up to last March, *i. e.* in about two and a half years, there had been sold in and about Van 175 Bibles, 504 Testaments, and 745 parts of the Scriptures. Since March I have taken no inventory. If only a tithe of this seed falls on good ground, what results we may look for! Thousands see the errors of the old church; some of them are secretly skeptical and others secretly wish our work success."

THE PROBLEM OF THE FUTURE.

"The problem of the coming years—whether of the coming twenty or fifty I dare not venture a prediction—is this: 'Shall infidelity or true Christianity replace the effete Armenian church?' God help us to such faithfulness that it shall not be our fault if the scale turns in the

wrong direction. I often wonder if some of those dear brethren whose labors have been so blessed in England and America were to come here and have access to the people, whether we might look for like results. But we must not put our trust in even spiritual princes. The Word we preach and sell is the true 'Sword of the Spirit,' and the only prince we need to aid us is the Almighty One who wields it. And, more than anything else, the results of our three years' labor seem to me a preparation for the Spirit's work. So many are intellectually convinced of the truth, the Bible is in so many hands, — that we look anxiously for the coming of Him who 'giveth the increase.'"

CALL FOR PRAYER.

"And is it not true that God's word, and the experience of his church — quite as much in recent times as in any other — both teach that the Spirit is given in answer to prayer; that (to use the words as Dr. Bushnell does) there is no truer instance of cause and effect in nature, than is this in the region of the supernatural? Believing it, we wish we could concentrate much prayer upon our city. Perhaps we can hardly expect many will particularize further than to pray for Turkey, if indeed the empire is not wholly passed by, as interest travels on to the more attractive fields of China and Japan. We hope the interest in Eastern Asia will continue to grow, but that Turkey, the cradle of the race and of the church, will not be forgotten; and especially, we hope that our city will be remembered. If we could take it up bodily and plant it for a season by some earnest spiritual church in America, so that its members might feel the same deep interest in the people of Van that they do for their own neighbors, we should hope for greater results, — not that faith is any less effectual at a distance, but that interest is harder to excite."

Western Turkey.

A NEW CHURCH AT INJIRLI.

Mr. Farnsworth wrote from Cesarea, November 26. He had just returned from the examination of the theological semi-

nary at Marsovan (with which he was much pleased), and a tour of twenty-five days in the northern part of the Cesarea field, and reports one matter of much interest thus: —

"I must speak of the formation of a church at Injirli. This village, of about six hundred inhabitants, lies fifteen miles south of Yozgat. It was one of the first out-stations of the Yozgat district, the first, I think, in the Bozook region. Persecution was severe and persistent. Many times have our brethren been beaten and abused in various ways, and not unfrequently have they looked to the government for help and found none. Despite all this, the leaven of the gospel continued to work, and one year ago the tabular view showed sixty-eight Protestants there. About a year ago there was much more interest in the truth than had been seen for a long time, and since the first of January, and 'the week of prayer,' in 1875, there has been something, as we have before reported, very much like a revival. Daily prayer meetings have been continued from that time, and the whole population has been moved, as never before, to the consideration of spiritual things. Now the Protestants number, not sixty-eight, but one hundred and eighty-nine, and Magar Ogool, which was not put down in the tabular view last year, numbers thirty-five.

"Some months ago Injirli proposed to unite with Alenja, fifteen miles further south, in forming a church, and calling their preacher to become their pastor. In conformity with this request, and with the approbation of the Yozgat church with which most of the persons uniting in the call were connected, a council was convened at Injirli, on Tuesday, November 16. The brethren had come on from Alenja, and brought with them quite a portion of their contribution towards the support of the pastor for the first year. They give half as much as does Injirli, and expect the pastor to give them one Sabbath in three. One half the salary is pledged, and the brethren assured the council that they expected to be able to increase so as to be self-supporting in five years.

"This church, the fifth of the Cesarea station, starts very hopefully. It has twenty-two members, with several others ready to join by letter. The pastor has already labored with them many years, and has proved himself a workman that 'needeth not to be ashamed.' He is very highly esteemed by all the people of the region, so much so that the Armenians often invite him to preach in their churches. The new church is backed by a Protestant community of three hundred and sixteen souls, and the prospect of growth, in both community and church, is the very best.

"There are many Armenian villages in the vicinity of this church, and we believe it will prove a great light in the darkness. The pastor, together with a helper, — a

young man from Yozgat who has been with him five or six months, — is doing a noble work for those villages by visiting them often, and now they have some sixteen young men who have come in from various places and are studying, at their own expense, with a hope of becoming teachers or preachers. Five of them are from Chakmak, where there is a work even more remarkable than that of Injirli. Not an out-station one year ago, it now numbers nearly one hundred Protestants with a very interesting daily prayer meeting. Besides the five young men above mentioned, it has two girls in our boarding school in Talas, and one of its own women at work in the village as a Bible reader; and all doors are open and all hearts ready."

MISSIONS OF OTHER SOCIETIES.

LONDON MISSIONARY SOCIETY.

Brief statements in regard to the operations of this Society, for the year reported at the anniversary in May last, taken from the English "Independent," appeared in

the Herald for July, 1875. The Report of the Society for that year is more recently received, and the following tabular view of the missions, given in that Report, should have a place here.

GENERAL SUMMARY TO DECEMBER, 1874.

MISSIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	PUPILS IN SCHOOLS.	
						Boys.	Girls.
1. CHINA	20	6	53	1,873	3,218	456	85
2. NORTH INDIA	15	4	20	275	1,340	2,675	489
3. SOUTH INDIA	23	11	92	1,013	9,592	3,610	1,524
4. TRAVANCORE	9	10	180	2,670	32,556	4,089	915
5. MADAGASCAR	33	291	2,637	63,896	246,376	14,084	12,005
6. SOUTH AFRICA	26		102	5,434	30,277	1,850	1,580
7. WEST INDIES	8	1	15	3,126	8,178	1,379	995
8. POLYNESIA	21	158	348	15,925	72,018	8,428	7,761
TOTALS.	155	481	3,446	94,212	403,553	36,571	25,354

MISSIONARIES IN CHINA, JAPAN, AND SIAM.

THE "Chinese Recorder" for September and October, 1875, gives four tables of missionaries in China and some adjacent countries. The first presents the number of those now in China who went out in each year since 1837, showing that fifteen per cent. of the whole number have been in the field at least twenty years, — from twenty to thirty-eight, — and that

twenty-five per cent. have been there at least fifteen years. The other tables are of such interest that they will be given here. The asterisk against any number indicates that one of the persons included in that number of men or women, as the case may be, has the title of M. D., — adding thus to the number of medical laborers given in another column.

MISSIONARY LABORERS IN CHINA.

STATION.	Ordained Missionaries.	Medical.	Press Superintendents.	Other Lay Missionaries.	Females.	Whole Number of Males.	Total.
Newchwang . . .	2	1	..	..	1	8	4
Kaigan . . .	4	..	..	..	4	4	8
Peking . . .	14	1	1	..	22*	16	88
Tientsin . . .	8	..	..	..	7	8	15
Paoting fu . . .	..	..	..	1	..	1	1
Tainan fu . . .	1	..	..	..	..	1	1
Tungchow . . .	5	..	..	..	8	5	18
T'ungchow . . .	8	..	..	..	8	8	6
Chefoo . . .	8	..	..	2	6	10	16
Shanghai . . .	10	..	1	4	11	15	28
Chiekiang . . .	1	..	..	1	2	2	4
Nanking . . .	..	..	..	2	1	2	3
Nganking . . .	..	..	..	1	..	1	1
Kewkiang . . .	5	..	..	1	7*	6	18
Hankow . . .	6	..	..	2	4	8	12
Wuchang . . .	4	1	..	1	5	6	11
Hanyang . . .	1	..	..	..	..	1	1
Wuueh . . .	1	..	..	..	..	1	1
Kwangchi . . .	1	..	..	..	..	1	1
Soochow . . .	6	..	..	..	6	6	11
Hangchow . . .	6	1	..	1	7	8	15
Shao hing . . .	8	..	..	2	5	5	10
Ningpo . . .	12	..	..	..	18	12	25
Ninghai . . .	1	..	..	..	2	1	2
Wangchow . . .	..	..	..	2	..	2	4
Foochow . . .	10	1	1	..	15*	12	27
Amoy . . .	11	..	..	..	10	11	21
Formosa . . .	1	..	..	..	1	1	2
Taiwan fu . . .	1	1	..	..	2	2	2
Takao . . .	2	..	..	..	2	2	4
Swatow . . .	5	1	..	..	7	6	18
Hongkong . . .	7	..	..	..	6	7	18
Canton . . .	16*	1	..	..	21	17	88
Fumua . . .	2	..	..	..	1	2	8
Chonglok . . .	5	..	..	..	8	5	8
Fatshan . . .	1	..	..	..	..	1	1
Sinon . . .	2	..	..	..	1	2	8
Lilong . . .	1	..	..	..	1	1	2
Loughao . . .	1	..	..	..	1	1	2
Fukwing . . .	1	..	..	..	1	1	2
Absent . . .	21	2	..	4	26	27	58
Total . . .	189	10	8	24	210	226	436

MISSIONARY LABORERS IN JAPAN AND SIAM.

JAPAN.	Ordained.	Medical.	Females.	Total.
Yedo . . .	17*	1	18	81
Yokohama . . .	10	1	18	29
Kobe . . .	4*	1	9	14
Osaka . . .	6*	1	5	12
Shidzuoka . . .	1*	..	1	2
Hakodati . . .	2	..	2	4
Nagasaki . . .	4	..	4	8
Total . . .	44	4	52	100

SIAM.				
Bangkok . . .	5*	..	8	18
Obhengmad . . .	2	..	2	5
Petchaburi . . .	1	..	2	8
Ayuthia . . .	1	..	1	2
Absent . . .	1	..	1	2
Total . . .	10		14	25

NATIONALITY OF THE MISSIONARIES.

Nation by whom sent.	Number of Missionaries sent to			Per cent. of Whole Number in			Per cent. of Whole Number in the three Kingdoms.
	China.	Japan.	Siam.	China.	Japan.	Siam.	
United States	210	76	25	.48	.76	100	.55
Great Britain	194	24	..	.44	.24	..	.39
Germany . . .	82	..	..	.07	..	..	.06
Total . . .	486	100	25				

CHINA INLAND MISSION.

"CHINA'S MILLIONS" (the publication of the "Inland Mission"), in presenting the "plan of operations," makes the following statement:—

"Our desire is, first, to send two missionaries, together with two native converts, to each unevangelized province of China, who may begin by itinerating through the province, and gather believers as the Lord enables them; locating themselves for a period of years in some important center (say the capital of the province, if practicable) when he gives an open door. Next, with the aid of converted natives of the province, to extend the work to the capitals of the circuits, then to prefectures, and subsequently to county cities, from which it may easily be carried to the more important towns and villages of the county itself.

"Commencing from the basis of Ningpo, where God had already used us in gathering a church, we began our operations as a mission by occupying the capital of the province, Hang-chau, for a few years. Thence we extended our work to the capitals of the four circuits into which the province is divided; and have since sought to occupy as many of the prefectural and county cities as we have been able. In other words, we have endeavored to gain experience and suitable laborers, by carrying out among the thirty millions of Cheh-kiang (the province to which God first called us), the plan which we wish to see worked in each of the others.

"From that province, again, we extended our operations by the Grand Canal to the northern part of Kiang-an,

and by the Yang-tse-kiang to the (then) wholly unoccupied province of Gan-hwuy, and to stations in Kiang-si and Hu-peh, as bases for further operations in the regions beyond. We have gradually gathered around us a number of native Christians, and a staff of seventy-six native assistants, by whose instrumentality mainly, we are carrying on work in fifty-two stations, — most of them important centers, and most of them occupied by our mission alone. Several other stations have been opened and worked for a time, from which we have retired, after finding the agents of other missionary societies prepared to carry on permanent work in them. From some of our stations, important for the full development of our plans, and from which therefore we could not wholly retire though other missionaries were there, we have withdrawn our European agents, leaving native pastors in charge; but from three or four we are unable to withdraw our missionaries, their presence being required, not so much for the sake of local work as on account of the position they hold with reference to the general operations of the mission.

"Our missionaries have been accepted from all the leading denominations, on satisfactory evidence of their personal piety, soundness of faith on essential points, and, as far as could be judged, fitness for the work. Those whose views correspond on minor points, work together, and, as far as possible, in contiguous districts. When the Lord uses them to gather churches, they are at liberty to carry out those views of church government which they believe to be most Scriptural. The area we cover being wide, there is little danger of clashing, and the harmony of our work has never been disturbed by questions arising from difference of views."

A leaflet sent out with a late number of the magazine, states: —

"The object of the China Inland Mission, which is evangelical and unsectarian in its character, embracing members of all the leading denominations of Christians, is, by the help of God, to carry into the whole of the interior of China the glad tidings of his love in giving his only begotten Son to be the Saviour of the world.

"Its present staff consists of one hundred and twenty laborers, namely, missionaries and their wives, forty-four; seventy male native assistants, and six native Bible-women.

"These are supported by God through the unsolicited offerings of his people, and occupy about fifty stations in five of the nine eastern provinces of China. These nine provinces contain an aggregate population of about two hundred and twenty millions.

"The other nine provinces, containing about one hundred and fifty millions, have had no resident Protestant missionary. They have, however, two hundred Roman Catholic priests, foreign and native, and nine bishops.

"The China Inland Mission proposes, in dependence upon the guidance and blessing of God, to send at least two missionaries to each of these provinces, which till now have been without a single resident Protestant missionary. Already (November) fourteen of the eighteen desired, have been designated for this special purpose. Included in these are several who have already labored in China, but who are now giving themselves to these unevangelized provinces.

"For them, and others preparing to follow shortly, we earnestly ask the prayerful sympathy of all who desire that the gospel may be preached to these perishing millions."

MISCELLANY.

ITEMS FROM THE SANDWICH ISLANDS.

READERS of the *Missionary Herald* will be glad to see the following extracts from letters recently received from the

Sandwich Islands. The letter from Mr. Dole, it will be seen, gives reason to hope for a better state of things, religiously, than had been reported of late, and

should prompt to earnest prayer that the hopes awakened may not be disappointed.

Mr. Coan wrote from Hilo, Hawaii, September 24, 1875: "In your regular communications with the Islands you are kept posted on all the principal features and public interests of the group,—political, educational, social, material, and spiritual. You notice the alternate throbbings of religious life and of spiritual dormancy which pass over us. Our reports tell of activity and of indolence, of rising and ebbing in the spiritual tide, of the 'irrepressible conflict' between light and darkness, life and death.

"All this we feel more or less in Hilo; but not, we think, to so great an extent as in Honolulu and many other parts of the group. From annual reports, and from personal observation, it appears that this congregation has been as well sustained as any upon the islands,—perhaps better. Our monthly contributions range from fifty to ninety dollars, and, by an extra effort, some four hundred dollars were collected for July, August, and September.

"My health has been remarkably good, and I have been enabled to preach as much and perform as much pastoral labor during the past year as in any twelve months during the past twenty years. I almost uniformly preach three times on the Sabbath, besides attending Sabbath-school for an hour, and spending another hour with our church officers in conversing with inquirers, attending to church discipline, or in social prayer and religious teaching."

Mr. Pogue, Secretary of the Hawaiian Board, wrote briefly in October last, after attending the meetings of three Associations on Hawaii. One man was installed during his visit as pastor of two churches; some of the churches he found in a comparatively healthy and prosperous condition, but others were "in a bad, very bad state;" and he wrote: "We have been passing through a time of reaction, as I have written to you, but have not yet come to bottom. I look for harder times at these islands than any I have yet seen, but hope I may be mistaken. A bad fea-

ture in the case is, that those who we must think are Christians are opposed to each other, and do not work in harmony. Healthy action in regard to the subject of temperance has been taken by all the Associations of Hawaii."

On the 12th of January Mr. Dole wrote from Honolulu:—

"I rejoice to inform you that there are indications of good,—a glimmering as of the dawn of a brighter day. The week of prayer was observed by the foreign and native churches with much interest,—an interest that seemed to increase day by day. Towards thirty, mostly the young, among the foreigners, have either declared themselves on the Lord's side, or indicated a wish to be numbered with God's people. Meetings for prayer and conference are held every evening this week, and they are well attended. This evening there is to be a union meeting in the stone church; the services to be in Hawaiian and English.

"The interest among the scholars of the Punahou school is quite general, and quite a number of the girls in Miss Bingham's school have expressed a desire to follow the Saviour. The students of the theological seminary are working nobly, going from place to place, holding meetings, and talking and praying with individuals. We hear that there is an increasing interest on Maui, and the hearts of Christian workers are much encouraged. It does seem as though God is about to pour out of his Spirit upon this people. O, that every obstacle may be removed, and that Hawaiian and foreign Christians may receive the baptism of the Holy Spirit, that they may be workers together with God! Then may we expect to see the dead in sin awaking to a new and holy life. The Lord grant it, for the sake of Him who came into this world to save the lost."

SYSTEMATIC LIBERALITY.

THE following note was received by the Treasurer early in January:—

"Enclosed I hand you my semi-annual contribution, \$612.50, to the great and

good work you have in charge. It seems to me, if the Christian people who are interested in the Board, and other great arms of the church, would adopt the principle of systematic benevolence, yours and other causes would not be driven to extremities and special appeals, as you so often are. Another advantage of systematic giving is, that the giver doesn't have a controversy with his own selfishness every time he is called upon to give for the Lord's work. Further, I have a weakness for believing that the Great Head of the Church approves of this manner of giving, and my observation has taught me that the Lord cares for his people a fixed portion of whose income is devoted to his work; for we read that 'The gold and silver, and the cattle upon a thousand hills, are His.' "

GLEANNINGS.

THE "Monthly Reporter" of the British and Foreign Bible Society, for December last, states: "It might have been thought probable that the disturbed state of the country would have materially affected the circulation of the Word of God [in Spain], and that the issues of the last six months would have been characterized by diminished numbers. The reverse, however, of this is the case, and the returns, lately received from Mr. Corfield, call for both gratitude and praise. He shows that during the six months ending August 31st the sales of his agency have reached a total of 26,665 copies, being nearly four hundred more than those of the same period last year."

— The Valparaiso "Record" says of Brazil: "Not many months since a man rode on horseback from the extreme western borders of the Province of Minas Geraes to Rio de Janeiro, a distance of eight hundred miles, to connect himself with a church there that he heard was founded on Bible principles, having come to the conclusion, from reading the Scriptures, that the Roman Catholic Church, the only one about which he had any previous knowledge, had no such foundation. About the same time a messenger arrived at San Paolo from a town in the

remote Province of Rio Grand de Sul, to ask that a Protestant missionary might go there and organize a body of forty or more persons into a church on Bible principles, the reading of the Scriptures having had the same effect as in the previous instance."

— A few weeks since, the Empress of Japan opened a normal school for girls, in Japan, with an appropriate address. The position of women in that Empire is rapidly changing, through the influence of Western ideas. Not the least effective agencies in working the change are the schools for girls opened at Yokohama and Kobe.

— President Gilman, in the last "North American," states the amount given for the establishment and improvement of literary institutions in this country during the four years prior to 1875, at \$33,000,000. Would it not be wise economy to include the foreign field in such benefactions?

ARRIVALS.

MR. and MRS. PECK, who sailed from New York October 2d, to join the Madura mission, arrived at Madras December 6th.

Rev. J. K. Browne, who sailed from New York September 18th, for the Eastern Turkey mission, arrived at Harpoot December 2d.

DEPARTURES.

REV. T. C. TROWBRIDGE and family, of the Central Turkey mission, and Rev. T. A. Baldwin and family, of the Western Turkey mission, sailed from New York February 1st, in the steamer *Wisconsin*, for Liverpool. Mr. Trowbridge expects to remain in Great Britain for a time, in the interest of the Central Turkey College. Mr. Baldwin goes on at once to his mission field.

DEATHS.

AT Kobe, Japan, December 17, 1875, Emily Delacour, wife of Rev. John T. Gulick, of the North China mission.

At Athens, Penn., February 2d, of diphtheria, Myra Park, only daughter of

Rev. C. C. and Mrs. Myra P. Tracy, of the Western Turkey mission, aged four years and twenty-four days. "The first day of her sickness she told her dream of the night before, as follows: 'Papa, I have a beautiful d'eam; I d'eam I go up in Jesus' lap, and he put his hand on my head and b'ess me.' She had always manifested the warfare of the new nature with the old, and in her prayers would reiterate fervent petitions to the Saviour that he would help her to be good. Her four

months in America were a season of great delight.

"Remembering how she used to run out with her little hands full of bread for the starving refugees in Marsovan, in the days of famine, and what a joy it was to her to give, we inclose her grandpapa's Christmas gift of \$1 to her, and her nineteen gathered pennies. Let them be little Myra's contribution for the enlightenment of some heathen child in the knowledge of Jesus, whom she loved."

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.		NEW YORK.	
Norridgewock, Rev. Benjamin Tappan,	10 00	Dunnsville, W. G. Davis,	100 00
Portland, Estate of Mrs. Phoebe Cummings, by Rev. J. W. Chickering,		Newark Valley, Cong. ch. and so.	50 00
D. D.	100 00—110 00	New York, F. Marquand, 250; a friend,	
		50; L. A. Bradley, 2.50;	302 80—453 80
NEW HAMPSHIRE.		DISTRICT OF COLUMBIA.	
Concord, Mrs. H. A. Goss, 5; Mrs. A. F. 5; John Kimball, 3.90;	18 90	Washington, Rev. J. W. Chickering, D. D.	100 00
Haverhill, Cong. ch. and so.	16 78—30 68		
VERMONT.		TENNESSEE.	
Bradford, a friend,	2 00	Memphis, Rev. W. T. Richardson,	20 00
Brattleboro, Mr. and Mrs. C. French,			
In Memoriam,	8 00	KANSAS.	
Marshfield, a furloughed missionary,	10 00	Junction City, Rev. Isaac Jacobus,	2 00
St. Albans, a friend,	12 50		
Windham, Mrs. J. Stearns,	5 00—32 50	OHIO.	
		Columbus, Rev. H. C. Haskell,	50 00
MASSACHUSETTS.		ILLINOIS.	
Agawam, Members of Cong'l church,	13 00	Chicago, Rev. W. W. Patton, D. D., 80;	
Amherst, B. J. Greene,	4 00	a friend, 10;	40 00
Cambridge, a friend,	2 00	Downer's Grove, Cong. ch., Rev. G. T. H.	25 00—65 00
Holyoke, Second church, D. H. N.	100 00		
Lenox Furnace, Mrs. E. Washburn,	2 00	IOWA.	
Newburyport, North church, a friend,	15 00	Chester, Mrs. E. F. Fisher,	5 00
Northampton, a friend,	100 00	Dubuque, A. Kaiser,	5 00
Saxonville, Mrs. Locke,	2 00	Hampton, Mrs. M. P. Boutin,	1 00
Shrewsbury, a friend,	2 00	Montour, Cong. ch. 2.11; Union Sunday-school, 5.14;	7 25—18 25
Templeton, Mrs. Lewis Sabin,	10 00	Wittenberg, \$10 acknowledged in February "Herald" as from Newton, should have been from Wittenberg.	
Ware, C. G.	1 00		
West Newton, a Father and Mother in Heaven, 100; their son, on earth, 25;	125 00	WISCONSIN.	
Whitinsville, Cong. ch. and so., Christmas collection,	211 25	Milwaukee, H. G. Story, in part,	10 00
Williamstown, a friend, for the debt in Papal Lands,	10 00	Ripon, Rev. D. Wirt,	10 00—20 00
Worcester, Rev. Thos. W. Thompson,	24 88—632 11		
CONNECTICUT.		CALIFORNIA.	
New Haven, a friend,	2 00	Oakland, 2d Cong. ch. and so.	4 69
South Britain, One of the 30,000,	1 00		
Waterbury, "Connecticut,"	100 00—108 00	Received for the "Debt" in January, Previously acknowledged (see February "Herald"),	\$1,631 01 36,276 46 38,907 47

CENTENNIAL OFFERINGS.

Keene, N. H. Emily Robinson,	10 00	New Haven, Conn. Rev. Joel Mann, for the Indians at Fort Berthold,	5 00
Chester, Vt. J. V. Moore, for the Indians at Fort Berthold,	10 00	— Conn. A friend of Missions, for the Indians at Fort Berthold,	5 00
Lowell, Mass. N. Crosby, for the general work,	100 00	New York City. H. I. Union Falls, N. Y. F. E. Duncan, for the Indians at Fort Berthold,	100 00
Natick, Mass. 1st Cong. ch. and so., m. c., for the Indians at Fort Berthold,	10 00	Newark, N. J. C. S. Haines, for the Indians at Fort Berthold,	5 00
Newbury, Mass. A friend, for the Indians at Fort Berthold,	20 00	Bedford, Ind. Mrs. E. Blackwell, for the Indians at Fort Berthold,	40 00
Reading, Mass. L. W. Pratt,	5 65	Beloit, Wis. Mr. Brown, for the Indians at Fort Berthold,	2 00
Springfield, Mass. Centennial,	1,000 00		
New Haven, Conn. Lucy Starr, for the Indians at Fort Berthold,	10 00		10 00—1,882 05

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.
Gorham, Cong. ch. and so. 11.10; a
thank-offering, 10; 21 10
Lewiston, Pine st. ch. and so. 6 00
Portland, State st. ch. and so. 465 61;
Second Parish Society (of which
100 from W. W. Thomas, to const.
JOSEPH H. WHEELER, H. M.), 162;
St. Lawrence st. ch. and so. 14.29; 681 90—689 00

Kennebec county.
Augusta, South Cong. ch. and so. 487 20
Gardiner, South Cong. ch. and so. 30 54
Winthrop, Cong. ch. and so. 25 00—502 74

Penobscot co. Aux. Soc. M. F. Duren,
Tr.
Bangor, Hammond st. ch. and so. 112 20
Brewer, 1st Cong. ch. and so. 8 00—120 29

Piscataquis county.
Dover, a friend, 1 00
Somerset county.
Norridgewock, Cong. ch. and so. m. c. 30 00

Union Conf. of Churches.
Hiram, Cong. ch. and so. 2 75
Waldo county.
Belfast, 1st Cong. ch. and so. 10 00

York county.
North Newfield, Susan Marston,
Saco, Cong. ch. and so. 5 00
18 85—23 85

Legacies. — Portland, John C. Brooks, add'l, 1,389 68
171 56

1,511 18

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George
Kingsbury, Tr.
Keene, 1st Cong. ch. and so. 101.61;
a friend, 20; 121 61

Rindge, Mrs. A. S. Coffin,
Granby county. 5 00—126 61

Bristol, Cong. ch. and so. 3 72
Orford, John Pratt, 16 00
Piermont, Cong. ch. and so. 5 00—28 72

Hillsboro co. Conf. of Ch's. George
Swain, Tr.
Amherst, Cong. ch. and so. 175 45

Andrim, Mary Clark, 10 00
Bedford, O. L. and J. T. Kendall, 2 00
Hillsboro Centre, Rev. John Adams, 10 00

Manchester, Daniel Mack, to const.
GEORGE W. PINKERTON, H. M. 100 00
New Ipswich, Leavitt Lincoln, 10 00

Temple, Rev. George Goodyear, 8; a
friend, 1; 4 00—311 45

Merrimac co. Aux. Society.
Boscawen Cong. ch. and so. 25 00
Fisherville, Cong. ch. and so. 32;
Rev. A. William Fluke, 10; 42 00—67 00

Rockingham county.
Atkinson, Cong. ch. and so., with
other dona., to const. MARY E.
KELLY, H. M. 41 00

Brentwood, Cong. ch. and so. 7 40
Derry, 1st Cong. ch. and so. 57.01;
Mrs. M. Pillsbury, 10; 67 01

Greenland, Emily Holt, 1 10
Hamstead, Cong. ch. and so. 6 10
Londonderry, Jefferson Caldwell, 10 00

North Hampton, E. Gove,
Stradford county. 10 00—142 61

Tamworth, a mother and son, 6; a
deceased friend, 4; 10 00

Sullivan co. Aux. Soc. N. W. God-
dard, Tr. 6 00
Charlestown, Evan Cong. ch. and so. 10 00—16 00

Granham, a friend, 1 18
—, Rockingham, gold dollar, 698 62

Legacies. — Centre Harbor, Miss Betsey
Norris (of Cong. ch. Meredith Vil-
lage), by D. Norris, Ex'r, 200 00

Jaffrey, Mrs. Cosby Perkins, by C.
Tunney and G. A. Phelps, Ex'rs, 25 00—225 00

923 62

VERMONT.

Addison county.
Bridport, Cong. ch. and so., add'l, 2 75
Caledonia co. Conf. of Ch's. T. M.
Howard, Tr.

Cabot, Cong. ch. and so. 25 95
St. Johnsbury, Friends of Missions,
600; H. I.; 601 00—626 95

Chittenden county.
Burlington, 1st Cong. ch. and so. 5 00
Jericho, 3d Cong. ch. and so. 23 75

Westford, Cong. ch. and so., add'l, 18 00—46 75
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so., to
const. Rev. R. Hicks, H. M. 61 50

St. Albans, 1st Cong. ch. and so. 161 84—223 34

Orange county.
Newbury, Cong. ch. and so. 9 25
Randolph, Mrs. I. Nichols, 4 00—13 25

Orleans county.
Brownington, a friend, 2 00
Coventry, Cong. ch. and so. 19 00

Newport, Cong. ch. and so. m. c. 8 00—23 00

Rutland county.
Brandon, Cong. ch. and so. 26 00
Castleton, U. Maynard, 13 75

West Rutland, Friends,
Washington county, Aux. Soc. G. W.
Scott, Tr. 1 25—48 00

Montgomery, Cong. ch. and so. 16 00
Northfield, Cong. ch. and so. 12 18—28 18

Windsor co. Aux. Soc. Rev. C. B.
Drake and J. Steele, Tr's, 4 00

Ascutneyville, "A free gift," 5 00
North Springfield, C. Haywood,
Springfield, Mrs. Nelson Mann, 1 00

Weathersfield Centre, Mrs. M. W.
Southworth, 5 00
Woodstock, 1st Cong. ch. and so. 15 12—30 12

Legacies. — Middlebury, Chester Himer, by
C. Himer, Adm'r, in part, 250 00

1,287 84

MASSACHUSETTS.

Barnstable county.
Centerville, Cong. ch. and so. 18 00
Cotuitport, Cong. ch. and so. 6 75

Falmouth, 1st Cong. ch. and so. 22 40
No. Truro, S. Paine, 10 00
Wellfleet, 1st Cong. ch. and so. 20 00—77 15

Berkshire county.
Pittsfield, 1st Cong. ch. and so. for
Papal Lands, 29.91; a friend, 18; 47 91

Bristol county.
Easton, Evan Cong. ch. and so. 57 00
East Taunton, Cong. ch. and so. 35 50

Raynham, 1st Cong. ch. and so. 21 25
Taunton, Trin. Cong. ch. and so., in
part, 184 00—297 75

Brockfield Ass'n. William Hyde, Tr.
Hardwick, Cong. ch. and so. 7 25
Oakham, Cong. ch. and so. 162 95—170 20

Dukes and Nantucket counties.
Nantucket, E. P. Fearing, 50 00

Essex county.
Andover, a friend for Papal Lands,
50.00; Rev. Joseph Emerson, for
Papal Lands, 50; 100 00

Essex county, North.
Haverhill Centre, Cong. ch. and so.
56.15; Mrs. Abby B. Kimball,
10; 66 15

Ipswich, 1st Cong. ch. and so. 12 00
Newbury, 1st Cong. ch. and so. 56 24

Newburyport, Union Prayer Meeting 30 93—165 32

Essex county, South Conf. of ch's.
C. M. Richardson, Tr. 19 64
Beverly, Dane St. ch. and so. 8 00—27 64

West Gloucester, Cong. ch. and so. 8 00—27 64

Franklin co. Aux. Soc. William F.
Root, Tr. 20 00
Charlemont, Cong. ch. and so. 18 00

Coleraine, Cong. ch. and so. 7 85
Shelburne, Cong. ch. and so. 10 00—50 85

Whately, Cong. ch. and so. 10 00—50 85

Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 2d ch. 50.89; 3d ch. 50.16;	101 05
Holyoke, 2d ch.	52 23
Longmeadow, Gent's Benev. Asso. for Papal Lands	19 75
Mitteneague, Cong. ch. and so.	22 89
Palmer, 2d Cong. ch. and so.	11 46
Springfield, South ch. and so. 149.45; Olivet ch. and so. 92.87; "from the H's," 40;	232 32
Westfield, 1st ch. and so. m. c. 20.81; Mrs. M. A. Dickinson, 100;	120 81
West Springfield, Park st. ch. and so. 69.24; 1st Cong. ch. and so. 12;	81 24—691 04
Hampshire county Aux. Soc.	
Enfield, Cong. ch. and so. add'l;	8 50
Hadley, 1st Cong. ch. and so. 74.28; Russell ch. and so. 64.58; m. c. 14.15;	148 01
Haydenville, Cong. ch. and so.	34 00
Northampton, 1st Cong. ch. and so. 276; m. c. 16;	292 00
South Amherst, Cong. ch. and so.	10 00
South Hadley, William H. Gaylord,	9 00—491 51
Middlesex county.	
Ashland, Cong. ch. and so.	28 40
Cambridge, North Ave. ch. and so. 808.76; Shepard ch. and so. m. c. 40;	348 76
Lowell, High st. ch. and so. for 1875.	94 80
Newton Centre. A.	70 00
Reading, Old South ch. and so. for Papal Lands,	27 00
Somerville, Prospect Hill ch. m. c. 10.07; a friend, 2;	12 07
West Somerville, Cong. ch. and so.	1 10
Wilmington, J. Skilton, for Papal Lands,	10 00—591 93
Middlesex Union.	
Acton, Cong. ch. and so.	15 00
Fitchburg, Oakv. ch. and so.	10 75
Littleton, Cong. ch. and so. to const. Rev. GEORGE E. HALL, H. M. 50; Otis Manning, 25;	75 00—100 75
Norfolk county.	
Brintree, 1st Cong. ch. and so.	70 00
Brookline, E. P. (20 for the Indians),	30 00
Canton, Elijah A. Morse,	612 50
Dedham, 1st Cong. ch. and so. m. c. 57 50	
Franklin, Cong. ch. and so. m. c.	7 59
Holbrook, Mrs. C. S. Holbrook, to const. ELISHA HOLBROOK, H. M.	100 00
Medfield, L. E. A.	10 00
Quincy, B. C. H.	100 00
South Braintree, Cong. ch. and so.	13 00
South Weymouth, 2d Cong. ch. and so. with other dona. to const. WILLIAM DYER, H. M. 75; Union Cong. ch. and so. 16; W. Dyer, 2;	98 00
Stoughton, 1st Cong. ch. and so. to Jan. 1st,	9 50
Wrentham, Cynthia Hawes,	50 00—1,158 09
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	42 68
Plymouth county.	
Brookton, Isaac Packard,	1 00
Campello, Cong. ch. and so. to const. Rev. L. S. WOODWORTH, H. M.	52 45
Halifax, Cong. ch. and so.	16 71
Hanover, Rev. H. M. Perkins	5 00
Middleboro, 1st Cong. ch. and so. m. c.	7 54
Plymouth, ch. of the Pilgrimage,	40 00—123 70
Suffolk county.	
Boston, Central ch. (of wh. 25.88 m. c.), 2,418.78: Old South ch. 1,885.54; Mt. Vernon ch., 955.70; Eliot ch. (of wh. 6.42 m. c.), 302.15; Phillips ch. 215.70; Salem and Mariner's ch. 20; Vine st. ch. m. c. 10; Park st. ch. m. c. 10; Central ch. (Jamaica Plain), 5; a thank offering, for training evangelists in Austria, 100; X Y Z, 100; Cyrus Brewer, 50; W. W. M., 50; Old Friends, 40; "Dorchester," 20; a friend of missions, 20; X. Y. Z., 10; Unknown, 6 76; a	

friend, 8; Mrs. L. T. Hastings, 1; H. B., 1; a friend, 1;	
Chelsea Central ch. and so.	6,220 58
Worcester county, North.	29 83—6,249 96
Westminster, 1st Cong. ch. and so.	
Worcester co. Central Asso'n, E. H. Sanford, Tr.	25 00
Boylston, Cong. ch. and so. m. c.	15 50
Oxford, 1st Cong. ch. and so. m. c.	83 70
Webster, 1st Cong. ch. and so. m. c.	59 20
Worcester, Central ch., Gent's Association, 812.46; Ladies' Asso'n, 319.75; Union Ch. quar. collec'n, 121.62;	753 83—867 23
Worcester co. South Conf. of Ch's.	
William B. Hill, Tr	
Middlebury, 1st Cong. ch. and so.	114 54
Uxbridge, John Williams,	10 00—124 54
— A friend,	109 00
— A friend,	50 00
	11,598 20

Legacies. — Chelsea, Elizabeth Tenney, by A. C. Tenney, Ex'r,	
Dudley, Loranla R. Upham, by G. R. Larned, Ex'r, 408.68, less disc't.	200 00
Leicester, Jos. A. Denny, by Charles A. Denny, Ex'r,	400 00
Montague, Sophia Kingsley,	1,000 00
	321 50—1,921 50
	13,519 70

RHODE ISLAND.

Central Falls, Cong. ch. and so.	58 57
Little Compton, United Cong. ch. and so.	46 25
Newport, United Cong. ch. and so. bal. for 1875,	302 68
Olneyville, Ezra Gifford,	10 00
Pawtucket, a friend, to const. L. T. Gorr, H. M.	100 00
Providence, Pilgrim Cong. ch. and so. (of wh. 88.18 for Papal Lands), with other dona. to const. BENS. HUNT, JR., FREEMAN M. ROSE, and ELIZA S. FORBES, H. M., 73.98; John Jay Smith, 10;	88 98
Tiverton, Cong. ch. and so.	6 25—612 74

CONNECTICUT.

Fairfield county.	
Bridgeport, Olivet ch. and so.	15 00
Easton, Cong. ch. and so. m. c.	87 50
Stamford, T. Davenport,	2 00—54 50
Hartford county. E. W. Parsons, Tr.	
Berlin, Rev. J. Whittlesey,	20 00
Bristol, a friend,	5 00
Broad Brook, Cong. ch. and so.	12 73
Hartford, Theol. Sem. m. c. 35 27; Windsor Ave. ch. and so. 23 11; Mrs. Mary C. Bemis, 125.00; Mrs. L. C. Fitch, 1;	184 28
Kensington, Cong. ch. and so., bal. for 1875,	26 11
New Britain, South Cong. ch. and so.	536 91
Newington, L. W. Crump, 12; F. C. Latimer, 10;	23 00
South Windsor, 1st Cong. ch. and so. for Papal Lands,	11 00
Thompsonville, James Ely,	5 00
Unionville, Cong. ch. and so., quarterly,	29 50—852 63
Litchfield county. G. C. Woodruff, Tr.	
Falls Village, Cong. ch. and so.	5 40
Norfolk, Cong. ch. and so. add'l, to const. Mrs. MARIA T. BRACH, H. M.	47 80
Salisbury, Cong. ch. and so. to const. J. R. HARRISON, H. M.	124 85
Sharon, 1st Cong. ch. and so.	189 00
Terryville, Cong. Ch. and so. m. c.	10 48
Thomaston, Cong. ch. and so.	35 97
Warren, 1st Eccl. ch. and so.	45 50
Woodbury, Benjamin Fabrique, 20; C. W. Kirtland, 7; Mrs. C. P. Churchill, 5;	32 00—441 00
Middlesex county. E. C. Hungerford, Tr.	
Cromwell, Gent's Asso'n, 52 45; Ladies' Asso'n, 54.80; m. c. 23.92; 130 67	

Chester, Cong. ch. and so., bal. for 1875,	18 89
East Haddam, 1st Cong. ch. and so.	71 24
Killingworth, Cong. ch. and so.	82 76
Middletown, 1st Cong. ch. and so.	
16.75; J. F. Huber, for Madura, 1;	17 75
Old Saybrook, Cong. ch. and so.	60 85
Portland, 1st Cong. ch. and so.	65 25
Westbrook, Cong. ch. and so. 48.65; m. c. 5.05;	53 70—450 11
New Haven county. F. T. Jarman, Agent.	
Cheshire, Cong. ch. and so.	65 00
Derby, a friend.	5 00
Guilford, 1st Cong. ch. and so. 36; a friend, 100;	136 00
New Haven, North ch. and so. 375.21; 1st ch. and so. 15.90; m. c. 22.95; Taylor ch. and so. 7.50;	421 56
North Haven, Ladies' Benev. So.	28 70
South Britain, Cong. ch. and so. add'l,	2 00
Waterbury, 1st Cong. ch. and so. 300; m. c. 6.40;	306 40
West Haven, Rev. and Mrs. L. B. Peet, towards rebuilding the chapel at Ponasang, Foochow,	25 00
West Meriden, E. K. Breckenridge,	5 00
Woodbridge, Cong. ch. and so. to const. JOHN PACK, H. M.	110 00—1,104 66
New London county. C. Butler and L. A. Hyde, Trs.	
Montville, Cong. ch. and so.	71 00
New London, 3d Cong. ch. m. c. 26.63; a member of 1st ch. 30; Mrs. John Dickinson, 20;	76 68
Norwich, 1st Cong. ch. and so. m. c. 11.64; 3d do. m. c. 28.95; Broadway ch. m. c. 11.67;	52 25
Old Lyme, 1st Cong. ch. and so.	32 75—232 64
Tolland county. M. C. Chapman, Tr.	
Hebron, 1st Cong. ch. and so., balance for 1875,	15 00
Talcottville, Cong. ch. and so. 245.07, m. c. 42.21;	287 28
Union, Rev. Samuel I. Curtis,	5 00—307 28
Windham county.	
Central Village, Cong. ch. and so. m. c.	25 70
Thompson, Cong. ch. and so. to const. Rev. J. A. HANNA, H. M.	269 65
West Killingly, Westfield Cong. ch. and so.	279 18
Windham, 1st Cong. ch. and so.	14 88
Woodstock, 1st Cong. ch. and so.	20 00—609 41
	4,053 23
Legacies.—Hartford; Rev. Joel Hawes, D. D., by E. W. Parsons, add'l,	42 30
West Hartford, Abigail Talcott, by E. W. Parsons, add'l	107 68—149 98
	4,202 21
NEW YORK.	
Albany, 1st Cong. ch. and so., to constitute Rev. W. S. SMART, H. M.	205 49
Adams, Mrs. D. R. S. Colton,	4 00
Arkport, J. P. Case,	2 00
Batavia, Mrs. A. V. S. Fisher,	10 00
Bethel, Welsh Cong. ch. and so.	23 19
Brookport, S. Hubbard,	10 00
Brooklyn, Church of the Pilgrims, 1,438.51; Plymouth ch. and so. 1,285.25; Clinton Avenue ch., E. Holmes, 75; J. Davenport, for Pape Lande, 50;	2,998 76
Buffalo, Mrs. W. G. Bancroft,	2 00
Canandaigua, 1st Cong. ch. and so.	834 27
Cayuga, Rev. G. P. Sewall,	5 00
Clarkson, a friend,	4 00
Chartertown, Rev. E. C. Clapp,	1 00
East Bloomfield, E. B. Goodwin,	20 00
Harpersfield, Cong. ch. and so.	9 88
Hopkinton, Artemas Kent,	10 00
Lenox, Mrs. A. H. D. Johnson,	2 00
Lockport, 1st Cong. ch. and so., to const. Mrs. L. C. CURT, H. M. 90; Nancy F. Hunt, 10;	100 00

Moorea, A. Hemenway,	20 00
New York, a friend, by Rev. Dr. Cheever, 300; a friend, 100; a friend, 100; Charles E. Pierson, 25; W. 14; "The Advance," 10;	549 00
New York Mills, Welsh Cong. ch. and so., for Mexico,	5 80
North Walton, Cong. ch. and so.	40 98
Oswego, S. B. Ludlow, 10; W. A. Rundell, 10;	20 00
Otisco Valley, N. Y., Mrs. O. S. Frisbie, deceased,	20 00
Palatine Bridge, Perdis Allen,	1 00
Pekin, Abigail Peck,	10 00
Rensselaer, Welsh Cong. ch. and so. 19.81; Rev. M. Roberts, 5;	24 81
Syracuse, Plymouth ch. and so.	25 00
Union Falls, F. E. Duncan,	10 00
Watertown, Miss P. F. Hubbard,	1 00
Westford, Lester Babcock,	80 00—4,493 61
Legacies.—Albany, Samuel Gates, by John S. Perry, Ex'r, in part,	400 00
Morrisania, E. Withington, by S. S. Jocelyn and J. B. Coleman, Trustees,	40 00—440 00
	4,933 61
NEW JERSEY.	
East Orange, Cong. ch. and so.	80 80
Englewood, Presb. church,	25 00
Madison, a friend,	2 00
Newark, Mrs. C. S. Flechtner,	1 00—61 80
Legacies.—East Orange, Mrs. Anna P. McLean, by Rev. Allan McLean,	500 00
	561 80
PENNSYLVANIA.	
Hyde Park, Welsh Cong. ch. and so., to const. THOMAS EYON, H. M.	100 95
Philadelphia, Jos. B. Sheppard,	50 00
Scranton, W. R. Storrs,	80 00—180 95
MARYLAND.	
Frederick City, M. H. Rockwell,	100 00
DISTRICT OF COLUMBIA.	
Washington, W. H. Campbell, 10; D. P. Sturges, 2.50;	12 50
TENNESSEE.	
Knoxville, Welsh Cong. ch. and so., for Mexico,	11 12
OHIO.	
Ashland, a friend,	1 00
Austinburgh, L. B. Tuckerman,	5 00
Dayton, I. Inskeep,	10 00
Delaware, W. Bevan,	5 00
Findlay, 1st Cong. ch. and so.	24 00
Johnstonville, O. S. Keils,	5 00
Kent, 1st Cong. ch. and so.	17 00
Lafayette, Cong. ch. and so.	6 65
Mansfield, Susan M. Sturges,	2 00
Marletta, Cong. ch. and so., add'l,	75 00
Oberlin, 1st Cong. ch. and so. 87.66; 3d Cong. ch. and so. (of which 18.87 for Pape Lande), to const. Rev. J. H. LAIRD, H. M., 58.58; Mrs. L. G. B. Hills, 25; Homer Johnson, 10; Geo. B. Reid, 2.30;	181 34
Painesville, 1st Cong. ch. and so.	40 65
Richfield, Summit County,	8 00
Sandusky, 1st Cong. ch. and so.	40 00
Williamsfield, Cong. ch. and so.	2 33
Williamsfield West, Cong. ch. and so.	8 67
York, Cong. ch. and so.	6 85—332 99
Legacies.—Cleveland, Elisha Taylor, add'l, by J. W. Taylor, Ex'r,	166 30
	549 29
INDIANA.	
Indianapolis, Mrs. M. E. Edson,	4 40
Legacies.—Mooresville, Elihu Baldwin, add'l, 275, less costs,	224 55
	228 95
ILLINOIS.	
Bloomington, Friends,	19 00

Blue Island, Cong. ch. and so.	50
Chesterfield, Cong. ch. and so.	20 00
Chicago, a friend in N. E. church, 200; a friend, 1;	201 00
Delavan, E. Hoghton,	5 00
Marshall, Cong. ch. and so.	9 20
Oak Park, Cong. ch. and so.	25 39
Quincy, L. Kingman,	4 00
Springfield, 800; acknowledged in Feb- ruary "Herald" from John M. Ma- son, was from John A. Mason.	
Tremont, Cong. ch. and so.	12 75
Tuscola, ———,	5 00
Woodburn, Cong. ch. and so. (of wh. 60 from A. L. Sturges),	58 85
Wynnet, Cong. ch. and so.	5 45—366 14

Legacies. — Pana, Mrs. H. F. Hayward, by Mrs. N. H. Schuyler,	50 00
	416 14

MICHIGAN.

Allegan, Mrs. R. E. Booth, to const.	
Rev. JOHN SAILOR, H. M.	50 00
Almont, Cong. ch. and so.	10 00
Charlevoix, George W. Wood,	12 00
Charlottesville, Cong. ch. and so., to const.	
Rev. A. F. BRUSKA, H. M.	50 00
Church's Corners, J. Robins,	8 60
Detroit, Cong. ch. and so.	50 00
Edwardsburg, Julia S. Smith,	19 08
Greenville, Cong. ch. and so.	54 40
Kalamazoo, 1st Cong. ch. and so., in part,	21 00
Richland, Presb. church,	6 50
Salem, Cong. ch. and so.	16 10
Walker, Rev. G. A. Pollard,	2 00—294 00

MISSOURI.

Almartha, Rev. Z. E. Feemster,	1 00
Brookfield, Widow's Mite,	1 00
Memphis, Cong. ch. and so.	2 80—4 80

MINNESOTA.

Excelsior, Cong. ch. and so.	7 00
Faribault, Cong. ch. and so.	55 80
Lu Verne, C. W. Matthews and family	2 00
Minneapolis, 1st Cong. ch. and so. m. c. 10; Plymouth Cong. ch. and so.	83 41;
	48 41—108 01

IOWA.

Bellevue, Cong. ch. and so.	2 00
Chester, Cong. ch. and so.	20 76
Glenwood, Rev. L. S. Williams, for Choctaw Mission,	5 00
Mason City, L. G. Parker,	10 00
Montour, Cong. ch. and so.	22 50
Quasqueton, Rev. A. A. Manson,	5 00
Waterloo, Rev. A. A. Ellsworth,	5 00—70 26
Witttemberg, 23.08 acknowledged in February "Herald" from Newton, should have been "from Witttemberg,"	

WISCONSIN.

Appleton, G. W. P.	10 00
Bangor, Cong. ch. and so., for Mexico,	17 00
Beloit, A. T. Dewey,	2 00
Boscobel, Moore Rice,	8 00
De Pere, Cong. ch. and so.	6 00
Fort Atkinson, Cong. ch. and so.	2 00
For Lake, Cong. ch. and so.	16 00
Kenosha, 1st Cong. ch. and so.	15 10
Menaasha, Rev. S. V. S. Fisher,	20 00
New London, Cong. ch. and so.	5 00
Sheboygan, Cong. ch. and so.	18 70
Sun Prairie, Cong. ch. and so. 12.60, m. 4;	16 80
Two Rivers, Franklin Barnes,	4 00
Union Grove, H. D. Adams,	10 00
Wauwatosa, Mrs. Sally Green,	10 00—155 40

NEBRASKA.

Omaha, Mrs. M. N. Tracy,	5 00
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OREGON.

Portland, 1st Cong. ch. and so., to const. Rev. THOMAS CORDON, Forest Grove, H. M.	65 75
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CALIFORNIA.

Gran Valley, Cong. ch. and so.	16 96
Nevada County, S. B. E.	10 80

Oakland, 1st Cong. ch. and so. 96.93; S. Richards, to constitute Rev. C. H. Pops and Rev. J. A. Reed, H. M., 200;	296 93
San Francisco, 1st Cong. ch. and so.	843 50—686 86

WASHINGTON TERRITORY.

Seattle, Mrs. Maria Parker,	1 00
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CANADA.

Province of Ontario, — Fingal, Phineas Barber,	11 00
Province of Quebec, — Montreal, American Presb. ch. m. c 20.74; Hon. Judge Torrance, for 1875 and 1876, 22.57;	42 81—54 31

FOREIGN LANDS AND MISSIONARY STATIONS.

South Africa, Stellenbosch, Miss H. Juliett Gilson,	12 00
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MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For Miss Proctor's traveling expenses, add'l,	151 69

FROM WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	2,600 00
	2,651 09

MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, Pavilion s. s. 3.50; Brewer, 1st Cong. s. s. 30; Lebanon, Cong. s. s. 5; Milltown, 1st Cong. s. s., for school in En- room, 62.63; Winslow, Cong. s. s. 30;	181 12
NEW HAMPSHIRE. — Bath, Cong. s. s. 2.60; Bristol, Cong. ch. and so., for Abbott Mis- sion School, 20; Greenland, Cong. s. s. 16.50; Newport, Cong. s. s. 65.96;	105 05
VERMONT. — Barre, Cong. s. s., for school in India, 40; Charlotte, Three friends, 88c.; Hardland, Cong. s. s. 12; Rutland, J. M. Haven's s. s. class, 7.50; St. Albans, J. W. Newton's s. s. class, for support of Jacob, Madura, 150;	210 38
MASSACHUSETTS. — Ashland, Cong. s. s., for a scholar in Mr. Capron's school, 30; Hadley, Cong. s. s. 14; Natick, 1st Cong. s. s., for teacher in India, 50; South Adams, Cong. s. s. 10; Tewksbury, Cong. s. s. 19.91; Worcester, Central s. s., for Ceylon, 70;	198 91
RHODE ISLAND. — Providence, Charles Street Cong. s. s., for school in Foochow, CONNECTICUT. — Greenville, Cong. s. s. 32.62; Lakeville, Cong. s. s. 15; New London, A. L. 1; S. L. 50c.;	60 00
NEW YORK. — Lockport, 1st Cong. s. s. 50; Mount Morris, Presb. s. s., for a student in Harpoot Seminary, 60; North Walton, Cong. s. s. 9.07;	49 12
OHIO. — Second Cong. s. s., for two children under care of Mrs. Coffing,	119 07
ILLINOIS. — Bunker Hill, Cong. s. s., for pupil in Foochow, 40; N. E. Cong. s. s., for pupil in Harpoot Seminary, 78.02; Henry and May Fisk, "Mite offerings," 60c.; Rose- ville, Cong. s. s., for support of "Golden Rock," Foochow, 22;	80 00
MICHIGAN. — Mill Creek, Mission s. s.	140 62
IOWA. — Waterloo, Cong. s. s.	1 00
KANSAS. — Manhattan, Cong. s. s. 25.25; To- peka, 1st Cong. s. s., for Mr. Capron's school, Madura, 20.60;	5 00
	45 75

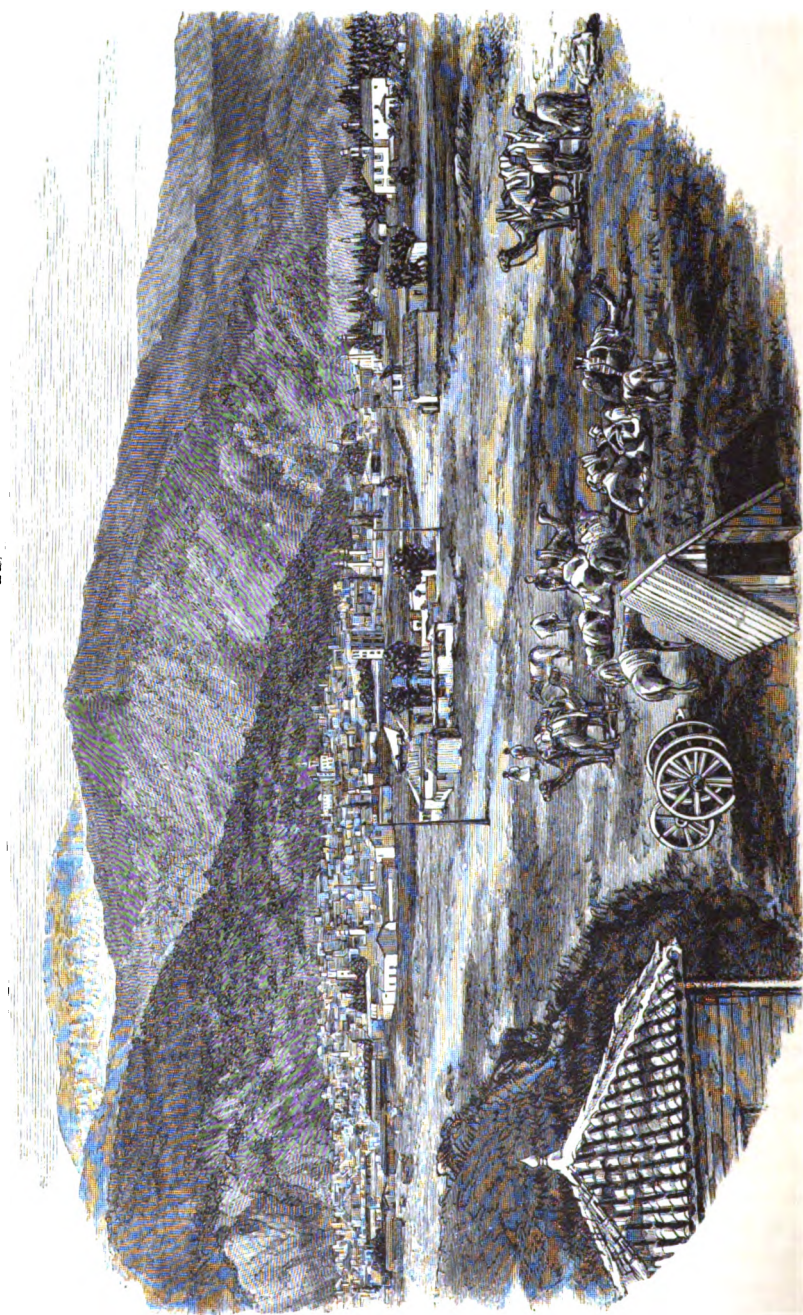
Donations received in January,	30,150 99
" for the Debt	1,681 01
" for the Centennial,	1,822 05

Legacies received in January,	\$33,114 65
	4,098 88

Total, from Sept. 1st, 1875, to January 31st, 1876,	\$87,218 68
	\$197,393 95

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MANISSA, WESTERN TURKEY.

THE MISSIONARY HERALD.

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MANISSA.

BY REV. J. O. BARROWS.

MANISSA, or Magnesia, as it is called by the Greeks, is situated at the foot of the northern slope of Mount Sipylus, at the southern extremity of a broad and fertile plain, through which the ancient Hermus finds its way by a path nearly as meandering as that of the Meander itself. The city contains about 40,000 inhabitants, much the larger proportion of whom are Mussulmans. It has, however, an important Greek population, with some Jews and Armenians.

This city holds an important place in ancient history, because of the decisive victory gained here by the two Scipios over Antiochus the Great, of Syria, B. C. 190. This battle secured to the Romans the empire of the east.

It was some time before Magnesia recovered from the effects of the great earthquake which destroyed so many cities in Asia Minor during the reign of Tiberius; but, being rebuilt, it continued a place of importance, and by the Turks was made, alternately with Broosa, the seat of empire, till the capture of Constantinople. It is, for a Turkish city, well built, with clean and airy streets, and from the great number of its tall, white minarets, as seen from a distance, presents a beautiful appearance. An hour's ride on horseback brings you to the mammoth bas-relief, cut in the side of the mountain, which many suppose suggested to Homer the finishing touch which he gives to the picture of Niobe and her cruel fate.

Manissa was first occupied as a missionary residence in the summer of 1870, and from that time the old Smyrna station has been called by the new name. It is very easy of access, — a ride of two and a half hours by railroad [from Smyrna] bringing the traveler to the station, from which the accompanying picture was taken; then a ride or walk of fifteen minutes more, and he is at the home of the missionaries. It is quite a remarkable fact, that so large and commodious a house, with an ample court, should have been bought at a cheap rate, in the very heart of this proud Mohammedan city. In one corner of the court is a neat little chapel, which is also occupied as a school-house. The Sabbath congregations now average about sixty, with an interesting Sabbath-school. The Girls' Boarding School is just opposite the missionary premises. In the

picture these buildings do not distinctly appear ; but they are near the centre, and almost directly in front of the large mosque with two minarets. The prominent building at the right, somewhat resembling a church, is a Catholic institution. The large mosque with one minaret, just at the foot of the mountain, is an old Greek church, which the Turks found and converted to their own use. In one of its low towers is an exceedingly rude and apparently ancient clock, which strikes for us the hours of Turkish time. A large part of the city does not appear in the picture, and the highest and most picturesque part of the mountain, also, is excluded. It would appear at the left.

As this picture was taken from the railway station, the building itself, and the cars, do not appear within it. Were they to be seen, the beholder could not but be reminded of the fact that the old eastern and the new western civilizations are here strangely mingled. The long train comes dashing up, its heavy burden is quickly unloaded, and then begins the slow and tedious job of putting the merchandise on the backs of camels, to be carried to the warehouses and shops of the city. Which of these two civilizations is to overpower and destroy the other, cannot be a matter of doubt.

There is also a struggle even more real, though it may be less apparent, between the religions of the East and the West. The darkness of long centuries of night is beginning to be penetrated by the light of God's truth. Yet it now seems, that as the light shines more clearly, the struggle is to be the more severe.

NOTEWORTHY FACTS.

THE retrenchment forced upon the Prudential Committee, by the insufficient means placed at its disposal, has brought out certain facts that cannot fail to interest the readers of the Herald : —

1. It has shown the thoroughly careful and conscientious manner in which the missionaries are wont to make up their estimates for the expenditures required in their respective fields. This had been believed before, in view of the character of the men, and their acceptance of the known policy of the Board. But it required this attempt to reduce the estimates, to bring out the fact so fully, that reductions could not be made without hindering and seriously impairing the work. New opportunities must pass unimproved ; calls for preachers and teachers cannot be answered ; and at many points the missionary must feel sadly crippled and hampered in his efforts. Already, in several instances, the Prudential Committee have felt themselves obliged to supplement the appropriations made by the amount of reduction, and further action of the same character will doubtless be required.

2. The salaries of missionaries are understood to be what they require for an economical support, in order to their greatest efficiency. The expenses of living in different fields, and often in different stations of the same field, vary so much that no uniform salary can be fixed ; but it has been usual for the missionaries of each mission to compare notes, and to agree together as to the amount to be asked for each family ; and for many years, with very few exceptions, whatever has thus been asked has been granted, without question. In a few instances — in two missions and in three stations of a third — reductions of five or ten per

cent. were made this year on the salaries; or more exactly, the missionaries in these fields were asked to submit to these reductions if they could do so without injury to the health and comfort of their families, and their efficiency in the missionary work. In looking the field over and over, to find some possible way of bringing down the aggregate of appropriations to the amount actually raised last year, and scanning the salaries all around, it was thought barely possible that such reductions could be made in these few instances.

The facts brought out by this attempt have shown, as nothing else could, that the confidence hitherto placed by the Prudential Committee in the wise and careful economy of the missionaries, in regard to personal expenses, had been fully deserved; and that there has been, and is, a degree of *voluntary self-denial* and *sacrifice* on the part of many quite unrealized by the friends of missions at home. Devoted Christian men and women have asked as little as possible for themselves and their families, that more might be spent in direct evangelical effort, and in raising up and sending out native agents.

Facts bearing upon this subject were given in the Herald for March. A few additional instances will be given here:—

We know of a missionary mother, in one of the Turkey missions, who took a coat her husband had worn for seven years, as occasion required, turned it and made it over for her son, to wear home on his way to a New England College. We know of an overcoat that has been worn on six trips between here and India, by three different missionaries. An honored missionary in India writes: "The best coat I have is the one I got in America ten years ago; the best one I have bought here cost less than ten dollars." We know of one missionary family that, two years since, denied themselves much needed trips for health, remaining all summer shut up within the walls of a Turkish city, in order to save something for the Board; and of another that, on the way home, broken in health, desired a letter to be sent to meet them in Liverpool, that they might turn back if the finances of the Board did not warrant further expense in their behalf.

All this economy—this self-denial—was purely voluntary on the part of these missionaries. No injunction, no suggestion of the kind had ever been made to them. We are not aware that they had ever asked a dollar for salary, or personal allowances of any sort, that had not been promptly and cheerfully granted. These facts are now made public, as due to the missionary character, as illustrative of the voluntary self-denial practiced to save the funds of the Board. Careful as the missionaries are, as a rule, in their personal expenses, they may well be trusted to make a wise use of whatever is placed in their hands for the prosecution of the work to which they have given their lives.

HOME RESPONSES.

RECENT numbers of the Missionary Herald have given "notes of pain" from the mission fields, in view of that "retrenchment" to which the Prudential Committee have been constrained. It will cheer the missionaries, and may stimulate others in the churches at home, to know that there are those who feel for the suffering ones abroad, and are ready to make increased effort to relieve pres-

ent wants, and to carry the good work onward to a higher plane. The Treasurer has received a note from a lady teacher at the West, in which she says : —

"I inclose \$200, my annual donation to the American Board. I would like it to be divided equally for the Lord's work in heathen and in papal lands. But I cannot be satisfied that there should be retrenchment, — that there should not be great and decided *advance* in this centennial year, this year when we would especially commemorate God's wonderful grace to us as a nation. My own income is curtailed this year. I shall probably not receive half the salary promised me; perhaps not as much for the whole year, besides board, as what I now send you. Still, the Lord provides. It is always safe to trust in him. I expect to work while life lasts, and why lay up for an uncertain future, when it is needed to be expended in the Lord's vineyard now ?

"But you know we Yankees like to invest so as to bring in an increase in more ways than one, when we can; and when the field — the whole world in darkness — is so broad, my little money looks so very small, the thought comes, could it not be increased a hundred fold ? If you please, you may say that a lady teacher, a native of Massachusetts, will give, in addition to her usual annual donation to the Board, \$1,000 as a centennial offering, in grateful commemoration of God's wonderful goodness to us as a people, lo, these hundred years, if one hundred others will do the same; or she will give \$2,000, if one hundred or two hundred others will make the whole amount \$200,000, in addition to the regular appropriations of the Board. This is not too much.

"God is gloriously pouring out his Spirit upon our land, and large numbers are being gathered into the churches; shall there be no corresponding increase in their working power ? Does the Holy Ghost condescend to dwell in our hearts, to make our bodies his temple, and shall we not be constrained to acknowledge that we are not our own, since we are bought with a price ? And if our Lord Jesus, who was rich, yet for our sakes became poor, that we through his poverty might be rich, have any of us, his children, so much of his Spirit that we are willing, for his sake and for the sake of those who are perishing without him, to give so that we become poor, so that we even *taste* of this cup ? Yes, we will; and in so doing we shall know that 'it is more blessed to give than to receive.' I believe, that in this our *centennial* year, there will be a grand uprising of the lovers of missions, a self-sacrificing effort to hasten the glad *millennial* period, when 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.' Let us enter heartily upon this work, with faith in God."

A pastor in New Hampshire writes : "I have been considerably disturbed by the financial prospects of the Board, and the trials of the missionary brethren, as stated in the 'Herald.' We seem to lose nearly as much out of one pocket as we gain in the other, *i. e.*, by the reduction of the debt. We may presume, I suppose, that most of those who give for this latter purpose are not abridging their usual contributions correspondingly (if *at all*), and that the deficiency is due to the pressure of the 'Hard Times' upon another class of donors. It has occurred to me that some of us, who are not business men (and some business men, too), might help, however humbly, to 'tide over' the cause, for this year, which, we are *hoping*, will be the last specially bad one. There are a great many like myself, doubtless, who, while they are acting (we hope) as an en-

lightened conscience prompts, could temporarily do something more. There must be a few thousands of us who could spare, this year, an additional ten dollars each. Can we, in any way, be brought to act together? . . . Our missionaries should not be called on to 'pinch' more than we do ourselves. I feel uncomfortable at the thought of their having their slender salaries cut down, at the risk, in some cases no doubt, of health or life, while (for instance) *I* have my pleasant home, and perhaps cannot be said to economize as they must generally do. Many more must feel as I do. The only question seems to be, Is there any practicable and expedient way to utilize these Christian sympathies? And if so, what is it?"

A person in Ohio writes thus: "The March Herald came to-day, and I have just finished reading the first article, 'Retrenchment as it is felt abroad.' It is a great shame that we at home are so remiss in our *duties* to those *we have sent* abroad. It seems to me that if the facts in the article referred to above, and the true state of the case in every field, could be known by the *individual membership* of the churches, there would be no need of retrenchment. I mean to give twice as much this year as last."

Such propositions and suggestions can hardly fail to stir responsive feeling in many Christian hearts. But it is by no means easy to secure such concerted action as some of these friends suggest, from hundreds and thousands of persons scattered over our whole land. If the right "hundreds" or "thousands" could be together, to hear and confer upon such propositions, possibly they would be adopted, and the income of the Board be thus largely increased. But such conferences cannot be brought about, and propositions to do "if" or "as" others will do, though made with the very best intentions, are almost certain to fail of securing the end proposed. Will it not be better for each one to give as his own heart, and his convictions of duty may prompt, *inviting* coöperation, but leaving the influence of his *example* to secure it, and not making his own action depend upon that of others?

"CHRONIC INDEBTEDNESS."

Do the friends of missions know just what this means? This phrase, or something akin to it, is frequently heard of late, and sometimes in a tone of reproach or censure. The simple fact is, the financial embarrassment — the "chronic indebtedness" — of the Board is largely due to the success that has attended the efforts of its missionaries, — *to the Divine blessing on their labors*. It seems a little odd to be finding fault with this. If there were no new openings for the gospel message, no urgent demand for native preachers and pastors, no young men or women anxious to receive a Christian education, no desire for schools, no evidences of growth and progress requiring new outlays, no occasion, in short, for anything but the support of missionary families, we could dispense with some part of the current receipts, and be spared the charge of running into debt. If we mistake not, the one supreme object of the missionary enterprise is to save souls, — to make Christ known to those who otherwise might never hear of him; and the indebtedness that has of late weighed so heavily on

the Board, comes from the success in doing just this work. The gain in church members, in the fields now occupied, of one hundred per cent. within ten years, — the constantly enlarging work, till the actual field of operations is full forty per cent. greater than ten years ago, — this is what makes the trouble. There seems to be a disproportion between the gifts into the treasury, on the part of Christians at home, and the success attending the faith, prayer, and effort put forth abroad. Shall we ask for less prosperity that we may keep out of debt? Or shall we rather rejoice even in any indebtedness, however "chronic," that arises from a larger measure of the Divine favor than had been anticipated or provided for in our plans? Let not our scanty offerings hinder our faith, or the yet more abundant realization of our hopes and prayers.

AMERICAN MISSIONS IN AFRICA.

THE attention of the Christian public has of late been specially called to Africa as a missionary field. New interest has been awakened by the discoveries and researches of Speke, Baker, Livingstone, Stanley, and others. Mr. Stanley's report of king Mtesa, and his readiness to embrace Christianity, coming close upon the publication of Livingstone's Journal, has led to immediate efforts on the part of some of the English Societies to establish missions in the eastern and central portions of Africa, so recently opened to the observation of the civilized world. While those familiar with missionary operations will hardly expect at once such brilliant results as seem to hover before the eye of the enthusiastic discoverer of Livingstone, all will welcome any new interest, and any wisely planned effort to publish the gospel among the millions of that dark land.

The need of the humanizing influences of a Christian civilization, and the duty of Christendom, could not be greater. It is not possible to conceive of more appalling pictures of the degradation, misery, and wretchedness, to which human beings can be reduced; or of the cruelty and wickedness of which human nature is capable, than are presented in the Journals of Livingstone and in the story of the German missionaries, Ramseyer and Kühne, in "Four Years in Ashantee." It seems simply incredible that such barbarity, such merciless inhumanity, culminating in the sacrifice of hundreds of human victims, in accordance with some horrible superstition, or at the whim of an unfeeling despot, were being perpetrated only four or five years ago, but a few weeks' distance from this Christian land, and for aught we know, are now being repeated in those "habitations of cruelty."

Yet Africa has not been neglected. Among the Namaquas, the Bechuana tribes, the Kaffirs, and the Zulus, are to be found four hundred and fifty foreign laborers, while forty thousand church members and forty-five thousand children in the schools attest the success of missionary effort. The various societies here engaged are steadily pressing their way northward and into the interior.

The most strenuous efforts have been made, and at a fearful sacrifice of life, to establish Christian institutions upon the western coast. Nowhere has there been displayed truer Christian heroism. A tropical climate, on a low and unhealthy coast charged with deadly malaria, reduced the average of missionary life to less than four years. Thirty Europeans died in the first twelve years of

a mission established by the Church Missionary Society. "Out of seventeen missionaries sent out, the Basle Society lost ten in one year."¹ But determined purpose won at last. For two thousand miles, from Sierra Leone to the equator, the Christian church and the school-house have taken the place of the slaver's barracoon. Twenty-five thousand natives are enrolled as members of Christian churches; native pastors care for their flocks; native evangelists press into the regions beyond; and one mission is wholly composed of native preachers in charge of a native bishop.

Leaving out the prosperous mission of the United Presbyterians to the Copts in Egypt, it is within bounds to say that nine tenths of all that has been done for the evangelization of Africa has been done by European Christians, and the larger part by the missionary societies of Great Britain.

As early as 1825 the American Board charged the Prudential Committee to embrace the earliest opportunity to establish a mission in Africa. Inquiries were at once instituted, and two missionaries were sent out on tours of exploration. But it was not till 1833 that a mission was established at Cape Palmas, on the western coast. After varying fortunes this mission was subsequently removed to the Gaboon River, and thirty-nine different missionaries had been connected with it before its transfer to the Presbyterian Board, in 1870.

In 1834 two missions were sent to South Africa, one of which, after going twelve hundred miles into the interior from Cape Town, was broken up by the wars between the Dutch Boers and the natives, its members joined the other mission, in the English colony of Natal, and the two constituted what has since been known as the Zulu Mission.

Unlike that of the western coast, the climate of Natal (latitude 30° S.) is eminently healthful, — one of the best known; and of all African races, the Zulus are, physically and intellectually, one of the best endowed. The work among them was at first slow and very discouraging; but of late years it has made steady progress, and the mission is now prepared for aggressive efforts in the regions beyond. Thirteen churches, into which have been gathered about eight hundred members, and five of which are in the charge of efficient native pastors; over forty native helpers, preachers, and teachers; two seminaries for girls; a boarding-school for boys and young men, with fifty pupils; about a thousand pupils of all grades in the schools; the beginnings of a Christian literature, — these are some of the results of missionary toil in this field, and the preparation of this mission to be a base for evangelical labors northward and westward.

Though the work of the Board was reduced by the transfer of the Gaboon mission, six years since, and though very little addition has been made to the working force for the last dozen years, yet the number of missionaries, men and women, connected with the Zulu mission is about equal to the entire number connected with all other American missions in Africa, and in time past has been greater. The whole number of missionary laborers sent to this field amounts to fifty-four; the number sent to both missions, in the south and west, to ninety-three.

These facts will show that the American Board has not been indifferent to the wants of Africa, and that it has a just claim on the churches for efficient support in the enlargement and vigorous prosecution of its work. It has a

¹ Dr. Irving's *Survey of Fifty Years' Mission Work*.

healthful base for operations, and churches and schools from which to draw an efficient force of native helpers. More than this, for several years past the missionaries and the native churches have been earnestly considering the question of a new mission in the interior. Prevented, as yet, from going so far inland as they have desired, the necessary explorations have been made, and a place has been selected on the Polela River, a missionary and a number of native preachers and Christian families are ready to move at once to establish a new center of Christian influence there, in a region hitherto unoccupied, if only the requisite means can be provided. The time has thus come for a forward movement, to develop the missionary zeal of the native churches, and to realize, in a measure, the plans and hopes of years. Would that the example of the two English Christians who have just placed \$25,000 each at the disposal of the Church Missionary Society, — one of whom has more recently made the offer of a like sum also (\$25,000) to the London Missionary Society, — might move the hearts of some American Christians to a similar offering to the American Board!

Although pressed for funds to meet current expenses, the Prudential Committee have felt that, in fidelity to their trust, they could not hesitate to avail themselves of so favorable, so long sought an opportunity. Word has been sent to go forward, and a special grant of one thousand dollars has been voted to begin the work. Larger sums will be necessary at an early day for pushing forward the enterprise, and for the proper training of the native agency on whom reliance must be placed for its success. It is believed that the constituency of the Board share in the new interest awakened in behalf of Africa, and that they will gladly take part in more vigorous efforts for its evangelization.

MISSIONS OF THE BOARD.

LETTERS from the missions occupy more space in the Herald this month than has been usual of late, many on hand being of so much interest and importance that they could not well be withheld. Mr. Watkins, of Western Mexico, notices a great demand for Bibles and other religious books; is constrained to mention the falling away of a few from whom better things were hoped, but who were led astray by enemies of the truth; yet states that others are coming to Christ, pueblos ask for preachers, and the work is promising. From the Zulu field we have the report of cheering Conferences of Christians; of an earnest call for instruction addressed to the French Basutu mission, from far in the interior, and the noble response to that call by the Basutu churches; and also of an opening before our own mission for a new station inland, which Mr. Pinkerton proposes to occupy with Zulu helpers. Mr. Jenny, of Monastir, European Turkey, reports some of the incidents, pleasant and otherwise, sometimes almost ludicrous, of a tour from which he returned "all aglow with enthusiasms," to read, first of all, the letter from Boston calling for "retrenchment," just when he saw so much reason for enlarged operations. No wonder that "that word cut deep."

From Western Turkey we are told of an out-station in the Broosa field where the average attendance at meetings during the week of prayer was four hun-

ded; of permission given, at last, to build the Aintab College, after the English Ambassador, moved to indignation by the many pretexts for delay, had charged his dragoman to see that the permission was obtained "within three days"; and of conferences by Turkish officials, — not very satisfactory to them, — with the representatives of Christian communities. Mr. Richardson, of Broosa, mentions the going out of new laborers from the seminary at Marsovan, his own removal to the Greek quarter of the city, that he may do more for the Greeks, and his need of associates. Mr. Bowen writes very pleasantly of the great, the hard, but not hopeless Manissa field, and in view of the *possibilities* of the field "grieves deeply," with others, over the call for "an economy which will leave so many souls hungry and starving." Mr. Farnsworth, of Cesarea, again reports very cheering progress at out-stations, indicating the special work of the Spirit, but feels "anxiety about that dreadful reduction in the station estimates."

From Eastern Turkey much is said of political excitements, the cruel abuse of Christians, — frequent robberies, beatings, and even murders, — and the supposed danger of touring; but Mr. Allen, of Harpoot, notices a meeting of pastors and preachers there in which there was much of penitence, tenderness, and renewed consecration, causing, with good reports from many places, "general expectation of a refreshing from the presence of the Lord."

Two letters from the Mahratta field, Western India, one from Mr. Harding and one from Mrs. Winsor, present very cheering indications of the enlightening, elevating, and purifying influence of truth, and the earnest *desire*, even, among the people, in some places, to hear; and then a letter from Mr. Bissell, brings to view the sore trials, and hindrances to the work, occasioned by the want of means. Mr. Davis, of Japan, writes under the caption, "The Gospel wins its way," mentioning various facts which make it evident that this caption does but state a very obvious fact.

Western Mexico.

CALL FOR BIBLES.

WRITING from Guadalajara, in January, Mr. Watkins says:—

"I see that you have ordered twice the number of books asked for. It is not one tenth the number we need, but it would be like imposing upon you to ask for more just now. Yet it is our duty to let you know how things stand. We have not a single Bible on hand. I understand that there are Testaments and Gospels on their way to Guadalajara; but *portions* of the Scriptures do not sell well. We *need*, at once, a thousand Bibles; there is a demand for them. Please send as many as you can at once."

DEFLECTIONS—ADDITIONS.

Mr. Watkins is constrained to report a few painful cases of falling away, some of them under the influence of persistent efforts, by Romanists, to seduce from the faith and from virtue. He writes:—

"I have sad news for you this time. Mr. Edmands and myself wrote of the young men that were anxious to prepare for the ministry. They ran well for a time, but in my sickness, having no one to take care of them, through enmity and intrigues they were led to leave us. One of them was enticed to drink and attend balls several times. The second is not guilty of any such sins, but a man who is known as a skeptic weakened his faith, and through enmity to our cause was the means of taking him from the work of preaching. The third, who has been with us for about eighteen months, seems firm in the faith, and in time, we trust, will be of great service.

"We have also lost a young woman from the church. . . . But though some precious souls go astray, others are embracing the salvation that is in Christ Jesus. Those added to our little church the 25th of December, increased our number to more than one hundred and ten

members, in *good* standing. There are, also, two or three on their six months' probation. We have reason to believe that others have been converted within the last month. All the members that are able to work, do so willingly. Several pueblos ask for ministers. In Tepic they have a small congregation. I send men from here to visit them often. On the whole, the work is promising."

Zulu Mission.

A GENERAL CONFERENCE IN SOUTH AFRICA.

MR. TYLER wrote from Umsunduzi (35 miles west of north from Port Natal), December 8, 1875, mentioning facts of great interest, not as connected with, our mission specially, but with the general progress and prospects of Christian work in that portion of the world. He states:—

"The first *General Conference of Christians in South Africa*, was held in October last, in King Williams Town, and from published reports we judge it was one of great profit. It originated in a proposal made by Major Malan, an evangelist of the Moody stamp, who has done much to awaken the churches in this part of the world to new spiritual life. The meetings were largely attended, and the interest during the three days deepened until the close. Bible readings, exhortations, narratives of religious experience, and intelligence in regard to mission work, occupied the time not spent in prayer and praise. The fervent appeals of the missionary Major, who took a prominent part in the services, are said to have moved deeply the hearts of all. Dr. Stewart, of the Lovedale Seminary, in Kaffraria, soon to take charge of the Livingstonia mission on Lake Nyassa, was present, and contributed greatly to the interest and profit of the meeting."

FRENCH MISSION—A MOVING CALL FROM THE INTERIOR.

"Two excellent French missionaries, from Basutu land, who, in coming to the conference, were obliged to travel over the most rugged part of South Africa, and sleep six nights in the open air,

made statements of an exceedingly interesting character. One of them described a new enterprise undertaken by the native Christians in his field, showing in a most gratifying manner the *progressive* nature of their work. About a year ago, a party of Basutus, educated on mission stations, were traveling far into the interior, and came across a tribe of people called the Banyai, living on the Limpopo River, who said they believed in a chief's son who died for his people, and was to rise again. The Basutus informed them that this was the *Lord Jesus*, in regard to whom they had been instructed. The chief of the tribe importuned the visitors to return to their missionaries and request them to send, as soon as possible, some teachers to instruct his people, promising to give them land for stations, etc. The result is, four Basutu preachers with their families have volunteered to go to that distant field, and the native Christians have contributed £300 (\$1,500), and some oxen, as part of their outfit. The Europeans at the conference, to manifest their sympathy with the Basutu churches in this noble enterprise, generously contributed and sent to them the sum of £108 (\$540)."

A SECOND CONFERENCE—INTEREST AWAKENED.

"But I must not dwell longer on this most interesting religious meeting ever convened in South Africa. It was followed by a similar one held at Maritzburg, the capital of the Natal Colony, which, though not so largely attended as that in King Williams Town, was very useful. These conferences are very helpful to mission work. The best opportunities are afforded for bringing before the European colonists the condition of the natives, and suggesting the manner in which they can aid the laborious, and at times almost disheartened missionaries. As a consequence of the last conference, I feel sure there is a better understanding, and better feeling generally, in respect to evangelistic work among the Zulus, and more fervent prayer will be offered for them in future. At the commencement of 1876, it is proposed by

the Young Men's Christian Association of Natal, to publish a magazine, to be devoted in part to the dissemination of missionary intelligence. This is a step in the right direction."

MISSION MEETING—NEW STATION PROPOSED.

The Zulu Mission held its semi-annual meeting at Amanzimtote (32 miles southwest of Port Natal), in December last. The following is an extract from the Minutes of the meeting:—

"Mr. Pinkerton gave report of an exploring tour, undertaken by himself and Mr. Wilder, to find a place for a new station inland, toward the Koplamba Mountains. A good place was found on the Polela River, about 125 miles from the coast. The country, to an extent of sixty or seventy miles, is entirely destitute of missionaries and teachers; the people are desirous to have a missionary and teachers among them; and the chief of one of the tribes, in former years received some instruction from one of our native teachers. The population of the district is rapidly increasing by immigration. The committee has applied to Government for the lease or purchase of land on the Polela for the purpose of a station, but has not yet received a definite answer."

Mr. Pixley was appointed by the mission to write on this subject to the Missionary Rooms. He wrote as follows:—

"Mr. Pinkerton has written you fully, I presume, of the interesting visit of exploration that he made some six months ago, in connection with Mr. Wilder and a native, into the country, inland some two hundred miles, and of the encouragement he found among the kraals visited during his tour for missionary labor. At our last meeting, in view of his encouraging report, it was voted, that Mr. Pinkerton be appointed to commence a new mission station on the Polela River, a branch of the Umzimkuto, or in that vicinity, as early in 1876 as the dry season shall make it convenient to travel, and that a grant of money, not exceeding £200 (\$1,000), be asked of the Board to carry out this vote. A much larger amount of money will ultimately be needed, should we find encouragement, to form a perma-

nent mission station and erect buildings that will be durable. The £200 now asked for will be needed to purchase wagon and oxen or mules, go and make a commencement, erect merely temporary buildings, and see what can be done, and what encouragement for mission work may be given, leaving the question of a permanent station to be settled hereafter.

"I might write much on the importance of an immediate commencement of this new work. As you well know, all our present stations are on or near the coast. Here the Zulus, as they entered the country, mainly settled at first. Here most of our work has been done hitherto. Other missionary bodies, which have entered the field since the times of brothers Lindley and Grout, have followed our example, and for the most part confined their labors to the coast natives. But changes are now being made. As the English have come in and occupied the coast lands, the native population is being pushed inland, and the tendency is to fill up the colony and occupy the country more and more inland and toward the Drogenberg Mountains, in locations hitherto thinly populated or almost entirely uninhabited, with a colder climate, and less likely, for some years to come, to be settled by the English. This tendency is becoming more and more strong, making it quite probable that, in a few years, fewer of the natives will be on the coast, and more in the upland places and in regions less inviting to English settlers. We think the time has come to secure land and form a permanent station.

"Some of our church members will be ready to accompany or to follow Mr. Pinkerton, and it will not be long before he will have a prosperous station, which may in a few years be left under the care of a native pastor, and he be free to advance still farther inland and start another station.

"We trust you will see the way clear to make the small grant now requested, and will encourage us to advance inland."

The Prudential Committee have felt, as intimated in another article in this

number of the Herald, that they could not do otherwise than favor this effort, fully in accordance with what they have long desired, to extend the influence of the mission and call out the Christian enterprise of the Zulu churches; and they have made the grant requested. Will the churches fail to supply the needed funds?

European Turkey.

ANOTHER TOUR BY MR. JENNEY. — PLEASANT RECEPTION.

SOME account of a tour by Mr. Jenney, of the Monastir station, in September last, may be seen in the Herald for January, page 26. On the 1st of December he started again, intending to repeat his visit to some of the places visited before; and on the 28th of December he wrote:—

"On the evening of the 2d we entered Vellis, and were cheered by the warm reception which we received. Some left their stores, and stepping up to us as we passed on our horses, gave us a hearty shake of the hand.

"The next morning, after visiting some stores, we went into the coffee-room, where we found a crowd, for that day was a saint's day. Many left their games and spoke to us. Soon a man stepped up and asked me if I remembered him, saying, 'I am the man who, a few weeks ago, declared to you that I doubted the existence of a God and a future state; but I do not doubt now. You do not observe days holy to saints; I want to know your reasons.' This gave me an opportunity of opening my books. I read from 'True Worshipers,'—a book which meets most of the follies of the Bulgarian church. He asked the price and took the book. Immediately a crowd gathered, and we sold many tracts. I saw one man looking at me curiously, and asked him if he could read. 'No,' he replied, 'but I wish others to read, and if you will sell me your whole stock of books I will give them to the poor.' I hesitated, fearing that he did not know what he was doing, but was assured by many that he was not intoxicated. He took all the books we

had with us, paid the money, and gave them to the school-teacher, who distributed them among the poorer of the children. This gave us great notoriety in the city. At one store, where, in September, I had sold 'True Worshipers,' the purchaser said to me, 'They tell me that the book you sold me is a Protestant book.' I explained the word Protestant, and why it was applied to us, and asked him if he had found anything in the book contrary to Bible teachings. 'No,' he replied, 'but they laugh at me, and tell me it is against the Bulgarian faith.' I explained to him what true Christianity is, and left him. On Saturday, the 4th, I went into several stores and invited men to attend the preaching service in the khan the next day. Eleven were there, and listened very attentively to our helper. We were both encouraged by the interest apparent last September, and this time we were much more encouraged. It is becoming more and more evident to the people, that our motive in visiting them is love for their souls.

"On the 7th we went to Istip,—a day's ride from Vellis,—facing a blinding snow-storm. We found quite a large city, the business portion very extensive. I first introduced myself on a street where were shops in which copper kettles are made. From the first I received a very hearty reception, though my business was not known. I explained one or two tracts, the cheapness of which occasioned surprise and attracted attention. After this many questions were asked, and for two hours I talked on religious topics.

"At last a man from another shop came in, and asked, 'Why do you stop here all the time? Come into our shop.' 'But,' replied the others, 'we want this man to talk to us all day.' I left, promising to return next day. In the other shop I had an interesting talk, but it was evident that they were surprised to be addressed in a personal appeal to live in accordance to their professions, as members of their church."

BE WISE AS SERPENTS AND HARMLESS AS DOVES.

"To commence work in a new place is difficult. We are not known, and are

looked upon with suspicion. Nearly all rest upon their faith, with the security which an infant feels in its mother's arms. They fulfill the rules of their church mechanically, from habit, without stopping to inquire whether they are according to the Word of God. The one who breaks the ice needs much and peculiar wisdom. The sledge-hammer should never be used. A heart overflowing with love, filled with a sense of the brevity of life and the necessity of speedy work, disarms opposition, makes men respectful, and melts, for the time being at least, stubborn souls."

AN OPPOSER.

"The next day I revisited this street and the shop where I had been so welcome. Soon a man entered and said, 'I have been reading "True Worshipers," and am convinced that your aim is to destroy the Bulgarian church. Then, words following quickly one after the other, he consigned me to the lower regions, heaping epithet upon epithet, and shaking a bar of iron in my face. I moved nearer to him, and taking his hand asked if he had a mind. He replied emphatically in the affirmative. I asked him if he thought I had. He was not so confident, but said, 'Yes.' I then said, 'We both have minds; let us reason together and bring proofs for our faith. If you can prove that I am in the wrong and you are right, I will accept your faith; but if the proofs are on my side, you must accept mine.' All said, 'That is right; talk with him, and bring out your proofs;' adding, 'It is not right to call such a man a devil.' The man was thus constrained to be more respectful, and all drew nearer and asked many questions.

"We find it well-nigh impossible to hold conversation with the priests in the market. In every attempt I have failed."

BROUGHT BEFORE RULERS.

"On the 13th we went to Cochena, some six hours' distant from Istip, intending after a brief stay of a day to extend our trip farther on. But as soon as we reached the khan a policeman came to

inquire into the business of 'that foreigner.' His manner was very insolent. Next morning two policemen, well armed, conducted us through the street to the Governor. In a pompous manner he examined our teskeries (passes) and pronounced them all right, but added, handing them to a zabtie (policeman), 'I will keep these, so that if it becomes necessary to arrest you I shall have them.' In the afternoon I sent for these passes, but they were refused, the police stating that the Governor had ordered him not to deliver them. That evening and next morning I sent repeatedly, but was denied. I said, 'I will go to the Governor myself.' He had gone to bath outside the city. The zabtie threatened to send two soldiers after me if I left the city. I bade him send all he wished, and we mounted our horses and were soon out of his reach. Going to the Governor, I told him I must return to Vellis where I was known, else I should be in danger of arrest and imprisonment, but that I should wait in Vellis until the morrow morning, and if the teskeries were not then delivered should report the case.

"This, of course, cut short our tour, for it being dangerous to travel without passes, we determined to return home as soon as possible. After traveling a distance of one hundred miles we reached Monastir safely, no one having discovered that we were without passes. I have, since my return, presented a complaint to the Pasha, both demanding my teskeries and that the Governor be punished."

A BISHOP QUESTIONED.

"I feel confident that the Governor was led on to this action by the Bulgarian bishop of the place, for upon leaving the former we quickly repaired to the house of the latter, to pay a visit to this *holy man*. We there found the two in excited consultation, and both were evidently very angry at my intrusion. The Governor retired soon after my entrance. There were in the hall six priests and several other individuals. I saw here a rare opportunity of preaching, and said to the bishop, 'You have the care of the spiritual interest of the Bulgarians, and

we, at heart, desire that all should be true Christians, not such merely in name.' He replied, 'I know these missionaries; they are the vilest creatures on the face of the earth; I do not wish to have anything to say to such men as you are;' and he requested me to leave. But I asked, 'Are we not under obligations to follow the teachings of Christ and the Apostles, and if we find anything in our faith contrary to these teachings, are we not obliged to throw it aside?' He reluctantly answered in the affirmative, and I added, 'Almost all the peculiarities of the Bulgarian church rest on the worship of many mediators between God and man. Will you be so kind as to show me a proof-text for your faith?' He replied, 'I have no time to talk with such a man as you are,' but asked what I had to sell. When answered, he said, 'I do not give you permission to sell any books but the Bible without comment, and we do not permit you to preach.' I told him we received our authority from God and not from men. 'Will you be so kind as to show me one proof-text for your faith in many mediators. It will take but half a minute. I have read the Bible through several times and I cannot find one text. But he again, with increased emphasis, excused himself for want of time. 'I see you have no care for my soul,' I said, 'but perhaps you will have for money. I will give you a thousand pounds Turkish, if you will show me just one proof-text;' and I handed him my Testament. He said, 'You wish to shame me.' I replied, 'I wish all these priests to know that you have no authority for acknowledging more than one mediator between God and man, the man Christ Jesus. Christ says, No man cometh unto the Father but by me. If the worship of Mary and saints is necessary for my salvation, and I fall into endless despair, God will, to a great extent, hold you responsible.' 'Let God place upon me all your sins,' he said. 'But that,' I replied, 'He will not do. You and I must each stand before God for ourselves. Good-by. May God lead you to himself.' As I went out, I asked each priest to call upon me in the khan. Most said they would be happy to do so, but of course none came."

RETRENCHMENT — A REIGN OF TERROR.

"The first letter which I read after my return was that announcing the retrenchment in our mission as well as others. I was all aglow with enthusiasm from recent contact with the work, and was wishing we could have an associate as soon as possible, and one more helper. Retrenchment! That word cut deep. I should have been well-nigh discouraged did I not know that the good Master, who loves his work more than we can, will not forsake us.

"We feel more than ever the necessity of an associate. It is not now safe for our helpers to travel without a missionary. I have not time to give you an idea of the reign of terror in the midst of which we are. The Bulgarians in and about Perlepe are afraid to be found on the street after sundown. During the eighteen days previous to the first of December twenty Bulgarians fell at the hands of Turks. A shepherd was watching his flock and was shot, simply because he was a Bulgarian. When his son reported the case to the Governor, he was thrown into prison, the Governor declaring that he had killed his own father. This was an attempt to dodge investigation. Another son reported the case to the Russian Consul, who demanded that justice should be administered to the offenders. Sixty-eight Turks have since been imprisoned as murderers, but they will all, no doubt, be free in a short time, if they have money. In Crushobo, some eight hours from us, there has not been a regular market-day for weeks, because the Turks rob every one on his return home. If a Turk beats a Bulgarian severely, the sufferer dare not report the matter, knowing well that he will be killed if he does. Unless there is a change in affairs soon, there will, I fear, be an uprising in the spring. The terror in some parts is beyond description. A Bulgarian life, in the eye of a Turk, is not of as much value as that of one of the thousands of dogs found on the streets. I sometimes tremble for the future. Travelers who only see Constantinople know not Turkey. Let one put on the dress of a villager, and after he has been beaten

three or four times, within an inch of his life, he will wish as heartily as any Bulgarian for a change."

Western Turkey.

ITEMS FROM CONSTANTINOPLE.

LETTERS from Constantinople mention several items of interest which may be noticed here, though some of them have reference to other station fields. Dr. Riggs wrote, on the first of January, that for the past year his health had been uniformly better than for some previous years. He is not able to attempt much preaching, but his important labors in connection with translation and revision of the Scriptures, in different languages and characters, have been hardly at all interrupted by illness.

Mr. Dwight states that at Istanos, in the Broosa field, the average attendance at meetings during the week of prayer was four hundred. In how many places in New England was it as large? He also states, that at Nicomedia several Turks are said to have become interested in the truth.

Mr. Greene mentioned, January 18th, that American papers were wrong in announcing that the Turkish Government had given permission for the erection of the Aintab College. The Council of Public Instruction had reported favorably in the case, but when the matter reached the Minister of Foreign Affairs permission was refused, "on grounds which were only pretexts for delay." Writing again, January 22d, he says: "I am now happy to inform you that the permission for the Central Turkey College has been given. Sir Henry Elliot, the British Ambassador, was so displeased at the delay, that he gave orders to his dragoman to see that the permission was obtained *within three days*. The dragoman laid the case before the Grand Vizier, who overruled the decision of the Minister for Foreign Affairs, and gave instructions for the preparation of the imperial firman. The news was immediately telegraphed to Aintab. There seems no probability that there will be any further hitch in the matter. It is

much regretted that the trustees of the College, in their petition to the Government, made no mention of the medical department. We hear that this week permission has also been given for the erection of the professors' houses in connection with Robert College."

CIVIL AFFAIRS.

Mr. Greene also writes, January 22d, in regard to civil affairs:—

"The Minister for Foreign Affairs has recently summoned various distinguished representatives of the non-Mussulman communities to a series of conferences on various subjects of importance to those communities. Hagop Effendi Matteosian (the civil head of the Protestants) has been invited to these conferences, and has taken a leading and honorable part. The subjects discussed have been such as these: What course is to be taken when a non-Mussulman wishes to become a Mussulman? All the demands of the Christian representatives on this subject were agreed to. Hagop Effendi inquired whether the same rights and safeguards were not to hold when a Mussulman becomes a Christian? It was replied that the Sultan, being not only the head of the State but also the head of the Mohammedan Church, could not allow the discussion of this question. Odian Effendi, the representative of the Armenian community, replied, 'Then there is no religious liberty in Turkey.' Another subject discussed was the erection of churches and schools, and the ringing of bells; and it was decided that no objection should be made on any of these points, unless they were of a municipal character. Other conferences are to follow, discussing the subjects of proselytism, colportage, the rights and privileges of corporations, etc., etc. The like of these conferences, with Greek, Armenian, Catholic, Protestant, and Jewish representatives, has not hitherto been known in Turkey."

On this subject Mr. Dwight says, January 28th: "The Government has been asking of the Christian communities their views upon the carrying out of reforms. As these communities, in answering, de-

mand real equality, as promised, the Government finds itself in very hot water, and now wishes that it had not asked any such questions; for real equality with Moslems is just what it will not grant to Christians, and just what the Moslem common people will rebel against."

BROOSA — HELPERS, PROGRESS, WORK FOR GREEKS.

Mr. Richardson wrote from Broosa on the 31st of December. He reports having attended the examinations of the theological seminary and the girls' school at Marsovan, states that the eight graduates of the seminary were licensed to preach the gospel, and says of these young men:—

"All of them returned to labor in the regions from whence they came. Four came with me, three went with Brother Farnsworth, while the Marsovan brethren content themselves with their one, and that without a murmur, although they could have easily employed them all within the bounds of their rapidly opening field. Five members of the junior class also came with me; of whom four, being quite young, will remain to labor at various places in our field for two years, and then return to Marsovan to complete the remaining two years of their course.

"All who came to this region have reached their several fields of labor, and manifest a spirit and an earnestness which augur success. This reinforcement has enabled us to man several places which have long been imploring help. We have also been enabled to disengage an ordained helper of much experience, who has gone to Angora with a view to locating there permanently. Pastor Hampartsoom is proving a great blessing, not only to the Mooradchai church, but also to the circle of villages of which Mooradchai is the center. These he visits frequently, and, as a result, Protestant communities, each with its congregation and school, have already been established in two of them; and there is promise of a similar movement in others. The helpers employed are from the more active and zealous members of his church. The

limited amount of means, in this new era of retrenchment, is to be regretted, as it must have a tendency to circumscribe this movement.

"While thus pushing out our pickets and establishing new out-stations among the Armenians, we have pledged ourselves most conclusively to more active and aggressive work among the Greeks, by taking up our residence in the midst of the principal Greek quarters of this city. We did not leave our high and healthy and pleasant abode in the Armenian quarter without many regrets, but our new home has the prime advantage of being in the midst of the people for whose spiritual enlightenment we desire to labor.

"When shall we hear from you a word about those hoped-for associates? But associates or not, we shall do what we can for Greeks, not neglecting the Armenians; and when we fall, if not before, perhaps some one may be found to take up what may have been begun, and with the Master's aid, carry it forward."

THE MANISSA FIELD.

Mr. Bowen, who joined the mission in 1874, wrote from *Manissa*, December 29, 1875, after returning from an extended tour in that field, stating some of his impressions respecting the field, the people, and the work. Only a small portion of his interesting letter can be given here:—

"I. I find that *Manissa* is 'a big field.' I had had some such impression before. I had borne in mind the *comforting* words you had spoken to some of the members of my little flock in New Jersey, telling them that the providence of God seemed to have provided another flock of some 3,000,000 souls. Then again I had studied the map more or less since reaching here. And I had found that from such a parallel of latitude on the north to such a parallel south, and from such a meridian east to such a meridian west, did really cover a very large territory. It did almost seem as though the arms of *Manissa* would fall of their own weight, if they were long enough to reach to the most distant points of the field. But I think I had no conception, after all, of the real dimensions of this vast, interesting, and important field.

In consequence of the extension of the Smyrna and Cassaba railway to Philadelphia, the journey from one extremity of our field to the other does not require quite so much time as formerly. But still the journey from Manissa to Conia, or Adalia, cannot be easily made in less than twelve days. There are in the field over twenty large cities, of from twenty to seventy thousand inhabitants, besides innumerable towns and villages, in many of which they have as yet scarcely heard that there is a gospel.

"II. I find that this field is a *hard* one. Of this, too, I had a sort of indistinct impression before. I had often thought of the *vastness* of the work that had been undertaken here, and the *apparent* smallness of the means. The work of revolutionizing not only the religious faith, but also the whole life and thought of three millions of people, had indeed seemed reasonable only in the light of the grand faith, that nothing is beyond the power of God. But I think this journey taught me to feel the burden and terrible responsibility of the commission we bear, as I had never felt it before.

III. The field of Manissa does not seem altogether *hopeless*. It does require, a large patience, a large perseverance, a large faith in God. But what Christian work does not? . . . What strikes one at first, in journeying into the interior, at least in these parts, is the material and educational progress which is being made. Civilization is slowly but surely making its way even in the very midst of Turkish conservatism.

"And what shall I say of the hopefulness of our field in the *spiritual* aspect? There is what the Turks call the *wakeful state* nearly everywhere. Nicodemuses are innumerable. Discontent and disgust with the national churches are undisguised. There is a great deal of hostility to Protestantism as the apparent foe of Armenian and Greek nationalism; but everywhere Protestantism is respected for the purity of the life which it exacts, and for the high, spiritual tone of the faith which it teaches. In every city some came to see us, influenced by curiosity. They had heard that *Protestants* had come, and ^{had} ~~had~~

were really curious to see what sort of beings they were. But on the other hand, large numbers came to us confident, apparently, that we were teachers of the truth, and very desirous to hear directly from us about the gospel of our blessed Lord. We received invitations to the houses of prominent men in various cities, and always closed such visits with reading of Scripture and prayer, — sometimes at their request, sometimes at our own suggestion, — but always with their most cordial and thankful approbation. Not unfrequently during our journeys, when stopping by night in village *odas*, we had opportunities of telling the truth plainly to little gatherings of Turkish villagers. They *always* listened with respect, and certainly admired our sincerity, if they did not accept the Prophet whose faith we sought to impress upon their minds.

"Among all classes there seems to be a certain sort of *readiness*; but one misses, after all, the earnestness and depth of conviction which might be expected, were the people not so ignorant and intellectually empty.

"In the main — throughout our field — the Armenians are much more ready for *religious* instruction than the Greeks. All see the wretchedness and worthlessness of their own churches, but the Armenian tendency seems to be towards a better church, while the Greek tendency is in the direction of rationalism and infidelity. They are passing through a critical period. They are in the possession of a *little* learning, and it is turning their heads and making sad havoc with their religious faith. Greek literature seems to be essentially a reproduction of what is bad in French literature. The Greek is too ready to ape the Frenchman."

LABORERS NEEDED.

"But notwithstanding all discouragements there is readiness, nearly everywhere. They are begging that *preachers* may be sent to them. This is our great, our overwhelming need, — a body of consecrated, earnest, pure *native laborers*. We know not where to find them. We can only pray that the Lord of the harvest may provide.

"Of course, in view of the *possibilities* of an enlarged work and an enlarged sphere of usefulness, we, with others, grieve deeply over the necessity of an economy that will leave so many souls hungry and starving. But if we *must* be satisfied with holding what we have, we shall try to submit."

**CESAREA — PROGRESS AT OUT-STATIONS —
RELIGIOUS INTEREST.**

Mr. Farnsworth wrote from Cesarea, December 27th:—

"I am just home from a very interesting trip to villages in the Bozook regions, and improve the first opportunity to report, briefly, the good work that God is doing in some of those places. In a note of November 26th I mentioned the formation of a church at Injirli. This seems to have given a new impetus to the good work there. Audiences are very large, and schools crowded. Besides the training class of 16 young men, — most of whom give flattering promise of becoming valuable laborers, — there are 23 women learning to read, and 63 girls and 41 boys in the day-school, making an aggregate of 143. The members of this church, only about a month old, have set a most excellent example for other and older churches, by collecting promptly their subscriptions for the whole year.

"In Magar Ogloo, one mile from Injirli, where we have a teacher and his wife, both of whom seem to be working very faithfully, there are forty pupils in school, several women are learning to read, a daily prayer-meeting is well attended, and on Sunday, December 19th, the congregation numbered one hundred and twenty-five, which must be a good deal more than half the entire population of the place. The whole place seems to be moved by the Spirit of God.

"The work in Alenja is making excellent progress under one of the undergraduates from Marsovan. But it is the work at Chakmak that seems most wonderful. Last Thursday, December 23d, we made that village our stopping place for the night. At the evening prayer-meeting, the room — one of the largest in the village — was more than full, it was very much crowded. Despite this, the

attention was excellent. When the exercises closed I learned that there was to be a session of their evening school for young men. That the people might leave, and so give an opportunity for the school, we went to our room, but then I slipped out as quietly as I could and returned to see the school. I found some thirty young men, of ages ranging from fifteen to twenty-five, most earnestly and enthusiastically engaged in mastering the mysteries of the alphabet and the abs. I was told that they often continued their labors till after midnight. Besides this night-school there are two day-schools, one taught by the Bible-reader (a new worker, supported by the sisters in the Cesarea church), with twelve large girls and young women, from fifteen to eighteen years old, and another school taught by the helper, with ninety pupils, namely, eighteen girls and seventy-two boys. Thus there are one hundred and thirty-two learning to read in that village of seventy-two houses, — probably about one fourth the entire population.

"As no room in the village can be found large enough to accommodate the congregations that wish to hear, our helper has hired a khan, or caravansary, and it was being fitted up for the school, and also for a place of worship. They were expecting to occupy it for the first time yesterday. Pastor Yeghia, who came on so far with us from Injirli, promised to be present. Probably nearly all the village came together. May we not hope that the Spirit of God came down with mighty power! What is it but that Spirit which has moved this whole community so wonderfully? How clearly do we see here the truth of the words of the Psalmist, 'The entrance of thy words giveth light.'

"We are greatly rejoiced and strengthened by the return of the pastor of the Cesarea church from his two years' study in Scotland. We are hoping and praying for great things here in the city, as well as in the out-stations, the coming winter. We are also rejoicing in the accession of three more laborers from the Central mission. They render most important help at just this time, when the work is opening so widely. You are quite right in your estimate of the great

importance of occupying the fields promptly and efficiently when the time comes. The arrival of this reinforcement has enabled us to occupy Jujune, twenty-four miles southeast, towards Marash, and the preacher reports from ninety to one hundred deeply interested hearers on Sunday, December 19th. I do not see why there may not be, indeed we *very confidently expect*, such a movement there as we see already in Injirli, Magar Ogool, and Chakmak. The work there can hardly fail to have a very important influence on Tomerza, six miles from Jujune, where there are some two thousand five hundred Armenians. We already have two or three brethren there.

"We feel some anxiety about that dreadful reduction in our station estimates of £289 Turkish (\$1,272 gold). The Lord enable the churches at home, and here, to provide liberal things."

SIVAS — THE ARMENIANS — PROTESTANT YOUNG MEN.

Mr. Riggs, of Sivas, wrote on the 4th of January:—

"We continue to be encouraged for the future, yet we fail to secure the results for which we have been so long hoping and praying. There is a steady and active interest in religious things among the whole old Armenian community, and they are trying what they can do in rivalry instead of violent opposition. They have their Sabbath Bible-classes, in which they study and expound the Scriptures, with more or less correctness, in the modern language. There is also lately established a series of nightly prayer-meetings from house to house, in which also they read and investigate the Scriptures and offer prayers.

"Our own Sabbath services continue to be well attended, and the audiences pay good attention. The young men's society is active. Two of the members are out with a donkey-load of books, on a two weeks' tour among the near villages to the northeast. They go without remuneration of any kind, and so can speak with more force to the people. The society proposes to send out others as soon as these get back, and so to keep it up all winter.

"A tract lately published in Constantinople, against Protestantism, has made quite a stir here. It purports to oppose Protestantism by adhering to a yet more evangelical basis. Its objections to our translation of the Bible, though mere fanciful quibbles, are more shrewd than usual; and they will do good in this, that they stimulate to an examination of the Scriptures. We hear constantly of encouraging progress in Gurun."

Eastern Turkey Mission.

POLITICAL EXCITEMENT.—TURKISH ABUSE OF CHRISTIANS.

SEVERAL letters from and in regard to portions of the Eastern Turkey field present a sad picture of civil affairs, and of the intolerable abuse of Christians by the Turks. Of one city it is said: "The children of Christians venture into the streets only with fear and trembling." "Some young Armenians, to escape the abuse and cruelty of the Turks, have fled from this part of the country." Wholesale robberies and maraudings, fearful beatings, and even murders of Christians by the Turks, are represented as not unfrequent, while no redress can be obtained. "No Christian can traverse the streets of our cities without danger of being cursed or stoned." "The poor farmers, in many cases, have had their haystacks burned down by lawless Koords." A missionary writes: "I have visited several times, and on going there I always feel that I am entering a lion's den, — that my life is in danger."

Mr. Pierce writes from Erzroom, January 10: "We are unable to do much of any touring on account of the very unsettled state of the country, as we cannot get anywhere without going through a Koordish region, and the English consul here is very unwilling to have us travel at all. He says it is very unsafe; but I think I shall at least visit the Pasin plain, and spend a few days trying to stir up the people there.

"The consul thinks we may be obliged to leave here in the spring. He fears that the Turks will attempt to massacre all

the Christians. He is sure that such a thing was thought of, and planned, last fall; but it was found out by the Pasha, and measures taken to stop it. I see by the "London Times," that Europeans in Constantinople have the same fear. What is to become of Turkey we don't know. Almost any change would be for the better. But don't be too anxious about us. I feel that the Lord will care for us, and that all will come out well. We need the prayers of all good people."

One writes from Constantinople, and after giving various statements received from eastern sections of the empire says: "There is, no doubt, a good deal of irritation among the Turks at the present time, throughout the country. And this is not to be wondered at. On the one hand, there is what may be called a successful revolt against the Turks in Herzegovina, a revolt which has drawn away from Asia Minor a large part of its military force, and has already cost at least five thousand Turkish lives; and on the other hand, there is a crushing debt, which consumes the bread of the wretched poor throughout the land. In deference to European demands, — or rather with the hope of warding off European interference, — the Government has published a new firman, promising at least a semblance of equal rights to Christians. In all these events the Turks are reading the handwriting on the wall. They see that the Government has brought the country almost to financial ruin, and that, while they themselves are year by year decreasing in number and growing poorer, the Christian population is surely increasing in numbers, intelligence, and wealth. The issue of such a state of things is apparent to the dullest. No wonder then, I say, that there is irritation among the Turks.

"At the same time we believe that there is no serious occasion for alarm, either for ourselves or for our friends in the interior, unless the solution of the Eastern question should be precipitated. There may be local disorders, and it is well for our friends to be everywhere on their guard, but we think that there is no fear of a general uprising of the Turks un-

til, by a precipitation of the Eastern question, they get desperate. The safety of our friends and of the Christian population, and the success of our own work, may depend upon a comparatively slow and peaceful solution of the Eastern question."

Mr. Allen wrote from Harpoot, December 30: —

"The cruel murder of our servant Menazar, when returning from escorting the missionary party to Trebizond on their way to America, cast a gloom over our missionary circle and the native community, for a time. This affair added much to our burdens, as we felt that, for our own sake as well as for the sake of justice, we ought to make every effort to bring the perpetrators of the deed to punishment. The murderer himself was shot dead by a company of Koords sent to arrest him, but his accomplice escaped and is still at large. There has been no time during our twenty years' residence in Turkey when it has been so unsafe traveling as during the present year."

BETTER ROOM FOR THE GIRLS' SCHOOL AT HARPOOT.

In the same letter from which the foregoing extract is taken, Mr. Allen reports a change which has long been greatly needed, in accommodations for the girls' boarding-school at Harpoot. Four apartments of his dwelling-house were thrown into one for a school-room, and new rooms built for the family. He states: —

"This work was done during the summer vacation, so that it was no interruption to the school. Great was the amazement of the pupils on their return, at beholding their beautiful school-room. Three pillars and five arches, in place of the old partitions, and the coat of mud covered with snow-white plaster, have transformed our dear old home to a schoolroom as beautiful, airy, and light as could be desired.

"The prospect from the windows — of the broad plain dotted with villages and green fields, with the Taurus ranges in the distance — gives an additional charm. A flight of stairs leads from the school-room to the rooms of the pupils directly

below it, making the whole establishment compact and complete. This new arrangement gives great satisfaction to Misses Bush and Seymour, and we trust that their hearts are so cheered and their labor so lightened that their time of usefulness here will be much prolonged."

PROFITABLE MEETING WITH PASTORS AND PREACHERS.

Mr. Allen also writes : —

"Last week all the pastors and preachers of the plain, on an invitation from us, held a two days' meeting at the city, in my study. Four pastors and seventeen preachers and helpers were present, besides ten brethren from the city and villages. They were entertained at our houses during the two days, lodging at night with brethren in the city.

"We are sure that it was in accordance with the mind of the Spirit that we invited these brethren to come together for prayer and conference, in regard to the things of the Kingdom. We are equally sure that the blessed Master himself was present, moving every heart to fervent prayer. 'Did not our heart burn within us,' might have been the language of these laborers as they journeyed homeward. It was evident that the Spirit had been at work in the hearts of many who came. One pastor, who has opposed the missionaries and vacillated for a time as to continuing in the pastorate, confessed that he had done wrong, and declared his purpose to continue steadfast in his work to the end. Another, who has lately returned to his church after an absence of nearly three years, and who has been influenced by worldly ambition, expressed regret for his course, and announced his determination to continue faithful in his work until death. In joy or in sorrow, in plenty or in want, his one work should be to preach the Gospel of Christ.

"Another had felt discouraged, and thought he had not been as faithful as he ought to have been in pastoral work. But lately a new spirit seemed to animate him. One preacher feared he had been the means of ruining some souls, and entreated prayers for himself. Nearly all spoke freely of the state of religious

interest in their places of labor, and of their own Christian experience. Mr. Browne, our new associate, took a deep interest in the meetings, and added much to the interest by taking part in the exercises.

"A tender feeling pervaded the two days' meeting. Many fervent prayers were offered for the Holy Spirit's presence, and for its abundant outpouring on all the congregations. At the close, it was proposed that all who wished to consecrate themselves anew to the blessed work should rise. Every one present rose, while the first pastor before mentioned poured out his soul in such a prayer as I have never before heard from his lips.

"We trust that all returned to their work with new zeal and courage. We, too, feel refreshed and cheered by the delightful intercourse with our brethren, and especially by the evident signs of increased religious interest in many places. There seems to be a general expectation of a refreshing from the presence of the Lord.

"In the city, quite a number of brethren and sisters seem to be in a revived state. Several have renewed their vow to give tithes. For two weeks daily prayer meetings were held, and also neighborhood meetings and visitation. The latter are still kept up. We are now upon the eve of the week of prayer. We long, and pray, and wait for God's blessing.

"For myself, I think I never felt more faith that God has purposes of mercy for this people. We shall see what and how great they are in his own good time, which he hath put in his own power. I never felt more encouraged to use the means which God has appointed,—the simple every day means which the humblest Christian can use. Perhaps God will bless with pentecostal outpourings of his Spirit; perhaps he will come down as the gentle rain which clothes the earth with golden harvests; but in whatever way, the result is *sure*. His word, his life-giving word, *shall not return unto him void, it shall accomplish that whereto he has sent it, for he has said it.*"

Mahratta Mission—Western India.**"THE ENTRANCE OF THY WORD GIVETH LIGHT."**

THE following letter from Mr. Harding, dated at Bombay, December 27, 1875, is one of unusual interest, presenting, as Mr. H. well suggests, fresh evidence of the truth of Christianity, and of its regenerating and saving power:—

"I have just returned from a tour of a month in the region east of Barsee. The good work has made decided progress there during the last year. Nearly all who had been previously baptized are maintaining a consistent Christian life; some of them are manifestly growing in grace, and from them has 'sounded out the word of the Lord' to other villages; so that, during my visit, fourteen adults were baptized, and as many more were found to be earnestly seeking the truth. The number of Christians at and near Watwad is now twenty-one, and at their request a church was organized, and Mesoba, the oldest and most stable among them, was chosen deacon. He has had services at his house for the last year or two, and now a goodly number will meet there every Sabbath day, to read the Word and to worship God.

"Last year Mesoba's daughter, about twenty-four years old, desired to be baptized, but was prevented by her heathen husband. This year he came with her and confessed Christ, and their three small children were also baptized. This daughter has learned to read well, from her father; and the best arrangement we could make for a school at Watwad was to ask her to teach two hours a day, in addition to her household duties. All were pleased with this arrangement, and she will undertake the work solely from a desire to do good and to please Christ."

THE TRUTH AND POWER OF CHRISTIANITY.

"It has often occurred to me while laboring among this people, that their experience is affording a striking and independent proof of the truth of our religion. The new motives, the new life, the character radically changed,—this comes to one with all the freshness of a new demonstration that Christ is able to save, and

that he is now saving men from sin and hell.

"It was worth a journey of a hundred miles to receive the tender and hearty greeting of old Mesoba. He could not keep back the tears when we met, neither could I. Of the helps on which many Christians depend, he has very few. There are no educated Christians in the neighborhood, and he himself reads only the Bible and Hymn Book, yet he is manifestly growing in grace and in spiritual knowledge. This came beautifully to light as I asked him about the different Christians and inquirers in that region. Of one whom I had only seen at the time of his baptism last year, and who had given us some cause for anxiety, he said, 'Yes, I think he is a good man; but he is too desirous of being great in the world, and that is n't the way in our religion, you know. Christ is great, and we should be humble.' He accompanied me some distance as I left the village, and, among other things, I spoke of the trials he experienced from heathen neighbors. He replied, 'I do not mind it; I have a home up there,' pointing heavenward. Then he added, 'I am not sad. Sometimes, when thinking of what God has done for me, I feel like leaping for joy.'

"It was interesting to notice Christian ideas and expressions among those who had learned them only from their own experience. One man, not yet baptized, said, 'When I gave my heart to Christ it seemed as if I had experienced a new birth.' Another, when examined for baptism, said he had given up all to Christ. I asked him what Christ had given to him, and he answered promptly, 'A holy spirit; and now I hate sin and want to be entirely free from it. And my mind has been of late greatly towards the Christians. I love them, and love to be with them.' Thinking that possibly he might have some worldly motive, I asked him, 'And what do you expect to receive from me?' 'I expect you will give me religious instruction and tell me about God.' Then I asked him, 'When do you expect Christ will save you?' He replied, quickly, 'But he has saved me already.'

"All these thoughts and phases are

common in a Christian land, but coming afresh and spontaneously, as they undoubtedly did, from the experience of a youth of eighteen, away off in this desert of heathenism, it was extremely refreshing. This young man has apparently been honest and truthful from his childhood, and it is the only instance I have ever known or heard of in this land. When this fact came out, it was stated that the people of his village had sometimes called him crazy. But he seemed perfectly intelligent, and was probably singular only in his comparative uprightness; and when he heard of Christ he seems to have been drawn instinctively towards him."

APPARENT SINCERITY.

"Among the Christians and inquirers near Watwad, I could not discover that they were influenced at all by worldly motives. On the contrary, nearly all have to suffer some degree of persecution, and often serious worldly losses. Hence, although most of these people are very ignorant, I cannot doubt that the work among them is genuine. Of Old Testament history these new converts know very little. They have a sense of sin and ill-desert, and they understand that 'Jesus Christ came into the world to save sinners;' and they trust in him as the only Saviour. There is apparently a desire and determination to give up all sin, and there are many indications of a quickened conscience, while at the same time there is much of weakness and imperfection. There are frequent instances of persecution. One man was shut up and beaten severely at the time I had expected to baptize him, and a baptism in another village was prevented in a similar way. But I doubt not the Good Shepherd will watch over these sheep in the wilderness, so that not one of them will perish."

GREAT READINESS TO HEAR.

Mrs. Winsor, of Satara station (about 120 miles southeast of Bombay), wrote December 24th, while on a tour with her husband. She speaks of encouragement in connection with their school for boys at Satara, and says:—

"Some [of the boys], as we trust, are

leading a Christian life, and will enter the church with the consent of their parents. We are meeting these parents in the villages now on our tour, and hope to gain this consent. The awakening interest to hear the truth in this region is wonderful. A little while since a blind man came down from his village on a mountain, to call us to come and speak there. The Monday before we left Satara, a man sent a messenger to lead us both to his house. After our speaking, he asked many questions, and said, 'To pay you for coming, I want you to take some flowers and fruit.' So persuading us to eat of plaintains, he let us go, as we promised him to come again in a few days, if possible.

"There has not been one day of late but I have had before me an *invitation* to go somewhere and speak about Christ. And now, on this tour, the people beg to hear more. The Bible-women (I should say the wives of Mr. Winsor's two helpers,—they are not paid *Bible-women*, but only receive a little aid, that they may have some one to take care of their children while they are away from the tent,—these women) go about with me. We were called for the third time to a village near our camping-place; a Brahmin gave us a rug for a seat, and then himself called the women together, begging us to sit near, so that his wife could hear the reading and speaking. There we sat for three hours, and then they were not content, but begged for more.

"So, every day, there is a readiness to hear. It is, no doubt, because our dear brothers and sisters at home in America are praying for us. O, that they would pray on, that you and we may be so happy as to see the ingathering of souls for which we so much long."

RETRENCHMENT—ASSENTING READILY, BUT WITH SADNESS.

After thoughtfully perusing the foregoing letters from Mr. Harding and Mrs. Winsor, and considering the action to which such intelligence might well prompt the favored Christians of this land, will the reader look at this from Mr. Bissell, dated "Ahmednuggur, December 25th," put the two aspects of the case together, and ask himself what should be done:—

"Your letter of November 2d, containing the list of appropriations for our mission for 1876, was received on the 10th instant. We have just held an informal meeting of the members of the mission who could come together, to devise ways and means to meet the required reductions. After learning how the greater part of the debt was removed at the Chicago meeting, we had hoped the Prudential Committee might consider it safe to appropriate nearly in accordance with our estimates; but we are not disposed to question their wisdom in making the reductions.

"The brethren here voted: 'That, in view of the financial difficulties of the Board, we accede to the request of the Prudential Committee to make a reduction of ten per cent. on all our personal allowances for the coming year.' . . . Giving one tenth in a lump to the Board will tie our hands effectually in regard to some matters. Sometimes our hearts become deeply interested in private charities.

"Last February I opened a school in a small village thirty miles west of here, paying the teacher five rupees a month myself. The people had long been asking for a school, but we had no mission funds to employ another teacher. The people gave the teacher a house, and his scholars met in the Mahār rest-house. Mr. Hume and I visited the place last month, and spent the Sabbath there, and we were much pleased with the progress made in less than a year. Some of the pupils could read, and were well acquainted with the leading truths of Christianity; and some of them seemed almost ready to take an open stand for Christ. Mr. Hume is to look after the work in that district the coming year, and he said, 'I will keep this teacher on at his work.' But the two additional teachers asked for that district are both disallowed, and the missionary's allowances are so cut down that he cannot support the teacher himself. This is an example of the way in which a small sum disallowed may affect our work.

"Our list of Bible-readers and teachers sent home looks large when the length and breadth of the field are not taken

into account; but when we remember that the Ahmednuggur districts, taken together, are once and a half as large as the State of Connecticut, and with a population about double that of that State, we see what an inadequate supply two dozen teachers and twenty Bible-readers must be. It is not a question of how many we can get on with; but how many of these multitudes shall have the gospel pressed upon their attention, and how many shall die unwarned? I say these things not complaining of the action of the Committee, for we know they can only appropriate what they receive, but I would have it well understood that our rank and file of native helpers are not crowded so close together in the field as their names are on paper. . . . Let it be distinctly understood that another Bible-reader or another teacher employed, means another out-station occupied, perhaps ten or twenty miles from any present school or Christian reader. It means another witness for Christ in a cluster of heathen villages, another light shining in the darkness that envelops this land.

"I trust our brethren at the Rooms will not think we have lost our love of American and Christian simplicity by a long residence abroad. The best coat I have is the one I got in America ten years ago; the best one I have bought here cost less than ten dollars. . . . The premium received on exchanging gold for eternal riches is satisfactory. Excuse me if 'I am become a fool in glorying.' May I not say, 'Ye have compelled me?'

"We have dismissed several men, — those who could be spared with the least detriment to our work, — have disallowed the employment of any new laborers that were asked for, and have transferred several of our good men to other missions or employers, where we hope they will continue to labor for the Master, though not in connection with our mission. After having reduced the amount to be retrenched as much as possible, by clipping all around, we decided to ask Christian friends in this country to help us make up the balance; and then we sang, —

"'In some way or other
The Lord will provide,'

and adjourned."

Japan Mission.

LETTERS from Japan are still of a cheering character. On the 23d of December, Mr. Davis wrote from Kiyoto:—

"The Kiyoto Ken, yesterday sent on to Yeddo, approved requests for Dr. Taylor and Prof. Learned, with their families, to reside three years in Kiyoto. The requests are sure to be granted, *Laus Deo!* The work is opening wonderfully with us. Men are coming from all parts of the city to inquire after the truth."

At the same time Mr. Davis sent the following:—

THE GOSPEL WINS ITS WAY.

"Less than three years ago the present Governor of Hiogo Ken told Mr. Greene, that if a native bookseller sold a copy of the English Bible, knowing it to be a Bible, he, the Governor, would be compelled, acting under his orders from Yeddo, to put said bookseller in prison. At that time none of the servants of the missionaries at Kobe dared to attend family worship. Now a Christian newspaper is started in Kobe, by permission of the government, a church of about forty members is gathered, and a church building, to be erected in the native town with native money, is under consideration.

"In Sanda, twenty miles north of Kobe, a little more than two years ago a missionary who went over every Saturday, to preach the gospel, could hardly find a place where they dared to keep him over night; but now a church is organized, and holds stated meetings in the large reception hall in the palace of the Daimio. In Amagasaki, nine miles west of Osaka, a year and a half ago, a missionary, with a native helper, could not only not find any place which the owner dared to have used for the preaching of the gospel, but after the first visit no one dared to come to the hotel to visit the missionary. Now weekly meetings are held in the native dispensary there, and nearly two hundred crowd in to hear the gospel.

"It is such rapid conquests as these that bring vividly to our minds the power of the Truth we preach, and the great

possibilities which are just before us in this land. The old prejudice and fear on the part of the people are melting, and like the snow in spring time, they melt in geometrical progression, day by day.

"In the light of such facts, we can look calmly on while 'the heathen rage and the kings of the earth set themselves against' the truth here, in this great city of Kiyoto. This has, for more than a thousand years, been the spiritual capital of the nation. Shintoolism and Buddhism are entrenched here in their central citadels. It is to be expected that they will oppose the entrance of the truth. The entrance of one foreign ambassador of Prince Immanuel is the signal for the 10,000 or 12,000 Shintoo and Buddhist priests in the city to make common cause against the invader; to set the city in an uproar by circulating the most ridiculous stories against the truth and against those who preach it. They start a school to teach western science in opposition to us, apparently not dreaming that this science, if not the harbinger of the gospel in this land, contains the doom of the false systems of religion which have so long held sway here. All this opposition only quickens the desire of the people to hear the truth.

"Men come in groups from different parts of the city, two miles distant from the missionary's house, inquiring after the truth, and asking that preaching places may be opened nearer to them; yet such is the fear, that none of them dare, at present, to invite any one to preach the truth in their own homes. Were it not for this fear on the part of the common people, and had we the men and women to do it, we could open twenty preaching places here in Kiyoto, which would soon be crowded with eager listeners. We shall not have long to wait for this. It may come before these lines are read in America.

"Two years ago, all missionaries who were teaching in government schools were discharged, and moral science was banished from their curriculum; but the other day the Empress opened a Normal School for girls in the capital, and Mr.

Nakamura, an active Christian man, one of the first scholars in the land, a man who has had the gospel preached, and has preached it himself, in his large school in Yeddo for more than a year, is appointed to superintend this female Normal School. The Governor of Kiyoto sent his counsellor, the blind Yomamoto, three years ago, to find out Mr. Gulick's purpose in coming to this city, and finally to order him to leave the city; but the man whom the Governor sent to drive away the truth, was conquered by that truth. The blind man sees to-day, and rejoices in the sight; a happy omen, we will hope, of the rising of the Sun of Righteousness among this half a million of people."

A NEWSPAPER ARTICLE IN OPPOSITION.

Writing from Kobe on the 3d of January, Mr. Atkinson states:—

"The Kobe native daily paper, the other day, had a letter in it concerning our work in Hiogo. The writer represented himself as a Tokio man. Happening to pass through the street of Hiogo one night, he saw a large audience listening to a man who was preaching the new religion. He expressed his surprise, and earnestly advised the people to avoid the place and the teaching. He assured them that there was danger to themselves in the mere attending; for, said he, 'Very recently twenty-five or more persons have been arrested by government in my city, and put in prison, for

giving attention to this Jesus religion' (which is not true). 'And then for your children, in particular, I would especially entreat you.' At the close of his letter he besought the people again to absent themselves from the teaching, to prevent their children from attending; and exhorted them to burn, instantly and completely, any books they might have that taught the Jesus religion.

"The article was a lively one, but I do not see that the Hiogo people are particularly moved by it. It is true that our congregation grows slowly, and is very changeable; still the people come and listen, and the children come too."

BAPTISMS.

"Yesterday—Sunday, January 2d—I baptized eight persons in our Kobe chapel. Four of these were men, and four of them women. Two of the men are physicians; one is a school-teacher, who is teaching in a village seven miles distant; one is a servant of Dr. Berry. Besides these, two medical students were received into the church by letter. The testimony given by these persons was very pleasant. Most of them said, that for some time after hearing 'the way' they disliked it very much. Thus yesterday was a happy day for us. With to-day we begin the week of prayer. Over thirty natives were present. We hope that rich blessings are awaiting us, and large accessions of such as shall be saved."

MISSIONS OF OTHER SOCIETIES.

PROTESTANT EPISCOPAL BOARD.

THE last report of the Foreign Committee of this Board states: "The total receipts for the year have been only \$89,724.74, being \$10,275.64 less than those of last year, and \$24,885.84 less than those of the year before that.

"The falling off in the receipts of the Committee during the past year has been a serious cause of embarrassment. It is true that this falling off has been chiefly in the amount received from legacies,—\$7,677.75, and only \$2,597.89 from other

sources. But this is a large percentage; and the amount contributed in our best years is so small compared with the ability of the church at large, that any diminution of our resources must be viewed with the deepest regret. Our foreign fields need more laborers—more laborers have offered themselves—but except in the sending of one clergyman and the wife of another to Africa, and the wife of a missionary physician to China, and the setting apart of one teacher in Africa, no appointments have been made.

"On the other hand, our force has been reduced by the death of one clergyman and one teacher, by the return of two clergymen and two lay helpers to this country, and by the termination of the connection of seven more lay helpers with the work of the Board.

"This is a sad record in view of the mercies which, as Christians, we have so freely received from God; and when the curtailment of our work is due, in a great measure, to the fact, that during the past year congregations, containing 100,000 communicants, have contributed nothing to this cause, and that the offerings of all the rest will not (on an average) reach for each communicant forty-five cents."

The missions of this Board are mainly in Western Africa, China, and Japan. The ordained missionaries are: in West-

ern Africa, 12; China, 11; Japan, 5. There is also one lady missionary in Greece, and one in Palestine, and ten "clergy of the church in Haiti" are mentioned as "sustained by the Board of Missions."

(ENGLISH) CHURCH MISSIONARY SOCIETY.

THE last Report of this Society shows an income for the year of £178,669 10s. 3d. (about \$893,348, gold). The expenditures were £173,077 9s. 4d. (about \$865,387, gold). The following table presents a summary of the statistics of each mission, giving, as will be seen, a total of 163 stations occupied, with 201 European and 154 native clergymen, 24,647 communicants, and 47,896 pupils in schools and seminaries. Of these, 35,004 are boys, 11,857 girls, and 276 "seminarists."

STATISTICAL VIEW.

Missions.	Number of Stations.	CLERICAL AND LAY AGENTS.										Total.	Native Communicants.	Native Christians (Inc. Candidates for Baptism) and their Children.	Baptisms during the year.	Schools and Seminaries.	Total of Pupils.
		Clergymen.			Lay Teachers and others.												
		European.	East Ind. and Country born.	Native.	Euro- pean.		East In- dian and Country born.		Native Christian.								
					M.	F.	M.	F.	M.	F.							
West Africa.....	6	3	..	5	1	4	..	..	27	19	59	1276	3248	200	15	1734
Yoruba.....	9	8	..	10	..	..	..	1	46	40	105	1985	3795	336	28	1514
Niger.....	7	..	..	12	..	..	..	..	12	6	30	159	600	185	7	181
Mediterranean.....	6	8	..	3	1	..	..	..	21	4	37	138	750	22	14	596
Western India.....	8	14	..	4	1	1	1	6	89	11	77	409	999	92	28	1848	
North India.....	37	53	2	17	13	4	..	3	431	105	638	3110	12746	844	375	13980	
South India.....	24	39	..	60	2	2	4	..	829	171	1107	12540	61432	2801	650	18878	
Ceylon.....	11	15	..	12	1	..	..	..	215	68	311	1116	5028	290	158	6906
Mauritius.....	3	6	..	1	..	..	..	..	21	8	31	227	1384	173	9	296
East Africa.....	23	4	..	..	3	..	..	..	8	..	10	12	58	4	2	8
China.....	7	15	..	2	1	1	..	..	52	1	72	781	1991	264	16	371
Japan.....	4	8	..	..	..	..	..	..	1	..	9	1	2	..	..	..
New Zealand.....	17	15	..	21	2	..	..	..	153	4	195	1557	7958	632	6	164
Northwest America	20	12	3	7	1	..	1	..	25	1	50	1338	7295	419	16	740	
North Pacific.....	2	1	..	..	2	..	..	..	2	5	10	..	768	149	4	181
Grand Total.....	163	201	5	154	28	1	6	10	1877	438	2731	24647	108002	6331	1328	47896	

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

A "General Summary" of the missions of this Society was given in the Missionary Herald for March, 1875, as often before, with the statement that much the larger part of the stations, laborers, church-members, etc., are not in pagan lands, but largely in British dependencies and among English colonists abroad; as in British America, Australia, etc. Omitting now this summary, brief ex-

tracts will be given from the "Introduction" to the last annual report of the society, with reference to the missions on the continent of Europe, to Africans (mostly in the West Indies and among West African colonists), and in heathen lands.

"Missions to nominally Christian countries, namely, Ireland, France, Switzerland, Germany, Italy, Spain, and Portugal. In these we have to contend with the errors of Popery; and with the

equally injurious influence of un-evangelical Protestantism. Our Irish Mission is our oldest. It was commenced in 1747, when no church cared for Ireland. It has helped to keep alive Protestantism in districts where otherwise there was some danger of its extinction. In this island we have thirty-five missionaries employed in connection with the Irish Conference, who have under their charge twenty-four day schools, with 1,770 scholars. The French stations are slowly recovering from the effects of the unsettled political and social condition of their country. Under the French Conference there are thirty French ministers laboring in France and Switzerland, with churches which report 1,857 members, and with fifty-nine Sunday and day schools, containing 2,872 scholars. Our work in Germany has largely prospered; and it has been necessary to enlarge the Institution for the training of the ministers. Here we have nineteen ministers (with the exception of two, all Germans), 2,103 members, 2,028 scholars. Already we have two stations in Bavaria, and one in Austria. It is hoped that the mission will occupy the whole of South Germany, and Hungary eventually. Italy and Sicily have received a large share of our attention. The extension of the work has rendered it necessary to form two districts, the head of one being Rome, and the other Naples. In this land, once wholly devoted to Romanism, we have now twenty ministers (all of them, with two exceptions, Italians), who are occupying twenty-four stations, and report 1,016 members. There are, also, twenty day and Sunday schools, with 818 scholars. In Spain and Portugal our labors are confined to Gibraltar, Barcelona, Port Mahon, and Oporto. We have, in Spain and Portugal, 209 members, seventeen day and Sunday schools, with 1,071 scholars. In these Continental missions we have altogether seventy-five missionaries employed; our church members number 5,269, our schools contain 6,926 pupils.

"The missions to the African races in the West Indies and in West Africa are among our earliest missions, and they have a peculiar interest connected with

them. In the West Indies, for some years past all outward circumstances have been opposed to the material prosperity of the population; and the absence of commerce and agricultural prosperity has most injuriously affected the spiritual and social advancement of the community at large. Nevertheless there has been progress; and we have reason to be thankful for the state of the work. In West Africa, in the colonies of the Gambia and Sierra Leone, and in the new British possession on the Gold Coast, recently saved from Ashanti rule, there are openings for usefulness, of the importance of which we are scarcely at present aware. Slavery has been abolished in the Gold Coast Territory, and thus a great obstacle to missionary success has been removed. Our hope for the future is in our native African ministry; when we are able by such agents to take up positions in the more healthy interior, we may expect great results. In the West Indies and West Africa we have 113 ministers, 53,139 members, and 35,700 scholars.

"Missions in countries purely heathen create an interest far beyond those in the colonies where Christianity has already been to some extent established. It is, perhaps, well that such should be the case. The imagination helps to deepen a right feeling, and to sustain faith and hope in attempts and in continual labors which for a time afford little encouragement to the most faithful missionary. Our missions in India and Ceylon, China, and Polynesia, are of this character. Our Society has in India and Ceylon eighty missionaries; the church members are 3,541, and the children in the schools 17,095. It must be remembered that many of these schools are of a high character, and that over them the Government Literary Inspectors exercise a supervision. With China, also, we are most intimately connected. Our Society has here twelve missionaries, 254 members, 478 scholars.

"Our Polynesian missions are under the care of the Australasian conference. The Friendly Islands are altogether Christian in profession, and the distinction is now being made between the

regular pastorate and the missionary staff. King George is as friendly as ever, and first in every good word and work. The Fiji Islands have, since our last meeting, become a British possession, with the full and free consent of the king, the chiefs, and the people. The establishing of a mission either on the island of New Britain or New Ireland, or on some other islands near the east coast of Guinea, is in contemplation by the Australian committee, to be carried on mainly by native agents. In Victoria the Chinese mission is a success. New Zealand, until within the last few years a mission field, is now a distinct Conference; and the mission forms part of the regular Circuit work. On these missions we had, in 1874, laboring in connection with the Australasian Conference, eighty-eight missionaries, of whom sixty-five are natives, 34,169 members, 55,721 scholars; but these returns are included in the general returns of the Australasian Conference."

The income of the Society for the last year was £184,089 8s. 8d. (\$920,197 gold), the expenditures, £179,946 4s. 4d. (\$899,781).

LONDON SOCIETY FOR JEWISH MISSIONS.

THE January number of the "Jewish Intelligence," organ of the "London Society for promoting Christianity amongst the Jews," gives notes upon the condition of the missions, from which the following extracts are taken:—

"Rev. H. A. Stern says, with regard to our work at home: 'Despite many obstacles and hindrances, the work in which your missionaries are engaged has, during the past year, proved most encouraging. Your work, independent of actual results, presents every year a wider door of usefulness and a stronger motive to increased exertions. In the last report reference was made to the readiness with which Jews of all ranks and mental attainments, at the invitation of the missionary, repaired to churches in order to hear what he might have to urge in favor of the Messiahship of Jesus. These efforts have been vigorously prosecuted, both in the metropolis and the provinces,

with undiminished interest and attendance.'

"The Rev. M. Wolkenberg's testimony is equally encouraging: 'There is scarcely a town in England where some Hebrew believers are not found. Whether they were admitted into the Church at their own request, as is generally the case, or at that of their parents, as opponents maintain, is of little consequence. We are simply concerned with the unquestionable fact, that all classes of Jews in this country are amenable to the power of the Gospel, and decidedly more so than any other non-Protestant section of the population of these isles. Never has the door opened by Divine Providence for the entrance of the Gospel among the British Jews been so wide as it is now.'

"The Rev. J. H. Bruhl speaks favorably of the state of feeling amongst the Jews of Vienna and the surrounding district, and 'considers that there are indications that prejudices are slowly wearing away, and that a juster appreciation both of the person of our Saviour and of the religion which he taught is gaining ground.'

"The Rev. F. G. Kleinhenn thus speaks of the attitude of the Jews of the Danubian Principalities towards Christianity: 'The Jewish mind, as far as can be gathered, is becoming decreasingly prejudiced against the name, person, and history of Jesus; and consequently a more extended susceptibility to the force of Scripture evidence and proof is apparent. Only recently a Jew, in the presence of others, declared, "If the Old Testament be true, then Jesus is the Christ." This assertion represents the conviction of many, as corroborated by the utterances and the conduct of individual Jews in the most opposite parts of the country, and at different times.'

"In the permission granted by the Emperor of Russia, whom many consider to be the prophetic 'king of the north,' for the entrance of our missionaries to the Jews of his dominions, we have a fact of profound prophetic significance—a significance of which the Autocrat himself is probably not unaware. One

of our experienced missionaries has been laboring in St. Petersburg, and with manifest tokens of the Divine presence. Unexpected difficulties have, however, arisen, and the prayers of 'Zion's remembrancers' are earnestly asked that these obstacles may be removed, and the Word of the Lord have free course and be glorified among the Jews of Russia.

"In Persia, a spirit of inquiry among the Jews has appeared, and our Society, having no missionary stationed there, has gladly responded to the appeal of the Rev. R. Bruce, of the Church Missionary Society, for a grant of funds to enable him to carry on Christian efforts among the thousands of Jews there.

"On the whole, notwithstanding the disappointments, difficulties, and needs of our work, we cannot doubt that it is the work of God—that the blessing of God is visibly resting upon it—and that a future more rich with blessing and encouragement than any yet witnessed is in store for our beloved Society."

BRITISH AND FOREIGN BIBLE SOCIETY.

A leaflet of "Facts and Figures," issued by this Society, dated June, 1875, makes the following statements, among others:—

OPERATIONS AND SUCCESS.

"The commencement of the Society was small, its progress gradual, but, by God's blessing, its success has been truly wonderful. This will be seen by the following statement:—

"(i.) The Bible Society, formed in London in 1804, soon become the parent of many others. At the present time the number of societies in connection with it is as follows:—

In Great Britain and Ireland	4,496
In the Colonies and other dependencies, including eight auxiliaries in Europe	1,215
	— 5,711
Societies in connection with the Hibernian Bible Society	531
Foreign societies, with branches, about	4,000
Making a total of about	10,242

"(ii.) When the Society was first established, the translations of the Bible, in

whole or in part, may have been about fifty; but since that time the number has greatly increased. There are now *Two hundred and ten Languages or Dialects* in which the Society has promoted the translation, printing, or distribution of the Scriptures,—

Directly . in 157 languages or	} Total 310.
dialects	
Indirectly in 53 do.	

"The number of *Versions* (omitting those which are printed in different characters only) is 269. Of these, more than four fifths have been prepared since the year 1804.

"(iii.) The *circulation* of the Scriptures shows also a great increase:—

During the first four years the number was	81,157 copies.
Last year alone, at home and abroad	2,619,427* "
The total from the commencement	73,750,538 "

"Other Bible Societies, aided in former years by grants from the funds of the British and Foreign Bible Society, have been instrumental in distributing more than fifty-three millions; so that the circulation by means of these combined societies amounts to nearly *one hundred and twenty-seven millions* of copies of the Holy Scriptures, in whole or in part. It is believed that, by the translation, printing, and circulation of the Bible, within the present century, the records of inspired truth have been rendered available to about *seven hundred millions* of the human family.

"RECEIPTS AND EXPENDITURE.

Receipts during the past year:—

For the general purposes	£119,093 7 7
For Bibles and Testaments	102,968 12 11
For the Roxburgh fund	129 5 0

£222,191 5 6

Expenditure during the past year £217,390 13 1

Expenditure from the commencement £7,731,962 19 10 †

ENCOURAGEMENT TO CONTINUED EFFORT.

"Central Europe has received during the past year more than 500,000 copies of the Scriptures. Northern Europe, including Russia, has had during the past

* This number includes 827,887 portions.

† \$38,659,815.

year more than 400,000 copies, and France more than 86,000 copies; Italy and North Africa have received more than 38,000 copies in the same period, making a total of 497,552 copies in fifteen years. Since the recent revolution in Spain, the Society has circulated, from the depot in Madrid, for distribution in Spain, 68,690 Bibles, 57,942 Testaments, and 401,096 portions in Spanish, besides 2,485 copies in other languages, making a total of 530,213 copies of the Holy Scriptures. Large editions of the Bible have been printed in Madrid; depots have been established, and many colporters are at work. More than 8,000 copies have been distributed in Portugal during the past year. Turkey is largely indebted every year to the Society for a liberal circulation of the Scriptures in about thirty languages; and from the depot in Constantinople, during the past year, upwards of 34,100 copies have been issued. India and China, with their countless populations, have received during the past year large supplies of the Scriptures. To that interesting scene of successful missionary labor, Madagascar, more than 140,000 copies of the Scriptures were sent during the last six years. Africa (North, East, South, and West), the islands of the Pacific, New Zealand, Australia, the vast provinces of British North America, Mexico, South America, the West Indies, and other portions of the world, are deriving from the Society a constant supply of the Word of God adequate to meet the increasing demands that arise. In many of these countries enlarged operations are either commenced or contemplated.

"Who can think of the past labors or present prospects of the Society, and at the same time remember his own fleeting opportunities for usefulness, without calling to mind the words of Him who has said, 'I must work the works of Him that sent me while it is day?'"

in a pamphlet, the valuable "Survey of Fifty Years' Mission Work," first published in the "Foreign Missionary" for January last. At the close of the "Survey" a statistical table is presented, introduced by the following note, which in some measure indicates the impossibility of making such a table entirely accurate.]

"We have endeavored in the following table to bring the work of the leading Missionary Societies into harmony, and make them cover the same operations and include the same class of agents. There is a great difference in the methods of making up statistical tables by different Societies, which prevents a fuller division of the native laborers into ordained and unordained. We tried to make a list of the wives of missionaries and the unmarried ladies, but a large number of the Societies do not report them, and the table would be very imperfect by inserting only those that were known. Some of the Continental reports embrace only those that were issued in 1873, also a very few of the smaller British and American Societies. In one or two we had to approximate to the membership, as in the Netherlands Missionary Society in two of its missions. From the list of adherents, however, we have given only a small percentage of the same as communicants. The last report of the Propagation Society is very incomplete. We have thrown out its Colonial work, as also from the Wesleyan Society; but in the former we had to take statistics of earlier reports to make the aggregate as presented in this table. Owing to these imperfections, this tabular statement is only an approximation to what is correct and true. We have not been able to obtain the amount expended by Local Societies, and have not included in the figures what has been expended by local contributions in different missions, or what the Bible and Tract Societies have used for their distinct operations abroad. The amount given for the specific cause of Foreign Missions does not vary much from \$6,000,000 a year."

FOREIGN MISSIONARY STATISTICS OF PROTESTANT CHURCHES.

[The Presbyterian Board has issued,

Established.	SOCIETIES.	Foreign Missionaries and Physic- ians.	Native Laborers.	Communicants.	Scholars of both Sexes.	Income of the Society in 1876.
AMERICAN SOCIETIES.						
A. D.						
1810	American Board.....	160	1,067	11,546	22,523	\$476,028
1814	Baptist Missionary Union.....	64	978	55,567	6,889	241,970
1819	Methodist Episcopal Board.....	87	2,170	17,754	8,960	300,000
1832	Presbyterian Board.....	140	511	6,901	12,509	456,718
1832	Reformed Church.....	16	128	1,389	1,275	54,260
1833	Free-Will Baptists.....	4	21	871	645	14,996
1837	Evangelical Lutheran Missionary Society.....	8	40	787	.....	28,000
1845	Baptist Free Mission.....	4	8	2,416	2,678	10,000
1845	Southern Baptist Board.....	20	56	2,800	.....	52,000
1845	Methodist Episcopal Church, South.....	16	5	660	829	27,424
1846	American Missionary Association.....	9	18	611	2,707	21,616
1858	United Brethren.....	4	.....	150	.....	6,000
1859	United Presbyterian Church.....	18	96	785	2,589	67,467
1861	Southern Presbyterian Church.....	19	24	1,153	460	42,234
1861	Nova Scotia and Reformed Presbyterian Church.....	12	94	748	2,000	18,000
1861	German Evangelical Church.....	8	.....	34	.....	.....
BRITISH SOCIETIES.						
1711	Gospel Propagation Society.....	200	870	18,418	23,000	400,000
1792	Baptist Missionary Society.....	94	209	36,488	15,357	206,050
1795	London Missionary Society.....	155	3,927	94,212	61,925	517,770
1810	Church Missionary Society.....	201	2,480	24,647	47,336	879,180
1816	General Baptist.....	7	15	782	1,200	48,000
1817	Wesleyan Missionary Society.....	213	2,200	112,104	140,000	500,000
1824	Church of Scotland.....	11	128	383	4,244	50,000
1840	Irish Presbyterian Church.....	12	41	225	1,889	40,000
1840	Welsh Calvinistic Methodist.....	6	10	838	836	14,525
1843	Free Church of Scotland.....	28	239	2,867	11,803	149,570
1843	Primitive Methodist.....	30	10	5,044	1,241	14,535
1844	English Presbyterian Church.....	16	56	2,049	.....	51,124
1844	South American Missionary Society.....	11	14	.....	.....	68,640
1847	Presbyterian Church.....	56	286	7,175	10,580	192,305
1856	United Methodist Free Church.....	4	12	284	82	10,075
1856	Methodist New Connection.....	2	11	251	.....	10,000
1856	China Inland Mission.....	22	100	224	.....	20,000
1856	Isolated Missions (India).....	7	21	596	275	.....
1856	Assam and Cachar Missionary Society.....	2	1	61	.....	2,000
1856	Indian Home Missions.....	2	19	2,210	.....	.....
1856	Strict Baptists.....	.....	2	50	.....	.....
CONTINENTAL.						
1732	Moravian Missionary Society.....	155	1,523	22,283	14,866	90,008
1797	Netherlands Missionary Society.....	21	46	8,000	13,037	40,000
1816	Basle Missionary Society.....	98	210	4,148	3,218	156,468
1822	Paris Evangelical Society.....	14	69	2,229	2,046	25,000
1828	Rhenish Missionary Society.....	62	136	6,198	8,951	60,000
1833	Berlin Missionary Society.....	38	12	8,580	150	50,000
1836	Gossner's Mission.....	21	87	7,692	1,485	22,500
1836	Leipsic Evangelical Lutheran Society.....	17	102	9,291	1,684	49,500
1836	North German Society.....	9	7	101	.....	23,500
1842	Norwegian Society.....	20	12	855	939	18,500
1850	Berlin Union Society.....	4	9	80	1,400	8,000
1852	Hermansburgh Society.....	60	.....	1,945	62	87,735
1860	Danish Missionary Society.....	4	27	71	62	7,500
1860	Utrecht Missionary Society.....	10	14	.....	.....	12,500
1860	Waldenses Missionary Society.....	20	82	2,140	2,000	4,700
1860	Godavery Delta Mission.....	4	12	300	137	.....
1860	Free Italian Church.....	26	6	1,300	453	.....
INDEPENDENT OR LOCAL SOCIETIES.						
	Sandwich Islands—Hawaiian Church.....	.....	52	14,350	5,938	.....
	Sierra Leone, Native Pastor.....	.....	14	8,000	2,148	.....
	Karen Home Mission.....	2	57	2,488	.....	.....
	Various Local Societies in Different Countries.....	25	200	1,200	10,000	.....
SUMMARY OF THE ABOVE TABLE.						
	American Societies.....	578	5,201	103,487	63,349	1,809,296
	British Societies.....	1,078	10,362	307,883	318,822	3,173,764
	Continental Societies.....	581	2,354	69,609	45,475	601,911
	Local Societies.....	27	323	21,518	18,086	.....
		2,264	18,580	502,497	445,734	\$5,592,378

MISCELLANY.

A NEW MISSION IN POLYNESIA.

SELF-SACRIFICING CONSECRATION OF FIJIANS.

UNDER the lead of Rev. George Brown, missionary in the Friendly Islands, the English Wesleyan Missionary Society have commenced a new mission to the Duke of York's Island, New Britain, etc., east of New Guinea, to be carried on mainly by natives from the missions in Tonga and Fiji. Mr. Brown had selected his agents, six married men and three single men, from a larger number of volunteers, when officials of the new English Government in Fiji thought it proper to interfere. The "Illustrated Missionary News" gives the following account of the proceedings:—

"Mr. Layard informed Mr. Brown that rumors having been circulated to the effect that the men were not volunteers, and that they were being kept in ignorance of the real facts of the case, they being now British subjects, the Government felt itself responsible to see that the whole matter was fully explained to them, before it could sanction their departure. He then, through an interpreter, addressed the teachers, telling them that they were British subjects, that no one had any right to compel them to go anywhere against their will, that they were free to go or stay, but that he was responsible for their safety. He explained to them fully the dangers they were going to incur, said that the people were cannibals, the climate very unhealthy, food scarce, etc., and that they would often be left for months together without European help or protection.

"Ameriro, one of the teachers, then stood up, and with deep feeling said that they knew all these things, the missionaries having explained the matter to them. 'We have fully considered this matter in our hearts,' he added; 'no one has pressed us in any way; we have given ourselves up to do this work: if we die—we die; if we live—we live.' Mr. Layard then read accounts to them from the Sydney "Morning Herald" of the suffering endured by the London Missionary Societies' teachers, of the death of

some of them and their wives. But this also failed to move them. They then signed a paper which distinctly set forth all the perils of the undertaking, and stated that they engaged in it of their own free will and hearty desire, 'to spread the knowledge of the Gospel of Christ among the heathen inhabitants of those islands.' Mr. Layard said afterwards, to a gentleman in Fiji, that it was really grand to hear those men talk."

The Wesleyan Missionary Notices for February indicates that the mission is fairly commenced, and that so far everything is hopeful. Mr. Brown's reception, and that of the teachers, had been most gracious by all the chiefs visited. Mr. Brown reports a

FIJIAN MISSIONARY SERMON,

Delivered on board the *John Wesley* by one of the native missionaries, as the vessel lay becalmed in the Solomon's group of islands, in August, 1875:—

"Elimatama, one of the Fijian teachers, conducted the first part of the service, and preached from Rom. xv. 20, 21. After a brief introduction, he treated his subject under three divisions. He first spoke of St. Paul's way, dwelling particularly on the fact that it was a way marked out for him by God—not a path of his own choosing, not an appointment given by men, but that God called him to his work, and told him what to do, and how to do it; that his path or work was that of preaching the Gospel. He then drew an analogy between our present circumstances and those in which the Apostle was placed, saying, 'We also are like St. Paul in these respects. Our path has been marked out for us by God. We have not been appointed or ordered to do this work by the missionaries, or by the teachers' meeting, but God has called us, God has told us what to do, and he still shows us the way in which we are to walk. We have not chosen this work simply of ourselves, but God's Spirit tells us to walk in this path and preach the Gospel.'

"His second division was, that St. Paul's path, or work, was a new path.

He showed that the Apostle went to preach to those who had never before heard the Gospel. Others had to preach to the Jews, but St. Paul's work was that of a missionary. He then, in a few simple but earnest words, asked, 'And are not we, the missionaries and teachers on board this ship, like St. Paul? There are plenty still left behind in Fiji and Samoa to preach to the people there; but ours is a new path, ours is a new work. We go to a heathen land, and to a heathen people, to tell them about Jesus and the Gospel.'

"His third division was, that St. Paul's path, or work, was the path of the Book; the meaning of which, as explained by him, was, that it was a work which God had promised in the Book should be accomplished. He showed that God had promised in the Bible that the Gentiles should be partakers of the blessings of the Gospel, and that St. Paul was simply an instrument in the hand of God in carrying out his own purposes, and bringing about the fulfillment of his promises. And then, in true Polynesian style, he applied this part also to themselves, assuring his hearers that they also, in going on this mission, and doing this work, were but instruments in God's hands for carrying out his own purposes of love and mercy to the heathen amongst whom they were going. Then, with a few earnest words of encouragement and counsel, he concluded his discourse."

JAPANESE INCIDENTS.

A printed leaflet, by Rev. Burdett Hart, of New Haven, Conn., states: "On the 6th of September, 1874, a young Japanese gentleman, who has been for several years pursuing his studies in this country, united with the church on profession of his faith in the Lord Jesus Christ.

"On the 5th of September, 1875, another young Japanese gentleman, who had, within a few weeks, made the journey from Yedo to this city in twenty days — perhaps the shortest passage yet made — was received into membership of the church by letter from the native

Christian church in Tsukiji, Yedo. This letter of dismission and recommendation, the first, perhaps, which has been received and acted upon in this country from the empire of Japan, marks the progress which has been made there under our own eyes and within the few years past.

"The former of these young men, after some years in this country, returned to his home for a short visit. As showing the quality of the Japanese mind and manners, I quote some extracts from a letter written by his father to the friends with whom he had resided in my parish: —

"'You have sent me letters concerning my son. Whenever I have received them I have read them with great interest, and was very glad for your kindness to him. . . . I must now say that in the evening of the 9th of last month he suddenly returned to my home. His arrival was entirely unexpected. My whole family was transported with joy, and so great was our astonishment we could hardly believe his presence real. . . . Above all, while I listen to accounts of your assistance which S. now gives to me, I awake to a sensation so acute I cannot refrain from shedding tears. I cannot find language to thank you for your kindness to S., and I believe there may not be words which can fully explain what I feel in my heart. Therefore I can only express my gratitude silently, gazing in the direction of your far distant home below the horizon.

"'I hear that you have a desire to come to my country. If I can shake hands once with you in my lifetime and requite your kindness, nothing can excel my gladness in doing so, and I am praying to the gods to give you their aid that your desire may be granted. . . . Just six years have passed since I parted with him, and the S. I now see has become entirely different from the S. whom I saw six years ago.

"'By your kind home instruction his manners have become so polite and noble that I have no words to thank you for the change. Truly I can say that the highest mountain and the deepest sea

cannot be more high and deep than your kindness to my son. My words to express what I feel at heart for you are so many that if I say all you will be obliged to spend much time in reading them. You will understand a little of what I feel from this incomplete letter.

“I wish that you and your family may have good health and much happiness. Yours affectionately.”

WHO SPEAK ILL OF MISSIONARIES?

A CORRESPONDENT of the “New York Evening Post,” writing from China, after having visited Japan, says:—

“When I hear the history of the white man on this coast I cannot marvel that he is as unpopular here as on the Indian border. Here and there are little households—they do not deserve the dignified name of a ‘class’—which exert a precious influence in favor of decency and morality and respectability. I mean, of course, the missionaries. When a man speaks ill of missionaries it is prudent, before accepting the dictum, to examine the critic’s life, to see if there be anything there which the missionary and his religion condemn. There may be men of perfect virtue, deep sympathy for man, and spotless morality, who find, as the fruit of candid study, that missions are a failure and missionaries impostors. I have not met such; but I have met a great many rakes, infidels, drunkards, and blackguards who have a thorough contempt for missionaries and their work. Some classes of men have just as instinctive a dislike for missionaries as the devil for holy water.”

THE EMPRESS OF JAPAN AND THE GIRLS’ NORMAL SCHOOL.

“OUR MISSION FIELD,” of the Presbyterian Woman’s Board, gives the following account of the recent opening of a school by the Empress of Japan:—

“The Empress, about a year ago, became deeply interested in the future welfare of her countrywomen, and gave largely of money towards a building for this school, to which eighty girls had been already admitted, and which was

placed under the superintendence of Mr. Nakamura Masuawo, said to be a Christian convert. The Empress herself attended the opening of the school, accompanied by some of the high dignitaries,—the Minister of the Interior and the Vice-Minister of Education. The gateway through which the royal party passed to the school was decorated with the chrysanthemum flower, and the national emblem.

“A congratulatory address was read, to which the Empress herself replied: ‘Upon hearing last year that this school was to be established to foster the growth of education for girls, I was unable to contain my joy. Its construction has now been completed, and the ceremony of the opening has been performed. My earnest desire is, that this school may henceforth be prosperous, and that I may eventually see the beautiful fruit of female education appear in profusion throughout the whole of the land.’

“Other speeches and addresses were made, but we give only that of the Empress, in wonder and praise to Him who holdeth the hearts of all in his hands, and hath wrought such a great thing for ‘Woman in Japan.’”

OUR DIVIDENDS.

At the recent meeting of the American Board at Chicago, an aged New England clergyman, whose gifts have always been in accord with his prayers, remarked that he had come to the meeting *to look after his dividends*. Subsequently, when offerings were made to relieve the treasury of a debt of some forty-four thousand dollars, he stated that he was so well pleased with the profits of the last ten years, as set forth in the paper of the Foreign Secretary (“Review of Ten Years”), that he would invest an additional one hundred dollars.

It is evident that a remark, recently credited to Mr. Spurgeon, namely, “Christians have as yet only given to the missionary cause their cheese parings and candle ends,” does not apply to this friend, or to many other friends of the Board. To whom does it apply?

THE WAY ONE PASTOR DOES IT.

"Go ye therefore and teach all nations — to observe all things whatsoever I have commanded you." This is the command of Christ himself, — the highest authority known to the Christian. He is the Commander-in-Chief. We are his soldiers. The command is to carry the gospel to all nations that the sun looks down upon. It is a command addressed to the entire succession of disciples down to the end of time. Is not the obligation clear and acknowledged, to prosecute the work of foreign missions with zeal. Yet the Board of Missions have been compelled to cut down appropriations for the year. Shall this ruinous retrenchment go on? The answer to this question on the part of H. Street Church will be given next Sabbath, in the annual contribution to foreign missions. If not present, send your contribution to the pastor or one of the deacons. *"The Lord loveth a cheerful giver."*

— — —, [PASTOR].

GLEANINGS.

THE mission of the Presbyterian Board in Persia (formerly the Nestorian mission of the American Board) held its last annual meeting at Tabreez, and agreed to request the Board to send out five ministers and two single ladies to reinforce the mission.

— Two missionaries of the Presbyterian Board, Messrs. Holt and Leaman, have removed to Nankin, China, hoping to occupy that place as a new station.

— Dr. Brown states (in the "Northern Christian Advocate," of February 17th) that there are now ten Protestant churches in Japan, with about five hundred members.

— The "Livingstonia" mission expedition arrived at Mazaro, on the Zambesi River, not far from the entrance of the Shiré River, on the 16th of August, "quite safe and well." On the 22d of September Captain Young wrote again from the Upper Shiré, above the Murchison Cataracts.

— The Committee of the Church Missionary Society are now earnestly engaged in considering various plans for

carrying out their projected mission in Central Africa. The undertaking is encompassed with difficulties, both as regards the route to be taken, the reception likely to be met with from a monarch of Mtesa's capricious character, the means of supporting the mission, and keeping up the communications.

— "The anonymous donor of the first £5,000 offered to the Church Missionary Society to assist in carrying out the proposed new mission referred to above, has offered a similar sum to the London Missionary Society for the purpose of helping to establish a mission at Ujiji. His idea in giving this second munificent donation is that the mission should serve as a memorial of Dr. Livingstone, who first went to Africa under the auspices of the London Missionary Society."

— The American Missionary Association has sent Rev. E. P. Smith to Africa to explore, with reference to enlarging the work of the Association in that land, so needy, now attracting more than usual attention.

— The "Presbyterian Record" reports continued encouragement in Mexico, thus: "Mr. Hutchinson sends the names of twenty-nine places where from three persons to one hundred, in all four hundred and ninety-six, 'have formally subscribed to our Christian belief, and are openly known as Protestants.' 'Most of these conversions have been since the Acapulco trouble, and stand related to it.' He also writes of a number of young men of promise, who are seeking preparation to preach the gospel."

— Presbyterian missionaries plead earnestly for more laborers in Persia, in Western Africa, in Mexico, and among the Indians of our own land.

— At a Conference of ministers and missionaries held at Maritzburg, South Africa, in October, 1875, Mr. Tyler, of the Zulu mission, read a paper on Zulu tribes and Zulu missions, in which he expressed the opinion that these tribes extend far into Central Africa, and that missions among them might be used as an important means of extending Christianity. Dr. Sutherland, and others, corroborated this view, and the hope was

expressed that "Mr. Tyler's energetic fellow-countrymen would take up the subject with that vigor which so characterized them." This would encourage that extension of the Zulu mission work which has been earnestly desired by the missions, and by the Prudential Committee.

DEPARTURES.

MISS MARIA A. WEST sailed from Boston for Liverpool, February 26th, returning to the mission work in Turkey, to be connected now with the Western Turkey mission, and stationed at Smyrna.

Rev. Horace H. Leavitt, of the Japan mission, Mrs. Mary A. (Kelly) Leavitt, from Cambridge, Mass., Miss Martha J. Barrows, from Middlebury, Vt., and Miss Alice J. Starkweather from Elgin, Ill.,

sailed from San Francisco, March 1, for Japan, to be connected with the mission there.

ARRIVALS.

MR. and MRS. ANDRUS and Miss Pratt arrived at Mardin, Eastern Turkey, December 29th.

Rev. L. H. Gulick, M. D., now agent of the American Bible Society, arrived at Yokohama, Japan, January 29th.

DEATH.

At Kobe, Japan, January 27, 1876, Orramel H. Gulick, son of Rev. Luther H. Gulick, M. D., and foster-son of Rev. Orramel H. Gulick, missionary of the American Board at Kobe, aged eight years and ten months.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

NEW HAMPSHIRE.		OHIO.	
Bristol, Cong. ch. and so.	2 00	Sheffield, William H. Root,	10 00
VERMONT.		ILLINOIS	
Windham, Cong. ch. and so.	7 00	—, a friend of Missions,	10 00
MASSACHUSETTS.		IOWA.	
Boston, a friend,	10 00	Newton, Rev. S. A. Arnold,	5 00
Cambridge, Shepard Memorial Church,	8 00	Waterloo, Rev. Moses K. Cross,	5 00—10 00
Cambridgeport, a friend,	1 00		
Charlton, W. O. Fiske,	1 00		
Lynn, a friend,	1 00		
Monson, Cong. ch. and so. 25; S. F.			
Newton, 10;	86 00		
Newton, Elliot ch. and so. (balance of			
1,000, pledged at Chicago),	80 00		
Wellesley, a friend,	26 00		
Whitinsville, Cong. ch. and so., add'l,	5 00		
Woburn, a friend,	8 00—184 00		
NEW YORK.		WISCONSIN.	
Champlain, Ruth M. Hubbell,	5 00	Janesville, Cong. Sabbath-school,	19 14
Lansingburgh, Mrs. H. A. Pierce,	1 00		
Syracuse, Rev. J. C. Holbrook,	10 00—16 00		
		WASHINGTON TERRITORY.	
		Skokomish, Mrs. M. Ellis,	5 00
		Received for the "Debt" in February,	\$248 14
		Previously acknowledged (see March	36,907 47
		"Herald"),	\$37,180 61

CENTENNIAL OFFERINGS.

Machias, Me. For Fort Berthold,	1 00	Charlevoix, Mich. Geo. W. Wood, for the	
Shelburne Falls, Mass. E. Maynard, for the		Indians at Fort Berthold,	6 00
Indians at Fort Berthold,	10 00	Romeo, Mich. A friend, for the Indians at	
Williamstown, Mass. A friend, for the In-		Fort Berthold, to const. Rev. M. W. FAIR-	
dians at Fort Berthold, 3; Three little girls,		FIELD and Rev. F. W. FAIRFIELD, H. M.	100 00
30c.	8 30	Denmark, Iowa. Mrs. E. Y. Swift, for the	
Dobb's Ferry, N. Y. C. T. L., for the Indians		Indians at Fort Berthold,	10 00
at Fort Berthold.	1 00	Denmark, Iowa. Mrs. George Epps, for the	
Dutchess County, N. Y. A friend, for the		Indians at Fort Berthold,	5 00
Indians at Fort Berthold,	100 00	Denmark, Iowa. Miss Anna Pratt, for the	
New York, N. Y. Madison Square Memorial		Indians at Fort Berthold,	1 00
Chapel, for the Indians at Fort Berthold,	20 00	Montour, Iowa. George Blake, for the In-	
New Milford, Penn. A friend,	2 00	dians at Fort Berthold,	10 00
Washington, D. C. Rev. E. Whittlesey, for			
the Indians at Fort Berthold,	50 00	Received for above in February,	\$344 30
Ann Arbor, Mich. A friend of Missions, for		Previously ack'd (see March "Herald"),	1,322 65
the Indians at Fort Berthold,	25 00		\$1,676 96

DONATIONS FOR JAPAN TRAINING SCHOOL.

Edgartown, Mass. G. G.	5 00
Lockport, N. Y. 1st Cong. ch. and so.	25 27
Terre Haute, Ind. Mary H. Ross,	5 00

Received since November 1, 1876,	\$35 27
Previously ack'd (see December "Herald"),	4,182 23
	\$4,187 49

DONATIONS RECEIVED IN FEBRUARY.

MAINE.	
Cumberland county.	
Gorham, Cong. ch. and so.	11 40
Franklin county.	
Weid, Rev. D. D. Tappan,	2 50
Lincoln and Sagadahoc counties.	
Bath, Winter st. ch. and so. (of wh. Thomas Harward, to const. Mrs. G. E. Jellison, H. M. 100) 507.15; a deceased friend, 30c.;	507 45
Somerset county.	
Skowhegan, Cong. ch. and so.	30 00
St. Albans, a friend,	5 00—35 00
Union Conf. of Churches.	
Brownfield, Cong. ch. and so.	13 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	10 00
York county.	
Lyman, Rev. S. W. Pearson,	10 00
York, 1st Cong. ch. and so.	6 50—16 50
	596 85

NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 2d Cong. ch. and so.	75 00
Grafton county.	
Bristol, Cong. ch. and so.	4 09
Hanover, Cong. ch. and so.	24 28
Lyme, a friend,	5 00
Piermont, Cong. ch. and so.	6 00
West Campton, T. J. Sanborn,	5 00
West Lebanon, Cong. ch. and so.	85 00—79 37
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Bedford, Blanchard Nichols,	25 00
Brookline, Cong. ch. and so.	15 00
Goffstown, Cong. ch. and so.	40 00
Pelham, Cong. ch. and so., for Papal Lands,	81 30—111 30
Merrimac co. Aux. Society.	
New London, Beth Littlefield,	10 00
Pembroke, Mrs. Mary W. Thompson,	50 00—80 00
Rockingham county.	
Exeter, 2d Cong. ch. and so. 115.15; Union m. c. 4.80;	119 75
Northwood, Mrs. D. F. Tucker,	1 00—120 75
Strafford county.	
Barrington, Cong. ch. and so.	6 50
Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	7 38
	490 25
Legacies. — Webster, Betsy Gerrish (to const. MARY T. WOOD, ELIZABETH G. WILSON, and SARAH J. GERRISH, H. M.), by J. L. Gerrish, Ex'r,	300 00
	790 25

VERMONT.	
Addison county.	
Weybridge, Cong. ch. and so.	34 55
Bennington county.	
Peru, Mrs. Nancy B. Banks,	5 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East Hardwick, Cong. ch. and so. 19.24; Rev. J. Fraser, 4; Mrs. J. Fraser, 1;	24 24
St. Johnsbury, South Cong. ch. and so.	121 78—145 97
Ortenden county.	
Burlington, C. A. Hibbard,	10 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enceburgh, Cong. ch. and so., with	

other dona., to const. B. H. Ross, H. M.	68 00
Lamoille county.	
Cambridge, J. W. Turner,	3 00
Stowe, 1st Cong. ch. and so.	64 18—67 18
Rutland county.	
Benzen, a friend,	90
Wallingford, Cong. ch. and so.	98 20—94 10
Windham co. Aux. Soc. O. F. Thompson, Tr.	
Saxton's River, E. H. Pettengill,	5 00
West Westminster, Cong. ch., Gents, 50; Ladies, 21.68;	71 68—76 66
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
North Springfield, Charles Haywood,	20 00
	521 45
Legacies. — Craftsbury, Rev. J. N. Loomis, by Rev. C. B. Smith, Ex'r,	199 65
Townshend, Mrs. Lucinda W. Harris, by Oliver Wilkinson, Ex'r,	100 00—299 65
	821 11

MASSACHUSETTS.	
Berkshire county.	
Pittsfield, J. M. Giles,	25 00
Sheffield, Cong. ch. and so.	5 38—30 38
Bristol county.	
Norton, Trin. Cong. ch. and so. 208.50; a friend, 5;	208 50
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so.	89 68
Hardwick, Cong. ch. and so.	4 60
North Brookfield, 1st Cong. ch. and so., to const. AMASA G. BROWN, H. M.	100 00—194 18
Essex county.	
Lawrence, Eliot Cong. ch. and so. 80; Lawrence St. ch. and so., in part, 50;	130 00
Essex co. North.	
Amesbury and Salisbury, Union Evan. ch. and so.	12 36
Bradford, Mrs. B. Greenleaf,	3 00
Groveland, Cong. ch. and so. (semi-annual),	10 00
Ipswich, 1st Cong. ch. and so. m. c.	14 00—39 36
Franklin co. Aux. Soc. William F. Root, Tr.	
South Deerfield, Cong. ch. and so.	2 10
Sunderland, Cong. ch. and so.	100 00
Warwick, S. W. Clarke,	8 00
Whately, Cong. ch. and so., add'l,	10 00—120 10
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Longmeadow, S. C. Booth,	10 00
Springfield, 1st Cong. ch. and so. 85.09; George Merriam, for relief from retrenchment, 200; V. E. Johnson, 1.25;	296 84—296 84
Hampshire county Aux. Society.	
Cummington, Village ch. and so.	22 37
Enfield, Cong. ch. and so.	100 00
Granby, C. S. Sanders,	5 00
Northampton, Edwards ch. 76.19; 1st ch. (50 for Papal Lands), 67.51;	143 70
Southampton, Cong. ch. and so.	37 55—308 52
Middlesex county.	
Bedford, Trin. Cong. ch. and so. m. c.	31 26
Cambridgeport, Pilgrim Cong. ch., to const. EDWARD KENDALL, JAMES	

H. SPARROW, and GEORGE McPHERSON, H. M., 431.58; Prospect st. ch. and so., in part, 278.68; a friend, 10;	705 51
Carlisle, Cong. ch. and so. 6.94; Rev. Moses Patten and wife, 25;	31 94
Newtonville, Central Cong. ch. and so.	47 51
Somerville, Franklin st. ch. and so. m. c.	20 08
Southboro, Pilgrim Ewan. ch. and so.	81 86
West Newton, Cong. ch. and so.	143 55
West Somerville, Cong. ch. and so.	97
Winchester, Cong. ch. and so.	300 00
Woburn, a thank-offering,	5 00—1,217 63
Middlesex Union.	
Townsend, Cong. ch. and so.	29 00
Westford, Cong. ch. and so.	25 00—54 00
Norfolk county.	
Quincy, B. C. H.	100 00
Wellesley, a friend,	15 00—115 00
Old Colony Auxiliary.	
Wareham, 1st Cong. ch. and so.	158 73
Plymouth county.	
Abington, 1st Cong. ch. and so.	17 24
Middleboro, Central Cong. ch. and so.	80 00—97 24
Suffolk county.	
Boston, Old South ch. 2,860; Shawmut ch. 1,000; Park st. ch. 848, ditto m. c. 6.42; Phillips ch. 300; Mount Vernon ch. 232.50; Union ch. 48.29, ditto for Papal Lands, 8.68; Central ch. 20; Trinity ch. (Neponset), 10.14; Vine st. ch. m. c. 10; Holland ch. 8; a friend, in memorial of Mrs. Jane G. L. Colt, 158.67; G. E. Adams, 50; J. M. H. 19; Mrs. G. M. Farrington, 2;	5,567 70
Worcester co. North.	
Templeton, a friend,	7 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Worcester, A. H.	3 00
Worcester co. South Conf. of Oh's. William R. Hill, Tr.	
Uxbridge, William Judson,	30 00
Whitinsville, Cong. ch. m. c., 6 months,	302 10—222 10
—, M. P.	500 00
	9,869 65

Legacies. —Boston, Mary Ann Hobart, by Edmund J. Baker, Ex'r (previously paid \$3,000),	1,600 53
Pittsfield, Henry L. Hoose, by James M. Barker, Adm'r,	456 50
Westfield, Amos Halladay, by Gillett & Stevens,	400 00—2,457 02
	11,826 67

RHODE ISLAND.

Kingston, Cong. ch. and so. 86.78; H. J. Wells, 30;	66 78
Providence, Central Cong. and so. (of wh. 25 from Mrs. J. N. Mason, for Papal Lands), 1,788.55; Anthony B. Arnold, to const. Rev. HENRY T. ARNOLD and Rev. A. J. F. BARNARD, D. D., H. M. 100;	1,888 55—1,960 38

Legacies. —Bittersville, Mrs. Caroline H. Taylor, by R. Taylor, D. D., Ex'r,	1,790 18
	3,740 46

CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	180 00
Stamford, 1st Cong. ch. and so.	8 00—188 00
Hartford county. E. W. Parsons, Tr.	
Enfield, North Cong. ch. and s.	20 00
Hartford, South Cong. ch. and so.	186 00
New Britain, Centre Cong. ch. and so., with other dona., to const. Rev. JOHN H. DENISON and Rev. WILLIAM B. DWIGHT, H. M.	46 37—201 37
Litchfield county. G. C. Woodruff, Tr.	
Salisbury, a friend,	8 80
Thomaston, Cong. ch. and so.	86 25—46 15

Middlesex county. E. O. Hungerford, Tr.	
Middletown, 1st Cong. ch. and so.	
84; South Cong. ch. and so., for Papal Lands, 27.86; J. F. Huber, for Madura, 1;	62 86
Old Saybrook, Cong. ch. m. c.	19 20—72 55
New Haven county. F. T. Jarman, Agent.	
Guilford, Third Cong. ch. and so.	25 72
New Haven, North ch., two sisters, 20, ditto, m. c. 6; 1st ch., J. A. D.	
100, ditto m. c. 10.05;	186 06
South Meriden, Cong. ch. and so.	18 00
West Meriden, Cong. ch. and so. m. c.	7 00—181 77
New London county. O. Butler and L. A. Hyde, Trs.	
Colchester, 1st Cong. ch. and so. add'l,	10 00
Franklin, Cong. ch. and so.	108 00
Jewett City, Cong. ch. and so., in part,	88 00
Lebanon, Goshen Eccl. Society, to const. D. H. McCALL, H. M.	107 47
Norwich, 1st ch. m. c. 8.21; Broadway ch. m. c. 8.47;	18 68
Salem, 1st Cong. ch. and so.	10 00—282 15
Tolland county. E. C. Chapman, Tr.	
Union, Myron Kinney,	10 00
Windham county.	
Brooklyn, 1st Trin. ch. and so.	64 00
Central Village, Cong. ch. and so.	27 88
Chaplin, Cong. ch. and so. with other dona., to const. J. R. UZZY and Miss L. P. GAGES, H. M.	182 25
Hampton, Cong. ch. and so.	5 51
North Woodstock, Cong. ch. and so., to const. Rev. C. N. GARA, H. M.	68 00
Putnam, Cash,	10 00—307 59
	1,278 58
Legacies. —Norwich, William A. Buckingham, by W. A. Aiken, Ex'r,	2,000 00
	3,278 58

NEW YORK.

Albany, 2d Presb. church,	20 50
Aurora, Mrs. Richard Hale,	8 00
Bridgewater, Cong. ch. and so.	10 00
Brooklyn, South Cong. ch. and so. 509.48; New England Cong. ch. and so. 81.86; Ch. of the Pilgrims (Miss E. J. Smith, 50; W. F. McCall, 50), 100; a friend, 20;	711 84
Catakill, John Doane,	5 00
Churchville, Cong. ch. and so., add'l,	1 00
Coxsack, Matthias Luak,	5 00
Fredonia, W. McK.	10 00
Madison, Cong. ch. and so.	11 00
Millville, Cong. ch. and so.	11 00
New York, Welsh Cong. ch. in 10th St. (one half for Mexico), 22; a friend, to const. C. R. LOCKE and J. PERRY-JOHN, H. M., 200; a friend, by Rev. Dr. Cheever, 100; a friend, 100; J. M. Jones, 10; Elisha Wilson, 6; G. G. 5; a friend, 5;	448 00
Perry Centre, Andrew Sheldon,	4 00
Riverhead, 1st Cong. ch. and so.	11 50
Rochester, Mrs. E. Dewey, 25; A. W. Riley, 30;	45 00
Spencerport, Cong. ch. and so.	81 00
Stamford, Rev. C. Burbank,	10 00
Tarrytown, a friend,	20 00
Warsaw, Cong. ch. and so.	81 19
Winfield, Cong. ch. and so.	6 00
Yonkers, 1st Presb. church,	85 00—1,429 58

Legacies. —Marey, Simon Thomas, by Lewis Thomas, Ex'r,	500 00
Waterville, H. A. Walter, by P. B. Haven, Ex'r, add'l,	1,541 23—2,041 23
	3,470 76

NEW JERSEY.

Elizabeth, 2d Presb. church,	15 00
Jersey City, 2d Cong. ch. and so.	8 50
Newark, Belleville Avenue ch. and so. 68.21; Rev. S. T. Richards, 10;	68 21

Orange Valley, James Bell, 4 00
 Princeton, Henry Lee Norris, 100; a friend, 12; 112 00—207 71

PENNSYLVANIA.

Blairsville, Carrie Hawes, 1 00
 Beaver Meadow, Cong. ch. and so. 10 00
 Mahanoy, John Morgan, 1 00
 Milford, J. E. Gamage, 5 00
 Montrose, E. Lathrop, 1 40
 Pittsburg, a friend, 5 00—23 40

TENNESSEE.

Philadelphia, Mrs. S. G. Cleveland, to const. Mrs. C. C. BERRY, H. M. 100 00

KENTUCKY.

Burlington, J. M. Preston, 20 00

OHIO.

Cleveland, R. H. Fitch, 20 00
 Crab Creek, Welsh Cong. ch. and so. (for Western Mexico), 9 05
 Elyria, 1st Presb. ch. (of wh. H. Ely, 200; T. L. Nelson, 25; E. De Witt, 10); 221 00
 Lyme, Cong. ch. and so. 9 52
 Mansfield, Cong. ch. and so. 114 15
 Mount Vernon, 1st Cong. ch. and so., to const. Rev. E. B. BURNOWS, H. M. 117 15
 Norwalk, Rev. Mr. and Mrs. E. C. Cooke, 8 50
 Sheffield, Cong. ch. and so. 22 00
 Syracuse, Cong. ch. and so. 5 00
 Toledo, Mrs. Mary A. Harrington, 5 00
 Wayne, Cong. ch. and so. 17 00—613 37

ILLINOIS.

Brimfield, Cong. ch. and so. 16 00
 Chicago, avails of jewelry, 100; a friend, 1; 101 00
 Danville, Mrs. A. M. Swan, 5 50
 Dixon, Martha L. Newcomb, 200 00
 Godfrey, Mrs. John Mason, 1 00
 Harrison, Barton Sloan, 5 00
 Hinsdale, Cong. ch. and so. 14 00
 Onarga, Mrs. L. C. Foster, 30 00
 Payson, J. K. Bearborough, 50; Miss B. A. Prince, 25; 75 00
 Rockford, 1st Cong. ch. and so. 34 12—481 62

MICHIGAN.

Almont, Cong. ch. and so., add'l, 15 00
 Detroit, 1st Cong. ch., Rev. S. E. W. Grandville, 1st Cong. ch. and so. 10 00
 Leland, Rev. George Thompson, 2 00
 Olivet, 1st Cong. ch. and so. 3 00
 Owosso, 1st Cong. ch. and so. 43 50
 Romeo, Cong. ch. and so. 62 05
 Sturgis, Mrs. Althea Hall, 79 34
 5 00—210 90

MISSOURI.

Ironton, J. Markham, 2 50

MINNESOTA.

Duluth, Pilgrim Cong. ch. and so. 8 71
 Hamilton, Cong. ch. and so. 10 00
 High Forest, Mrs. N. B. Lyon, 90
 Minneapolis, 1st Cong. ch. and so. 12; Plymouth ch. and so. 26.95; 88 95
 Winona, H. Curtis, 9 00
 Wykoff, R. S. Armstrong, 5 00
 Zumbrota, 1st Cong. ch. and so. 60 (50 previously acknowledged), 10 00—83 55

IOWA.

Burlington, Mrs. J. Everett, 5 00
 Charles City, 1st Cong. ch. and so. 23 80
 Cherokee, Cong. ch. and so. 12 00
 Columbus City, Welsh Cong. ch. and so., for Mexico, 8 60
 Durant, S. R. Crosby, 1 00
 Lewis, a friend, 10 00
 Maquoketa, Miss'y Society of Cong. ch. 19 05
 Sherrill's Mount, German Cong. ch. 1 25
 Strawberry Point, Cong. ch. and so. 6 00—85 71

WISCONSIN.

Fort Atkinson, Cong. ch. and so., add'l, 2; J. Lamphear, 40; 42 00

In February "Herald," amounts from Delavan, 32.63; Fort Atkinson, 39.11; Lancaster, 21.46; and Rosendale, 11.10, were entered under Missouri.
 Hartford, 1st Cong. ch. and so. 19 10
 Janesville, Cong. ch. and so. 58 57
 Menomonee, Cong. ch. and so. 30 00
 Milton, Cong. ch. and so. 15 00
 Racine, 1st Presb. church, 34 19—199 16

OREGON.

Forest Grove, Cong. ch. and so. 30 25
 Knappa, A. Knapp and Mrs. S. M. Knapp, 10 00—40 25

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 61.32; Mrs. C. Richards, 75; 136 52
 Santa Cruz, Cong. ch. and so. 24 97—161 79

DAKOTA TERRITORY.

Elk Point, Cong. ch. and so. 7 00

CANADA.

Province of Quebec, —
 Montreal, Collections at Miss. Prayer-meetings, 30.18; Zion church s. s. 23.46; Rev. Henry Wilkes, D. D., 11.23; Forest & Warwick, 6.73; S. J. Lyman, 4.48; 75 08
 St. Andrews, Presb. ch. m. c. 11 10—86 18

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague, 20 00
 England, London, W. C. Gellibrand and wife, 50; Mrs. W. C. Gellibrand, for Japan, 25; 75 00
 Mahatma Mission, Major G. Manson, 50 rupees; B. C. Candy, 50 ditto; T. Graham, 50 ditto; J. Lodge, 6 ditto; J. G. White, 3. 2. 0.; = 159. 2. 0.; =
 Mexico, Monterey, Rev. J. K. Kilbourn, to const. Rev. JAMES KILBOURN, H. M. 50 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, Pavilion s. s. 1.10; Norridgewock, Cong. s. s. 33; West Brooks-ville, Cong. s. s. 4.80; 38 90

NEW HAMPSHIRE. — Goffstown, Cong. s. s. 10; Keene, 2d Cong. s. s. 65; 75 00

VERMONT. — Dummerston, Cong. s. s. 15.30; East Brainerd, Cong. s. s. 8.80; St. Johnsbury, Cong. s. s., for Harport Seminary, 178.91; Rutland, Cong. s. s. 65.84; Windsor, Cong. s. s. 16.81; 269 75

MASSACHUSETTS. — Billerica, E. and C. H. 1.10; Bridgewater, Central Square s. s., for pupil in Mr. Washburn's school, Madure, 10; Cambridge, Class in Shepard s. s., for Dakota Mission, 10.02; Newburyport, Whitefield, s. s., for child under care of Mr. Capron, 23.50; 49 62

CONNECTICUT. — North Stonington, Cong. s. s. New York. — Churchville, Cong. s. s. 10; Fayetteville, Presb. s. s., for pupil under care of Mr. Hastings, Cayton, 25; Honeoye, Cong. s. s. 12; Verona, Cong. s. s., for Sarkis Narkasgehan, Harport, 35; 82 00

PENNSYLVANIA. — Athens, Myra Park Tracy, deceased, aged four years, "for some heathen child," 1.19; Williamsport, 1st Cong. s. s. 5.66; 6 85

ILLINOIS. — Granville, Cong. s. s. 18.32; Payson, Cong. s. s., for child under care of Mr. Randall, Madure, 25; Princeton, Cong. s. s. 2.25; 46 07

MICHIGAN. — Watervliet, Woman's Foreign Miss'y Society, for girls' school at Diarbekir, 12 00

Donations received in February, \$18,775 80
 " for the Debt 243 14
 " for the Centennial, 344 30

\$19,363 74
 Legacies received in February, 8,858 08

\$28,250 77

Total, from Sept. 1st, 1875, to February 29th, 1876, \$225,644 72

THE MISSIONARY HERALD.

VOL. LXXII. — MAY, 1876. — No. V.



MRS. EMILY (DELACOUR) GULICK.

THE death of this estimable woman, on the 17th of December last, at Kobe, Japan, was noticed in the Herald for March. Mr. Blodget, of the North China mission, of which she was a member, has furnished the following notice of her, in a letter dated Peking, January 11th:—

“Last evening we received the sad tidings of the death of Mrs. Gulick. Her decease is not only a sore bereavement to her husband, but also a great loss to the Kalgan station and to the whole mission. Her life was one breath of love; I should rather say, one flame of love. She was unwearied in her labors in teaching, in exhorting, and in administering to the sick and distressed.

“Mrs. Gulick had been a member of this mission for eleven years. Prior to that time she labored for some years in Hongkong, in connection with a society of ladies in England. From Hongkong she came with Mr. Gulick to Peking. One afternoon, in November, 1864, as I came out of my chapel door, Mr. and Mrs. Gulick stepped forward to meet me, the one in his usual quiet manner, the other with characteristic warmth and ardor. They had come up, as it were, from the depths of the sea, to preach in Nineveh; and they accounted that the loss of a large supply of scientific books and instruments, which, in addition to their outfit, were destroyed by their shipwreck on Pratas Shoals, was an admonition from God to them, to be single-minded in their work among the Chinese. Nor was the admonition unheeded. They were single-minded. For seven months they remained in Peking, commencing the study of the language and engaging in such work as is possible to beginners. In June, 1865, they left Peking to establish a new station in Kalgan. They chose this upland region on account of Mrs. Gulick's health, and were well pleased to find the climate all that they had desired. After many difficulties and trials they succeeded in renting a house, and obtaining a permanent foothold in that city.

“From the very commencement of their work Mrs. Gulick exhibited great zeal, and great skill in dispensing medicines to the sick. Chinese and Mongols flocked to the mission house for relief. She visited patients at their houses, and gained access to many families. In journeys from Kalgan to the south and to the north, she embraced every opportunity to administer relief to the sick

and suffering. For many a year her name will be a familiar one from Yu-cho to Kalgan, and over the rolling hills of the Mongolian plateau. Many a one, saved from death or restored to health by her timely aid, will remember her kindness with a grateful heart. The boys taught in her boarding-school, supported by private funds, and the pupils in her day school, will remember her cheerful love, her care, and her instructions. Those poor Mongol shepherds, sons of the desert, touched her sympathies very deeply. She threw her whole soul into her labors for them, and longed to see missionary work vigorously prosecuted among them, by a well-appointed mission. Some of her latest utterances, in recent letters, relate to the Mongol work which was so dear to her heart. Such a life is a sweet savor of Christ. There is that in it which reminds one of the parting address of the Apostle Paul to the elders of the church at Ephesus.

"This 'handmaid of the Lord,' descended, as her name (Delacour) indicates, from the French Huguenots, born in England, after having borne her testimony to the Lord Jesus in her native land, then in the island of Hongkong, and subsequently along the northern boundary of China, upon the pasture lands of Mongolia, found a resting place for her body in the cemetery at Kobe, in Japan, and so went to be 'forever with the Lord.' Such are the opportunities of Christians in the nineteenth century, and such, blessed be God, is the spirit in the followers of Christ."

MISSIONARY SOCIETIES AND NATIVE CHURCHES.

THE English "Church Missionary Intelligencer and Record," for March, contains an interesting paper on the relations of missionary societies to native churches, fully in accordance with the policy of the American Board. While admitting that, in the beginning of missionary effort, it is becoming that some assistance should be rendered native communities in addition to sending out evangelists, it is also felt that great care should be taken not to foster a habit of dependence on foreign aid, and that the tone of native Christianity will never be thoroughly healthy until it is the spontaneous product of native thought and energy, working mainly through native churches. As the native churches are developed in any particular field, the number of foreign missionaries should be diminished, the number of native pastors increased, and resources looked to from within and not from without. "Moreover, the utmost care should be taken that the burden eventually to be imposed upon the native congregations should not be made heavier than is absolutely necessary. Except in solitary instances, there should be no attempt at Europeanizing native pastors. . . . It is the rule with the Church Missionary Society, that this should not be attempted except in solitary instances. We do not think that there is a native pastor in the Indian church, connected with the Church Missionary Society, who has been in England. . . . Stipends, therefore, should be calculated with a view to what the native church will probably contribute, rather than to what a foreign society can afford to pay.

"Another very important point is, that the native church should not be oppressed with the charge of costly buildings, raised by foreigners, which it would be wholly beyond their power to keep in repair (or imitate in such buildings as

they may afterwards erect for themselves). In this matter primitive practice deserves more consideration than it often receives. Of course it is not pretended by anybody that the first apostles and evangelists built churches or schools, or had any distinct places to worship in. Rooms available for the purpose were used as opportunity offered. . . . It is the remark of Bingham, that 'In the first conversion of any nation the churches were always answerable to the state and condition the converts were in.' This was practical wisdom, and should, as far as possible, be adhered to now, if native churches are to have an independent future.

"It is wise jealousy, therefore, which discourages building beyond what is indispensable for the decent service of God, for the maintenance of schools, and for the due preservation of the health of missionaries. . . . There does not seem any adequate reason why we should build churches for natives, more than houses. If they want them, and as they want them, and when they want them, they should provide themselves. It would be an unlawful, and, we think, a most mistaken diversion of money, for English Christians to find funds for these purposes. We know that the Church Missionary Society deprecates it, and we rejoice in the wise decision. There may yet be a time when Indian Christianity (and it may be added, when Chinese, Japanese, and African Christianity) may stud the land with gorgeous fanes, suited to its own wants, and expressive of its own religious feelings; but till that period arrives, all that English [and American] Christians should aim at, ought to be the gathering together of spiritual temples in the persons of living Christians, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

The above statements, though at variance with the first impressions of many Christians at home, not familiar with the history of missionary effort, and still more so with the wishes and hopes of native Christians eager to gather the fruits of Christian civilization before they have had time to ripen on their native soil, have been abundantly and sometimes sadly confirmed, in the experience of the older missionary societies.

THE GROUND OF APPEALS FOR MISSIONS.

BY WILLIAM WARREN, D. D.

It is possible that appeals for money to carry on missions abroad, coming as they do so often, awaken in some minds a degree of impatience, if not of disgust. These appeals, for want of space, and of time to read them, have need usually to be merely such, — the underlying argument for the cause seldom attending them.

But they are never for the Board itself, as an institution, but for a work which Christ commanded and inaugurated. He put it on the ground of the moral condition and necessities of the world. The great apostle had no sooner risen from the earth to which he had been stricken, than his commission to go to the Gentiles (or heathen) was intimated to him, — and for this end, — "To turn them from darkness to light, and from the power of Satan unto God." The Saviour had previously commanded his disciples to go forth and evangelize the nations, — all the nations; a command not limited to them indeed, but extending equally to his church through all time, till the work should be finally accomplished.

Foreign missions afford us the opportunity and instrumentality needed for the doing of this work. Missionary Boards are mediums through which we may carry on the work to its final accomplishment. This is not, however, the business of Societies as such, but of those who are to act through them for this end. What, indeed, but Christian missions, established specifically for this purpose, can do this work of spreading the gospel over the earth, and do it systematically and successfully?

This cause, therefore, is identical with Christianity. It is essential to the gospel scheme, — the mainspring, among human forces and instrumentalities, for accomplishing the work which Christ came on earth to inaugurate.

So when the Board makes appeals for funds, it is not in its own behalf, but for mankind. It is not for an institution, as such, but for a world. The Board is not an end, but a means to an end; an *instrument* to do the work of Christianity, or to aid in doing it, to the ends of the earth.

It accords with the benevolence of God that the gospel should be a provision for the whole world. It is so in the double sense of providing an atonement for the world, and of giving the command to *publish* it to the world. The first of these provisions is absolute, depending solely on God, and involving no counsel of man, or course of human conduct. The other provision, touching its propagation, and acceptance in the world, *does* involve human conduct and agency, to give it effect. So while the love of God, and the gift of God, are in their primary exercise unconditioned, in their positive and practical results they connect themselves with human effort and responsibility. If this love and gift had in all respects been absolute, there would have been no need of, or place for, foreign missions. But such was not the plan of God. He chose to take his people into coöperation with himself in making known his gospel, and in giving to it practical and saving effect.

It is on this ground that the foreign missionary cause rests, and makes its appeals to the churches. It is not for a missionary Society or Board that we plead, but for the nations sitting in the shadow of death. Nor is this the work of organizations and societies principally, but of Christian men and women, who are privileged to act through them for the good of men in the most degraded state.

The Saviour brought the gospel to this world, but it is to be spread abroad among the nations by his people. Heathen men will not make effort to obtain it; they do not know its worth; it must be sent to them. The grace of God is not of earth; it is not indigenous in any clime or land; it is not a human growth or plant. The new birth is from above. The good news must be sent to men, or it will not be "good news" to them, or *news* at all. The gospel has not locomotion, to go to the nations of itself; the winds of heaven cannot waft it to them; and they will not come to us for it. It must be sent to them, or they will never receive it.

Now if Christianity is of value to *us*, would it not be of equal value to the heathen? If it was of greatest value to those who received it from the lips and pens of the early apostles, is it not of equal value to those brought into the kingdom by our missionary apostles now? Was not the gospel a great blessing to our forefathers in Europe, who were turned from idolatry through the labors of Roman and Culdean missionaries? But no greater than it would be to the heathen

nations now, who are yet in idolatry. Have we any right to monopolize Christianity, and thus give to Christendom a Judaizing aspect or semblance? If, indeed, we owe everything to the Christian religion ourselves, then should we make all haste to give it to those who have it not. For "how can they believe in him of whom they have not heard; and how can they hear without a preacher; and how can they preach except they be sent?"

True, the heathen are not to blame for their ignorance of Christ; this is *our* fault; it is for *needing* a Christ that they are condemned. Not under a law they know not and have not; but a law which they have, and which puts them under responsibility, and beyond excuse. Indeed, how can such as are under the power of Satan (to use Christ's own words concerning them) enter into the kingdom of heaven, save through the cleansing of the blood of Christ? It is for this purpose that missionary societies are formed and make their appeals, — to open doors to the Gentiles, and to give the churches opportunity and motive to enter those doors.

Some solace themselves with the hope that the heathen will be saved without the gospel, and *because* of their heathenism. Far be it from me to declare what is possible or impossible with God. He knows how to pity and to save those even in the deepest darkness, and in the ends of the earth, who abhor sin and desire cleansing. Indeed, it is impossible to doubt here! But such cases are rare in heathen lands. Our oldest missionaries seldom find them. They represent the heathen as debased, loving sin, and hating holiness; showing thus the need of the gospel to fit them for a heaven of holiness and purity.

But on the supposition of universal salvation for the heathen as such, and because of their heathenism, Christianity would seem a mistake in the world. For if the heathen nations are safe without it, but are imperiled with it, as touching the next life, it ought, as a matter of safety, to be kept from them. The way to save this world, in that view of the case, would be to extinguish Christianity, to put out the sun of the gospel, and let the people sink back into the night of heathenism, that they might reach heaven hereafter. For what is this life to the next, or time to eternity?

To return. We have need only to glance at the change wrought under the apostles of old, among the heathen, and at the same change under our foreign missionaries now, to be stirred anew to the work of giving the gospel to the world. Think of the difference between us and the people where idolatry reigns! To what is this difference owing but to the Christian religion? And is not that cause a good one (and pleas for it wholly in place) which is one day to triumph, and to secure for the nations all that is precious and holy in religion? Imagine the millions now in heathenism, in Asia, Africa, and America, formed into Christian churches, performing Christian worship and duties, — parents walking before their households in uprightness, and children listening to lessons of Christian instruction! Would not such a state be infinitely better than the wretched ignorance and stupidity from which the gospel alone can deliver men? If so, what a motive we have to give them the gospel, and within the shortest possible time.

If men ask for a motive here that appeals to them pecuniarily, — that affects their business affairs, — we give them this fact, that foreign missions are profitable in a business point of view! They are not our beneficiaries merely, but

our benefactors rather. They *return* a blessing as well as convey a blessing. They give as well as take, and far more than they take. And the giving (call it "rendering," rather) is indeed more blessed than receiving. It is receiving, and of better things than were given, and in greater abundance, and this through rich returns of good to the soul, and in the certain rebound of blessings that shall come in consequence of large and cheerful giving for this cause.

The complaint that missions are a burden, or a waste, ought forever to cease; for just the opposite of this is true. They are profitable every way; they are a grand outlying business investment — in the way of protecting commerce, of promoting manufactures, and of stimulating trade. They bring up savage men to a higher appreciation of themselves, to realize their wants and needs, and thus awaken in them healthful tastes. So this grand missionary movement is being felt in our markets, that supply the new and increasing wants of the world. In this way profits are reaped and business is benefited.

This fact, which ought to silence objections against foreign missions *as a waste*, is mentioned as the least of the motives for them, as weighed in the scales of eternity. It should not at all be put in the place of the great moral argument for missions, — as being a part of the gospel scheme; as being commanded by Christ; as due to the world from us who received the gospel primarily through Christian missions; and as being indispensable to the enlightenment and salvation of the world.

CLAIMS OF FORT BERTHOLD.

It seems to be necessary to remind the friends of missions of the peculiar and exceptional claims of Fort Berthold. The Committee appointed at Chicago, to report on the work of the Board among the North American Indians, recommended the occupation of that distant post as a missionary station, and the subject was "commended to the earnest consideration of the Prudential Committee." The interest manifested in this new endeavor, by those who attended the Annual Meeting, especially by our western friends, was unexpectedly strong and hopeful. Hence, in the request for Centennial Offerings which was published in the January Herald, "the sending of the gospel to this point," was mentioned as "the special object that ought first to engage the attention of the friends of missions;" and \$5,000 were solicited for the cost of commencing the work, and of sustaining it for one year. In the same number of the Herald it was announced that the laborers would be ready to enter the field at an early day.

What has been the response to this appeal? It seemed, certainly, to be supported by considerations of singular force and persuasiveness. There was, (1), the constant though silent plea of the wasting remnant of our Indian tribes. There was, (2), the specific argument to be derived from a field which had been open "for more than two generations." There was, (3), the fact that Christian workers, called of God, as they and others believed, were saying, "Here are we; send us." It was hoped, therefore, that several thousand dollars would be speedily tendered to the Treasurer, so that the expenses of the first year, including outfit, traveling expenses, salary, and the cost of erecting suitable buildings, would be provided for, without becoming a charge upon the ordinary income, which was overburdened already.

But the Committee regret to say, that the Centennial Offerings for Fort Berthold, prior to April 1st, were less than \$600! Mr. and Mrs. Hall will be ready to go up the Missouri by the earliest opportunity, but the special contributions for their work are insufficient for the first year's salary, to say nothing of other expenses, which a low estimate places at \$2,400, while \$4,400 can be profitably expended.

What shall the Committee do? Shall they say to these young friends, "Go forward, though by doing so you will be sure to increase our financial perplexities?" Or shall they say, "You must wait till the churches manifest a deeper interest in your proposed endeavor?" Will not those who desire the Committee to say, "Go forward," indicate their wish by sending to the Treasurer their Centennial Offerings for Fort Berthold with the least practicable delay?

THE SALARIES OF THE SECRETARIES.

THERE seems to be an impression in some quarters that the Secretaries of the Board are receiving very large salaries. The Annual Reports have shown from year to year just what they have received, and a reference thereto would at any time have given full and exact information. Still, to correct misapprehensions which appear to have prevailed to a certain extent, it may be well to state that, (1), the Board has but two Corresponding Secretaries, though it has been felt, for some time, that another is needed; (2), their salaries have never exceeded \$3,000 a year, though they have been permitted to draw from the treasury \$500 additional, in case they have actually needed this sum; (3), the income from the Fund for Officers, created many years ago for this very purpose, has largely reduced the payments made to them from the treasury, so that last year the sum taken from the regular income of the year was only \$1,646.85, for each, and the year before it was only \$1,622.29; (4), the present Secretaries have expended, during their term of office, for what they have regarded as necessary family disbursements, thousands of dollars beyond what they have received from the treasury.

It may be well to say, further, that owing to the advantages which the Board possesses, beyond other Congregational benevolent societies, (1), in having a Fund for Officers, as already stated, and (2), in being able to charge the rent which it pays for its accommodations in the Congregational House to the account of the old Missionary House, according to the plan which was submitted to the Annual Meeting at Minneapolis, the amount deducted last year from the income of the Board for home expenses was only 7.2 per cent.; so that, of the moneys received from the churches, from legacies, and from miscellaneous sources, ninety-two cents and eight mills of every dollar, were charged to the missions.

A PAINFUL CONTRAST.

THE first seven months of the present financial year ended with the 31st of March. The Treasurer finds, much to his surprise and regret, that the *donations* received during this period (excluding \$37,880.70 contributed for the debt

which was reported at Chicago, as also \$1,799.55 received as Centennial Offerings) have fallen \$7,754.19 below those of the corresponding period last year. But the deficit in *legacies* is still more serious. The Prudential Committee have looked to this source of income, for some years past, with a certain degree of confidence. Indeed, the amount received therefrom, since our civil war commenced, has averaged the annual sum of \$85,723.57. But the amount paid into the treasury during the last seven months has been only \$25,926.88, whereas the amount last year for the same period was \$50,889.80! The difference is owing largely, doubtless, to the financial condition of the country. (1.) The shrinkage in values is affecting residuary bequests unfavorably, — of which the Board has many, — as also not a few specific bequests. (2.) The difficulty of settling estates is such that legacies which may become available hereafter, are not available now. The inference is unavoidable. Unless the friends of the Board shall carry their donations, prior to September 1st, to a much higher point than was reached last year, it will be necessary, in all probability, to report an embarrassing deficit to the next annual meeting.

In contrast with these threatening prospects of the treasury at home, intelligence just received from Japan (since other letters from the same field were in type, for this number of the Herald) is of the most cheering kind. Mr. Davis writes, from Kiyoto:—

"The work we have been able to do, and are doing in this city, is indescribably precious. The ferment caused by the priests called the attention of everybody to us, and they have been coming from all parts of the city to inquire and hear, on the week-days and on the Sabbath. We have distributed nearly two thousand tracts, containing the marrow of the gospel, to those who have come to our houses. Over seventy were present here last Sabbath morning, and over fifty at Mr. Neesima's in the afternoon. The girls in the Government girls' school from which Mrs. Neesima was discharged a few months ago, have now started a daily prayer-meeting in the school building.

"Let me give you the news which came to us in one half-day, yesterday.

"1st. The starting of the prayer-meeting mentioned above.

"2d. The coming of two influential men from the northwest part of the city to Mr. Neesima, saying that they believed this was the true way, and that they and their families and friends wanted to hear and follow it.

"3d. Formal permission given by the officer in charge of the exhibition soon to open here, for Bibles in different languages to be placed on exhibition.

"4th. Sakai, west of Osaka (in which the most bitter prejudice against foreigners and against Christianity has heretofore existed), a place of about 100,000 people, open to the gospel, a building hired, and the gospel to be regularly preached there.

"5th. The very governor who, only three years ago, told Mr. Greene that if a native bookseller in Kobe sold a copy of the English Bible, knowing it to be a Bible, he should have to put him in prison, — this governor has now engaged one of our native Christians to preach the gospel to the prisoners in the Kobe prison on the Sabbath, and teach them during the week, and gives him a salary of twelve dollars per month.

"6th. Before we had done reading these letters, Mr. Neesima came in with an official notification from the Department of Education here, that they had just

received the applications for Prof. Learned and Dr. Taylor, approved by our governor, and forwarded them."

In another letter Mr. Davis reports a striking work of grace, of which he had just heard, in a school taught by an earnest Christian gentleman, not connected with, and at considerable distance from, any mission. The teacher thinks the way fully prepared for the organization of a church there, more than forty of the pupils having already, "of their own motion, organized themselves into a Christian society, under the most solemn mutual pledges of faith in Christ, and willingness, if need be, to forsake all and follow him;" and he thinks of sending several of these young men to a training-school, to fit themselves for the work of the ministry. "They have," he says, "put themselves into my hands, under God, to do with them as shall seem best, to further the work of saving souls."

Mr. De Forest, also, in a letter which will be published in June, gives deeply interesting particulars of the opening of Sakai, referred to by Mr. Davis, and of the bright promise in that hitherto inaccessible place. And this number of the Herald furnishes abundant evidence that Japan is not the only field in which God is giving great success to the missions of the Board, and opening before them the brightest prospects. In Western Micronesia, in Van, Bitlis, and Cæsarea, in Turkey, not to mention other places, it would seem that indications of Providence, and workings of the Spirit, could hardly call more plainly to a cheerful pressing forward in this work.

With so much light abroad shall there be continued darkness at home? Will Christians here withhold the needed contributions, — *their united coöperation*, in efforts and in prayer? Will they not rather be, now, glad and grateful "laborers together with God?"

AN EXAMPLE.

It is worth following. It might easily be followed. If followed extensively, it would afford instant and great relief. The same thing is known to have been *thought of* by others, in one place it has been done. Let it be done by all the churches, and it would cause great joy on earth, and — may it not be safely said — joy in heaven also! It is thus noticed in a brief note just received by the Home Secretary: —

"MY DEAR SIR, — After the reading of the late circular setting forth the necessities of the Board, I asked our people, 'Can we not raise at least an amount equal to a dollar a member, in addition to what we *have* contributed for the Board?' To-day we made the collection, and find it to amount to \$632, our membership being about five hundred. I am so happy to be able to do *anything* in the emergency! How easy it would be for any of our churches to contribute in the same proportion. May God put it into the hearts of his people so to do."

MISSIONS OF THE BOARD.

THE *Morning Star* having returned to Honolulu, Mr. Chamberlain has furnished a very satisfactory report of the voyage and of the mission work in

Micronesia, giving the fresh impressions of one looking for the first time upon such naked barbarism, such beginnings of Christian civilization, and such rapid progress, even where the laborers have been only most illiterate native Christians. In all the groups, and on nearly all the islands occupied, it will be seen that there is much to encourage; but the progress has been specially remarkable at the Mortlock Islands and Pingelap, where Ponapean helpers, after only two and three years of effort, have gathered many, apparently, into the fold of Christ. At each station on the Mortlocks a little church was formed during this visit of the missionary vessel, and one of the Ponapean teachers was ordained a pastor. The story, also, of more than a hundred additions to the church at Pingelap, of the house for the missionary there, and the new church, 65×45 feet, with walls 14 feet high and 4 feet thick, of solid coral blocks, all of and by the people, serve to show that God can and does, at his pleasure, still, employ "foolish things of the world to confound the wise." Mr. Chamberlain's statements also make quite apparent the vital importance of these annual visits of the *Morning Star*.

The letters from *Japan* present further evidence of cheering progress in that field, but with enough of difficulty and of opposition to make the soldier missionary feel that they are "in the thickest of the battle," and that life there is "more exciting than it was in the army, during the rebellion." The reports of the examinations of some believers, when called before magistrates, are full of interest, while additions to the churches, and new points of light, continue to be mentioned. The report from *Foochow* indicates progress, specially in the work among women, in obtaining a firmer footing in the Upper Min region, and in the proclamation securing the rights of foreigners and of Christians.

The letter from Mr. Noyes, of the *Madura mission*, notices additions to the church, points to some happy results of the sadly prevalent sickness, to the need of more native helpers instead of a smaller number, and to cheering progress in the work among women. Mr. Winsor, of the *Mahratta mission*, presents a most encouraging view of the readiness to hear the gospel, found in touring. Mr. Fairbank gives a sad account of the depressed condition of Mahars at and around Dedgāw, and sends a very pleasant report, by a learned native Christian, of a visit to several of the mission churches.

From *Eastern Turkey* — Bitlis and Van — the letters speak of decided religious quickening, — the manifest work of the Holy Spirit; while Mr. Farnsworth, of Cesarea, *Western Turkey*, reports good progress in that field during the last year, — at the center and at the out-stations, in the older and the newer fields, in churches, and congregations, and schools. An incident related by Mr. T. L. Gulick, of *Spain*, is well worth notice, as exhibiting, in some degree, the ignorance, and the superstitious fear of Protestantism, found even among the priests of the Roman Catholic Church, and also the readiness with which some of these might perchance receive the truth did they not fear opposition, and the loss of all things.

Micronesia Mission.

RETURN OF THE "MORNING STAR."

THE *Morning Star* reached Honolulu, from Micronesia, on the 5th of Febru-

ary, after an absence of seven and a half months (from June 21, 1875). The whole voyage was prosperous under the careful and skillful direction of Captain Colcord, ably assisted by excellent under officers

and a good crew, all of whom it is said, "deserve great praise." Mr. J. E. Chamberlain, who went with the vessel to visit the missionaries as a delegate from the Hawaiian Board, has sent a full report to the Missionary Rooms, from which extracts of much interest will be given here.

The course of the vessel was the usual one, first to the Gilbert Islands, where the missionaries — all Hawaiians except Mr. Taylor — were gathered for a general meeting at Butaritari, and then returned to their several stations; thence to the Marshall Islands, where there was a general meeting at Jaluit; and thence to the Caroline Islands, — Kusai, Pingelap, Mokil, Ponape, the Mortlock group, etc. The vessel sailed 11,200 miles, anchored thirty times, and attended to mission work on twenty islands, while the delegate addressed forty-seven audiences, numbering in all 5,143 persons. "The progress of the mission work in Micronesia," he says, "seems uneven; in one island standing still, and in another shooting ahead unaccountably."

THE GILBERT ISLANDS.

Respecting this part of the field Mr. Chamberlain reports:—

"Eighty known murders and one case of cannibalism are reported since January, 1875 — for seven months. Civilization barely exists among the few followers of the missionaries; nakedness and barbarism are the rule, while dress and Christianity are the exception. The missionaries are faithful, hard-working men and women, who deserve the constant support of loving prayer. . . . The Gilbert islanders are a fierce, independent race, quick in quarrel and ready with the knife, who are being emancipated from the chains of superstition and the thralldom of servitude by the liberty that makes men free indeed."

Two of the Hawaiian laborers were ordained as evangelists during the meeting at Butaritari. At Tapeteuea the average congregation is 300, and the school numbers about 100. "In company with Mr. Taylor, the night of August 7th was spent with Kapu [on Tapeteuea]. Not a thing had been stolen during his month's absence. His people

welcomed their missionary with unmistakable proofs of strong affection. The next Sunday morning, when services were held in the large, airy, pewless church, no Christian could doubt that Almighty God had a people even here, although, excepting the *Morning Star* people, the missionaries, and a few others, men, women, and children were as devoid of civilized decency [in the way of clothing] as their principles would permit them to be.

"In the afternoon your delegate, Lono, and Haina walked four hot miles over white paths, in a blinding sun, to Nalinu's station. Shortly after our arrival, the interested natives collected at the blast of the conch-shell, more than filling the small school-house, keeping good order, and giving close attention, yet manifesting a perceptible wildness difficult to define or explain. The attendance at evening prayers was remarkable. At my suggestion it became a prayer-meeting, wherein five church members made brief addresses and prayers. The sincerity of their tone, the interpretation of their words, and the barbarousness of the men out of whose mouths these pure and holy sentiments proceeded, astonished me then, and do so still."

Respecting *Apamama*, another island of the Gilbert group, this is the report in part. "Shortly after anchoring at the entrance of Apamama lagoon, July 9th, and while Mr. Swinton [the mate] was bringing off Moses Kanawalu, the Gilbert Island teacher, Tata, the reigning king, came on board. He was kindly received by Captain Colcord, was entertained at the melodeon by Mrs. Colcord, and still being anxious for more, he was favored with a sacred concert by the Hawaiian missionaries, with Captain Colcord's organ accompaniment. King Tata's words may be condensed thus: 'Moses, your missionary, is a good man, and my people love him. His wife is a good woman. We are taught to read and write, and mental arithmetic. I have learned a little. I want a white or Hawaiian or Gilbert Island missionary to help Moses. A place in my village is set apart, and his house shall be built for him. My people have worshiped hea-

than gods; but some have given that up, and the others will, and we shall all be missionaries by and by.'

"After Moses came on board, the word of the king was generally confirmed. The work of the year was reported as progressing; the schools large, averaging one hundred, but with this drawback, that king Tata was jealous lest any one should be a better scholar than himself, and practiced an effective mode of keeping at the head of the class, by cutting off the head of the one knowing more than himself! No one was permitted to learn to write because the king could not write. Nevertheless, and in despite of the fact that king Tata called for brandy as soon as he got in the cabin, and notwithstanding his assertion that he had but one wife while we found more than thirty wives at his residence when Mr. Taylor and I landed on our return to Apamama, there is a work of power in progress on Apamama. Moses thinks three persons are true Christians."

Maiana and its Missionary. "On the return from general meeting to leave Lono, your delegate went on shore, and feels safe in calling *Maiana* the toughest mission field seen in all the Gilbert Islands, and Lono the least comfortably situated of all the missionaries. The progress of the year is small, but the foundation is sure, and Lono's feet are on the rock. His face beams with a confident smile as he answers the question, 'Shall we take you away?' 'No. I am not discouraged, and I am prepared to persevere to the end.' Expect and pray for God's blessing on Lono.

"*Butaritari* station and church made the most favorable impression of any in the Gilbert Islands. The mission premises are well shaded with fruitful cocoanut-trees, and jack-fruit flourishes in this soil, watered by frequent showers. The wells furnished good water for the homeward passage to Honolulu. . . . The small church we found cool and comfortable, with rude sofas. The church members were well clad, and the appearance of civilization was sprinkled through the house. It remains to add, that the gospel has only an outside foothold among the *Butaritari* pagans; as we had painful oc-

ular proof in the exposed body of an old woman, dead for some months."

MARSHALL ISLANDS.

"In Christian progress and mental development converts of these islands appear to lead all the churches of Micronesia. Individual exceptions may and probably can be found, but if our observations are trustworthy this is the rule. In *Mille* was manifested the closest approach to a revival of religion; in *Jaluit* an approximation to a live working church; while at *Ebon* the week-day meetings of the church presented a freedom in prayer, and short, terse addresses, and exhortations by men and women, that might well be imitated in the Hawaiian Islands.

"It was painful to observe the poor health of Messrs. Snow and Whitney, and to realize the great void their sudden removal would make in this mission. In the church, in the school, in the interpreter's study, at the printer's case and printing-press, their labors are abundant. They are a law and a system for *Ebon* and the Marshall Islands while they live; but then what? Would it be possible for a young man, fresh from school in the United States, to take up the work where it fell from their weary hands? Or could the Hawaiian missionaries carry it on well?"

"On Sunday [at *Mille*], more than two hundred and fifty people, men clad in long, clumsy, fringe-petticoats, and women harnessed between two mats, under a short jacket, completely jammed the small church. The king and high chiefs were present not merely as curiosity-hunters, but inquirers after truth. The whole people were wide awake with intelligent interest. The church was far too small for the people, and Captain Colcord, in his address, asked the people to build larger. Your delegate did the same at the Sabbath-school, to which king and people remained. Asking for a show of hands, every hand went up, and for a hand show it was a decided success. Better still, on the return of the *Morning Star* to *Mille*, December 9th, the new church had been erected, dedicated, and in use about six weeks.

"The missionary work is very prosperous on *Jaluit*, as the necessity for and prompt erection of a new church attests. The old church was so thronged on the arrival of the *Morning Star* that many stood at the door, while some went away. Kapali told us that more inquirers now wait for admission than there are members of the church — which numbers seventy-four. The Sabbath-school and the afternoon meeting gave interesting testimony to praiseworthy attainments in reading, and singing, and memorizing God's word."

Ebon—*Value of the "Morning Star."* Ebon, it will be remembered, is the station of the two American missionaries in the Marshall Islands, Messrs. Snow and Whitney. Mr. Chamberlain writes: "*The Morning Star* was just in time here, with fresh stores, to recruit the exhausted stocks of flour, fresh meats, vegetables, butter, and condensed milk. Indeed the very presence of the 'Star' is good medicine. The gospel ship is as dear to the native Christians as she is to our good missionaries. Its visits are expected with impatient longings; its prosperity, security, and safety belong, equally with food and raiment, to daily common concern, and form one of the usual objects of constant remembrance at the family altar. What wonder, then, that all the missionaries should begin to grow stronger, and at length return revived and happy to another year of glad labor among the heathen. The opportune arrival of the vessel in 1875 certainly warded off more than one fit of sickness, and probably saved more than one life for the Marshall Islands mission.

"Six meetings were attended; two on the Sabbath, one a church weekly prayer-meeting, and two when no other white person was present. At all the Spirit of God seemed near. More than six hundred hearers were in attendance on the Sabbath, and all were well combed, dressed neatly, and clean. The singing was very sweet, was in time and in tune, and was more creditable from the presence of delegations from three different districts, or islands, that arrived by canoe, up to twelve o'clock the night before, — church members, congregations, Sabbath-

schools, and babies. The whole audience remained to the Sabbath-school, when Mr. Snow requested Captain Colcord and your delegate to be examiners, asking any questions that were suggested by Old Testament history or the Gospels and the Acts. Many questions were propounded, and all were promptly answered, while a call for one of the Commandments, by number, received a general, well united, and accurate response in unison."

CAROLINE ISLANDS — KUSAIE.

"On Sunday, September 19th, the *Morning Star* made *Kusaie*. This high island, with its dense vegetation down to the white beach, or into the salt water, and its groves of mangrove-trees, was very beautiful. The Lord's work has prospered here. The bloodless revolution-king is a good Christian, and his people love him. Mr. and Mrs. Snow¹ find here milk, butter, taro, bread-fruit, bananas, oranges, and citrons. The land almost flows with milk and honey, and the sight of the high mountains, and their sweet breezes, are thrice blessed to the weary, worn missionary.

Ponape. "*The Morning Star* anchored about noon, Saturday, September 25th, at *Oua* station. Mr. Sturges has educated his church up to a high standard of Christian giving. They bring to his door every day a portion of cooked food, and whenever he sets before them any duty of giving, building, or working, belonging to the church, it is done with satisfactory diligence and commendable promptitude.

"The Sabbath congregation at *Oua* was three hundred in number, arranged on each side of a broad-aisle, in slips, men and women by themselves. All were seated on the floor, the slip being built of a peeled sapling that ran from the church wall to the broad-aisle, and supported the back. Mr. Sturges, in his quaint manner, remarked, 'When we need seats this frame can be raised and a bottom put in; but now, while only a part are clothed, I think they appear to better advantage on the floor.'

"Good, constant attention characterized the audience, who were plainly in earnest to be Christians. The Sabbath-

¹ They had come in the vessel from Ebon.

school superintendent was a woman, the widow of a high chief, and she was also leader of the choir. The modest bearing, self-possession, and authority of this worthy woman elicited warm commendation. Indeed, the Christian women of Ponape, — alas, how few are truly Christian! — are in advance of the men.

"The pagan party remains powerful in Ponape, as well as in the Gilbert and Marshall Islands. Long knives, swords, and loaded pistols and guns, do not obtrude their disagreeable presence in the church, the school-house, or on the *Morning Star*, but were said to be close at hand, concealed, in readiness for use."

THE NEW OUT-STATIONS—CHURCHES FORMED.

Mr. Chamberlain writes of the work at the recently taken out-stations of Ponape, under the caption, "Born in a Day," thus : —

"The inhabitants of Mortlock and Pingelap have almost unanimously abandoned the gods of their ancestors and taken Jehovah for their God. On Lukunor a church has been organized with fourteen members, — seven men and seven women. On Satoan, an islet of Satoan Island, a church of eight members, — four men and their wives, and on Ta, another islet of Satoan, a church of sixteen members has been formed, and Obediah [Opetaiia] ordained as its pastor; in all, at the Mortlock Islands, three churches and thirty-eight communicants. On Pingelap, one hundred and six candidates were examined and admitted to church fellowship, and Barnabas was ordained as an evangelist.

"These are the first-fruits of less than three years' labor, by Mr. Sturges' Ponapean 'children.' The converts are, as he quaintly terms them, his 'grandchildren,' or, in other words, the great-grandchildren of the American Board. Your delegate took part in the examination of the candidates, and assisted in the organization of churches. Although it was evident to him that the scientific, theological attainments of both teachers and converts were as near a minimum as could well be, there was, in palpable measure, the element of simple faith, closely akin to that of the African eunuch, so that it was no

more possible for us to refuse baptism than for deacon Philip.

"One most powerful incentive to this course was the new fact, — new to me, and it may be unprecedented in the history of missions, — of the translation by the converts of your mission, from the Ponapean language into Mortlock, of our Sunday-school hymns, parts of the Catechism, the Ten Commandments, and the Primary Lessons which our American missionaries used in school. This new fact was sung into our ears by the voices of eight hundred men, women, and children, welcoming the *Morning Star* boat at Lukunor; it was repeated in similar strains from hundreds of glad throats at Satoan and at Ta. Again and again it made its wonderful impression in the church and the Sabbath-school, wherever we went; and all taught by rote.

"The credit of this translation belongs to all the Ponapean teachers, but pre-eminently to Opetinia, wife of Opetaiia, a woman of marked ability and power, whose moral and intellectual stature exceeds that of her compeers as king Saul's physical proportions towered above those of his brethren.

"Sunday, October 17th, was a day memorable in the history of the Mortlock mission; the whole population of the islet Ta, on island Satoan, seemed present. Not even the timid women, who hid away at other stations, were absent. The audience presented the same interesting and interested appearance observed everywhere in this group. All paid absorbed attention to the Word of God."

ANOTHER WESTWARD MOVEMENT PROJECTED.

"Near the close of the morning exercises, the subject of carrying the gospel news to Hogolu, by some of these Christians, was introduced, and led to a conversation that may lead to important results; for the people of these islands are closely allied by ties of affinity and consanguinity, and are constantly visiting in the trade-wind season.

"One of the Mortlock chiefs present, then planned a visit to his friends on Hogolu, whose door is now fast-barred against the foreigner and the missionary. The audience voted, by unanimous show

of hands, to send by this chief the love ('Ka Bong') of Mortlock Christians, and the good news of Jesus.

"The same afternoon there was a memorable communion service. Eight men and their wives, married the day before according to Christian forms, presented themselves in their wedding garments for admission to the church. They had been examined the day before, and were now baptized, and sat down to the Lord's supper with five of their brethren from Lukunor and Satoan, making a company of forty-seven, including the delegation from the *Morning Star* and the missionaries. After the supper we, in behalf of the great brotherhood of Christ, gave these not yet two years' old disciples the right hand of fellowship."

ORDINATION OF OPETAIA.

"Having thus created three apostolic churches, Mr. Sturges determined to ordain a shepherd to administer the Lord's Supper to these primitive disciples. The exercises took place after the communion, being conducted by Mr. Sturges, in the Ponapean tongue. Reverently kneeling, Mr. Sturges placed on Opetia the consecrating hands, and commended the young pastor to the care of a covenant-keeping God, and to the protection of a loving Redeemer. Opetia is a simple, sincere, honest Christian, whose attainments in theology are far below those of Dr. Emmons, Dr. Alexander, or Calvin, but his call to this apostleship is as distinct and clear as was that of Peter, James, and John; and I have no doubt the Holy Spirit will continue to recognize and bless his work as a minister of Christ. Thus was finished a busy, momentous day in the history of the Mortlock Islands, — a day whose history is written in the book above, 'with a pen of iron and the point of a diamond.'"

PINGELAP — THE CORAL CHURCH — BAPTISMS.

"Three years ago, Pingelap had no teachers, having previously refused every missionary advance. The following year Father Alexander reported these people as 'almost as rude and nearly as wild as Gilbert Islanders.' Last year a licensed preacher was sent them, and on the arrival of the *Morning Star*, October 27,

1875, out of a large, quaint village, built on stilts, a curious population moved each side of the coral-path where your representatives passed to the mission premises. Every one was clad, — a sight not seen before since leaving Honolulu. Even the babies had swaddling-clothes, and toddling little ones had comical pants, and miniature jackets of calico. The dwelling of Manasseh was found to contain eight apartments, large and small, inclosed by a tight verandah. It was well matted, after Pingelap notions of comfort and luxury, and is really the best native-constructed house in Micronesia, for any missionary.

"The church, completed and dedicated this year, is about 65 feet long by 45 feet wide. The walls are 14 feet high and 4 feet thick, built of solid coral blocks, some requiring fifty-five men to carry them from the reef where they were cut. The roof is lofty, well thatched with pandanus-leaves, and reminded me of the old thatched church in Hilo and its long, steep rafters. The floor is of native plank, hewed four inches thick. The pulpit is a simple table, supported by one standard, and the pulpit sofa is small and tasty. The posts, beams, and pillars are skillfully ornamented with woven patterns of cocoanut-twine, in place of paint or carvings. All this is of the people, who have worked freely and with a will, with no foreign oversight or direction.

"Before breakfast on Thursday, October 28th, Mr. Sturges, at the daybreak prayer-meeting, had commenced the examination of one hundred and six candidates for church membership. This was continued all the forenoon. In the afternoon a general meeting was held for all the people, Captain Colcord addressing them, and immediately after the candidates were baptized."

Japan Mission.

FURTHER EVIDENCE OF PROGRESS.

STATEMENTS from Mr. Davis were published in March, under the caption, "The Gospel wins its way." On the 11th of January he wrote again on the same topic, as follows:—

"As a further illustration of what the Gospel has to overcome here, and how it wins its way, let me give a few facts. It is less than three years since Mr. Greene's old teacher, Yeinosuke, died in prison, in this very city of Kiyoto, for Christ's sake. It was only two months ago that not a bookseller in this city dared to expose for sale a copy of any part of the Bible. About a month ago I succeeded in getting the leading bookseller here to make a venture, and himself place the Bible and tracts on sale, and get as many as possible of the other seventy booksellers in the city to do the same. During the first month, sixty-two copies of the Gospels were sold, and nineteen Chinese New Testaments, besides forty-five copies of other religious books, and also English Bibles and Testaments; and the demand is now greater than I can supply. We cannot yet rent a place in town in which to preach, but forty or fifty meet every Sabbath in my house to hear the gospel, and men come almost every day from the heart of this great city inquiring for the truth.

"Six weeks ago I went down sixteen miles, to Fushimi, a suburb of Kiyoto, to preach the gospel to a physician and his friends (in his own house), who had been asking for the truth for more than a year. I went once, and Mr. Neesima went once. For this the physician and all his friends who heard were summoned to appear before the Kiyoto government, and questioned very closely; and he was cautioned not to have public meetings at his house. The official said he would not say that Christianity was either good or bad, but he must not allow other than his particular friends to meet in his house to hear it. This hubbub has stirred up all that region, and men come from miles around to this physician, who is a very influential man, inquiring about this way. I furnish him with Bibles, Testaments, and tracts, to sell and scatter, and he — his soul already on fire with the truth — is preaching Christ every day. Old Satsuma, away five hundred miles to the southwest, is asking for a missionary to come down there and teach school, because, the applicant says, 'We have found in Japan that missionaries make the most efficient teachers.'

"Some months ago a father in Yokohama found his son had become a believer in Christ. To get him away from the influence of Christianity he sent him over to the northwest coast, to the great city of Nugato, where his brother was an official. But the Governor there heard that this young man knew about Christianity and asked him to teach the people; so he began to preach Christ to hundreds. Thus the truth is working, and God's Spirit is working, and life here is more exciting than it was in the army during the rebellion. You must not wonder if we get tired and break down. We are in the thickest of the battle here, and we ask you to pray to the God of battles to give speedy victory in Japan, — that the present generation may see this a Christian country."

THE PHYSICIAN'S CASE.

An extract from another letter from Mr. Davis, respecting the case of the physician referred to above, has been received, in which he says:—

"The Fushimi doctor came up to the Fu (Government house) for the third time last Sabbath, and was dismissed. The first time, not only the doctor but all who had heard and received tracts, to the number of twelve or fifteen persons, were ordered to appear, were questioned very closely, and all but the doctor pretty thoroughly scared. The doctor came to see me last Sabbath afternoon, and his recital was more interesting than any novel. The official who met them said, 'This Davis came up here to teach an English school, did he not?' 'Yes.' 'Then he is like a man who has a license to sell deer-meat and sells dog-meat.' 'Well, is it dog-meat? I thought so, but on tasting it I find it is much better than deer-meat, and I would like to ask you one question. This way is allowed to be taught publicly in Kobe, Osaka, and in twenty or thirty places in Yedo. How is it that here, in the Kiyoto Fu, a man is not allowed to hear it in his own house? Are we not under the same government? I do not understand it.' 'Well,' said the official, 'I don't say whether this way is good or bad, and I do not say that you and your friends

cannot hear it in your house; but you let the common people, the lower class, who can't understand it, come in. We cannot allow this. We have good and sufficient religions here, in Japan; we don't want any more. We have Confucianism for scholars like you, and Buddhism for the masses.' The doctor said, 'I would like to ask you one thing. If Confucianism is an all-sufficient religion, why is it, since its founder lived hundreds of years before Christ, and taught during a long life, why is it that this way has not spread beyond China and Japan? So if Buddhism is an all-sufficient religion, started by Buddha hundreds of years before Christ, and taught through a long life, why has it not spread beyond India, China, and Japan? If Christianity is a bad way, how is it, since its founder only taught three years and was put to death when only thirty-three years old, that it has spread over Europe and America, and is spreading all over Africa, Asia, and the islands of the sea?' 'Well, we don't say it is good or bad, but you must not let people meet at your house, and you are dismissed,' replied the officer.

"The Doctor says people come to him from every direction to hear what thing this is. Some have come from three ri (seven and a half miles) below Fushimi. He is very anxious to learn, and wants some plan made so that he can be taught. I told him I thought I had better wait awhile before going down again, as he would get into trouble. But no, he was not afraid of any trouble. They might cut his head off, or put him in prison if they chose, but he believed this was the true way and he was going to follow it. I furnished him with a copy of each of the Gospels, and a Chinese Commentary on two of them, with the Chinese Bible and several Chinese Testaments which he wanted, and also with a pile of tracts. I think he will make one of the most efficient preachers.

"I can only give the briefest outline here. You need to see the man, his whole soul on fire, to appreciate it."

MR. NEESIMA'S MARRIAGE.

On the 12th of January Mr. Davis wrote: —

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"Mr. Neesima was united in marriage to a sister of the blind councilor, at my house, on Monday, January 3d. His wife professed her faith in Christ and received baptism the day before, in presence of a large company of Japanese; and at the same time we celebrated the love and death of Christ for the first time in Ki-yoto, around his table. Mr. Neesima's wife is perhaps the best fitted to be a helpmeet for him of any woman in Japan, and her acquisition, by him and for the truth in this great city and in this empire, is a joyful and truly providential event."

INCIDENTS AT OSAKA.

Mr. De Forest wrote January 15th: —

"During the week of prayer we very much desired a union meeting, of some sort, with foreign and native Christians, and we suggested to our Episcopal brethren to have a service in their chapel, to be conducted as they thought best, at which service all could attend. Our proposition was most cordially received, and at the suggestion of our Episcopal friends, the meeting was made a prayer-meeting. And as it was Friday evening, the subject was 'the conversion of the whole world.' It was a rare occasion, the chapel being filled, and an hour and a half failed to give time for the natives' enthusiasm to be exhausted.

"A year ago a huge preaching-place was built close to us, with the avowed purpose of running an opposition to the Yaso (Jesus) religion. On being opened it was thronged night after night by hundreds of Japanese; but within a week past, the long-closed building has been torn down, and only the wide space of ground is left. O, how I have ached, again and again, to be able to preach in Japanese, that I might accept their offer to rent that same building, and open its doors in the name of Christ!"

A NEW POINT OF LIGHT.

Writing from Yokohama, January 27th, Mr. Greene says: —

"One of the Yokohama young men, while on his way to Miigata, found a company of believers in a mountain town about one hundred miles from Tokio. Only two of them had ever met a mis-

sionary or heard any Christian preaching; but these two had heard a little in Tokio, and one of them in Nagasaki also. The leader has had to encounter much opposition in his own family, but stands firm. There is, I think, no doubt but that the most of these men are devoted Christians. The young man who passed through there is one of the very best men in Mr. Ballagh's church, a man of good judgment, and of a good degree of Christian experience and knowledge of the Bible. He spent three days in that village, Uyeda, and, according to his account, each day was a sermon. He could hardly get time to eat. There is not a baptized man among them."

PLEASEING INCIDENTS.

Mr. Atkinson wrote from Kobe, February 1st:—

"One of the native physicians I baptized the first of the year is showing much zeal in the study of the Bible. For a long time he came every forenoon to my study, fully prepared to ask a series of questions. He and a friend, a physician, read the Bible in course. They meet each evening. The places they do not well understand are marked, and when enough have accumulated, Yamadasan comes for instruction, and then reports to his friend. He is also working among friends, neighbors, and patients, I find. His wife is not so far along as he is, but she is growing. I talked to him one day about the god-shelf in their house. All the Japanese have these shelves, on which they place their deities, and symbols, and offerings. He said they had turned the face of their's to the wall; and only once—and that on new year's day—had they placed it in its usual position. He said he didn't care for it, but thought perhaps his wife did. He talked with her on the subject; and they finally decided not to throw it into the sea,—for then some foolish person might pick it up, take it home, and worship it,—but to make kindling wood of it; which they did one day last week."

AN INVESTIGATION.

"Last week one of our young men was called before the authorities to give an

account of the tract he gave away last fall. This man is Rev. O. H. Gulick's teacher. His home is some distance in the interior. Going for a visit last fall he took Christian books and tracts with him. These he gave away, and one tract fell into the hands of a man very zealous for government, or very much opposed to this religion. He presented it to the local authorities, and the authorities wrote to Ima-mura to ask why he distributed such books, and whether government allowed such things. He replied that he was not aware that government had *prohibited* such books, and thinking the teaching beneficial to all who would listen to it, he had given the books away. He also gave the name of the author of the tract, that being one of the questions asked.

"He heard nothing more until one night last week, when he received a summons to appear before the court and answer again. That local government had appealed to the central government, and the government had sent word to this district to investigate the matter. Ima-mura was asked who made the tract? Whether the man—missionary—could *write* Japanese? Who helped him prepare the book? Who cut the blocks for the printing? Who printed, who sold, and who sells it?

"The questions were all about *this one* tract. Nothing was asked about the others he had given away. Ima-mura, afraid, as all Japanese are when in court, began to ask various questions about the new religion, as to whether Japanese might follow it, etc. But they stopped him short, saying they did not wish to hear anything about the religion, nor about its services, nor anything else in connection with it. They were to investigate that one book business, and that was all.

"Our supposition is that the whole matter is a mere form to gratify some official in that interior town. The replies of Ima-mura have probably gone to Tokio. He, meantime, is in the custody of a member of the church. We do not expect to hear anything more of the affair."

ADDITIONS AT KOBE.

On the 7th of February Mr. Atkinson wrote again : —

"Our services yesterday, in Kobe, were of a very interesting character. Five were baptized and received into the church. The congregation was the largest we have ever had. We have made a few changes in the building, so that we can seat more persons than we could before. The examination of the persons received was very thorough. The church is increasing in ability in that direction, as in others. Two of the five were men; three were women. Besides these, a number have begun lives of prayer to God through Christ, but are not yet sufficiently advanced to be admitted into the church.

"We are expecting to open another Sunday-school the coming Sabbath. The building we rent is about half way between our Kobe and Hiogo chapels. The native brethren — two of whom live in that vicinity — think that we can also maintain regular preaching services. The section is quite a busy one, and we expect to reach entirely different people there."

NO WORD FROM YEDO — INQUIRERS.

Mr. Davis wrote from Kiyoto, February 7th : —

"No word yet from the applications sent to Yedo for Dr. Taylor and Prof. Learned, nor from either of the three persons whom we have requested to inquire in Yedo in reference to them. A week ago yesterday we had over fifty at our morning service at my house, and seven different men came in the afternoon to inquire about the truth. We had fifty again yesterday morning, and there were the same number, nearly, at Mr. Neesima's in the afternoon. Among those who came to our house yesterday, to inquire after the truth, was one old man seventy-six years of age, who, although bowed over so that he walked with great difficulty, walked two miles, and to whom I preached the gospel an hour. He is very intelligent, used to be a Buddhist, but has abandoned that faith as not satisfying his wants. He seemed to realize his sins, and listened with great interest as I told him of the all-sufficient

Saviour. Another man, sixty years old, came nearly four miles."

On the 15th of February Mr. Davis was constrained to say, they had just learned that the requests in behalf of Messrs. Taylor and Learned had not been sent to Yedo, the Governor professing to be waiting for a more favorable opportunity to present them. "Meanwhile," he says, "the school is flourishing, and better still, the people are anxious to hear the truth."

Foochow Mission — Southeastern China.

THE report of this mission for the year 1875, and reports from the different missionaries, have been received. It appears that twenty-five members were added to the churches by profession during the year, of whom five were from the girls' boarding school, under the care of Miss Payson, and three first became interested in the truth while patients in Dr. Osgood's hospital. The whole number of church members is now 163. A few extracts will be given from the reports.

EXCITEMENT ABOUT THE TELEGRAPH.

Mr. Baldwin, reporting the Foochow station and out stations, writes : —

"Just now there is some excitement in the district about the Foochow & Amoy Telegraph. The Northern Telegraph Company, with the consent of the provincial government, as alleged by the company, began the work a year or two ago, but was prevented from proceeding at a point some distance beyond Lanspero, by villages on the route. It would 'injure their *fungshwui*,' or luck, they thought. By dint of a persevering pressure on the part of the company; and after negotiations with the general government at Peking, the government here has been induced to contract with the company to build the line and work it for a time, as employés of the government. They pledge protection to the workmen on the line. The people think that 'the poles will injure their fields,' making it 'hard to turn corners in plowing,' etc., and they declare

that they can't see into the mystery of the concern. I told them that the difficulty was in themselves, not in the telegraph; that they ought to be quiet and let the enterprise have a fair trial, and then they would be able to appreciate it.

"Such movements on the part of foreigners tend to increase at first the national prejudices against us. But despite prejudice, and the many quarrels among themselves, which so engross their minds, the truth is spreading everywhere, and we hope soon to have more converts."

WORK AMONG WOMEN.

"Mrs. Baldwin alone, or with other ladies or the Bible woman, Mrs. Ling, has visited in neighboring families. In this way many women have been addressed, and many have heard the Bible read. Singing hymns also has been tried with good effect. These visits, as well as visits by native women at our houses, are means of spreading the truth to other places. An incident will illustrate this. When last at Kúsüi, I was visiting a neighboring village, and seeing an 'exhortation against infanticide' posted on a wall near by, took occasion to speak quite warmly on the subject. A woman in the listening group very promptly spoke up, saying that she had been at our house in Foochow, and that Mrs. Baldwin had spoken to her about the great sin of infanticide. She stated to Mrs. Baldwin that she had borne eleven children, of whom eight were girls, and that her husband had drowned every one of these! Her village is near the foot of a range of hills called 'the Five Tigers.'"

FOOTING SECURED AT SHAUWU.

Reporting a tour to the Upper Min region, Mr. Baldwin states:—

"*Shauwu*, the farthest point, is in the northwest part of the province on the River Min, about 266 miles from Foochow. You are aware, from previous letters, of the great difficulty of making a permanent lodgment in that city. Efforts were made, but failed when apparently on the very eve of success, and much earnest prayer was offered to God for a blessing in this enterprise. We went empowered by the mission to purchase premises, which

would give us a fixed position in the country; and we succeeded, after anxious days of negotiation, and an exhibition of much timidity by the owner. He feared the *gentry*, and the *officers*. The day before leaving S. we called on the Hsien magistrate, showed him the deed of sale to us, and a recent proclamation in favor of tolerance, and asked him if our course was legal. He *nodded assent*, as we interpreted the motion. He had already received the first published draft of the proclamation from his Foochow superiors. We directed his attention to the new issue, and he promised to post it on or near our new premises, which are on East Street, outside the east gate of the city. Back of the roomy front shops, which, thrown into one, will make an excellent chapel and book-room, there is vacant ground enough for a dwelling. We felt, when success really came, that it was a direct answer to prayer, for *shade and light* had alternated during several days. You ought to have seen and heard the three missionaries in that little loft, where our temporary stay was made, as they stood around a table and sang doxologies in Chinese and English, in token of their joy and gratitude. How many similar scenes have been enacted throughout the world, showing that success is won often at the hardest."

The "up-river enterprise," it is said, "appears to us very important and promising."

AN IMPORTANT PROCLAMATION.

Mr. Woodin reports: "During the summer the high officers of this Province, at the earnest request of Mr. Delano, the American Consul at Foochow, have issued a proclamation in regard to the relations of their people to foreigners and to Christianity, and the rights of foreigners in the country. It is of great interest and value in relation to our work in the interior. It has been sent to all the officers of the Province, for them to publish to the people by posting on the gates of their cities and *yamuns*, and a large number, on immense sheets of paper, have been furnished the missionaries, through the consul, to post in our chapels.

"Among other things the proclamation says: 'We now put forth this proclamation to make known to the gentry, elders, and people, that it is recorded in the provisions of the treaties, that foreigners may rent land, and build churches, and preach everywhere. In case there is any fraudulent proceeding, a petition must be presented to the magistrate of the place, asking him to arrange the matter. You are not to act violently and make trouble; nor are you to make the carrying of idols in procession, the building of temples, or performing of theatrical plays, a pretence for making the people or the Christians pay money to aid such objects. All the preachers and Christians (learners of religion), should be treated politely and kindly by the gentry and elders, so that the people and the Christians may be at peace. Nor must the foreigners be called *barbarians*, in violation of the Treaty.

"*'The foreigners may sojourn and dwell in the interior (inner land), in the prefectural and district cities and in the villages, wherever they please, and must not be molested. And the magistrates, gentry, and people, must treat them with great kindness; manifesting what is due politeness from hosts to guests. You must not insult nor despise them. Whoever hereafter may transgress these directions shall be seized and punished.'*"

Madura Mission — Southern India.

WANT, SICKNESS, AND GREAT MORTALITY — THE EFFECT.

Mr. Noyes, of the Periakulam station, 48 miles west-northwest of Madura, wrote December 27, 1875: —

"As we are brought to the end of another year, it may be in place to glance at some features of the work, and of the Lord's dealings with us. The year has been one of great suffering and trial to the people. There have been twice as many deaths among the Christians of the station as in 1874, and among the deceased were two of my native assistants — both good men — who died in faith. Early in the year, there was much suffering from a scarcity of rain, and conse-

quent short crops. Then followed a malignant fever, and also small-pox, and during the last three months cholera has been making fearful ravages in nearly all parts of the station. There have been 6,606 cholera cases and 2,648 deaths in the Periakulam Talug. Of these, 30 were in our Christian families. Yet our work has gone steadily on, without interruption, excepting that our schools were somewhat reduced in numbers and our itinerating work was suspended. The effect of this divine chastening upon the people has been to produce a more regular attendance at our religious meetings, and a better observance of the Sabbath and other Christian duties, on the part of nominal Christians, backsliders, in some instances, having been reclaimed. And among the heathen, though some have been lead to perform more heathen rites and ceremonies, the reverse has been true in many cases. Not a few have been observant enough to perceive that Christianity was doing for the people what heathenism never did, and have turned their thoughts to a consideration of its merits. The native pastors and catechists have been most assiduous in the work of giving medicine to the diseased. One native pastor alone has treated 1,000 cholera cases, and made and distributed over 4,000 cholera pills. This ability to help in time of trouble opened a wide door for the effectual preaching of the gospel, opening the way for us into the houses of all classes, and giving us great favor among the people."

SHOULD THE NUMBER OF LABORERS BE REDUCED?

"The Periakulam district has a population of 215,570. On seven itineracies during the year we have reached about 14,000. In our ordinary labors among the heathen, probably 16,000 more have been addressed, making a total of 30,000. But as we have probably counted half of these more than once, not more than 15,000 *different* persons have heard the gospel, and there remain over 200,000 who have not heard it. Allowing that one half of these are children, still there remain 100,000 adults in this station alone,

who do not hear the gospel from the end of one year to the end of another, and this station is as well manned as any other in the mission. If, therefore, in a district where one sixth of all the native laborers of the mission are at work, and that not one of the most populous districts, 100,000 of the inhabitants are not reached by the preaching of the truth, does it not seem unreasonable to reduce our working force by cutting down our allowances? When with all the forces we can muster, not more than one fifteenth part of the people can be reached with the gospel message, though the doors are wide open to us, how can we do with less men? Nor should we take inferior men, on less pay. Most of our helpers receive what is barely enough for their subsistence. We pay lower wages than any other mission in Southern India. We need, rather, better men on better pay. Our schools and seminaries are hard at work, and much effort is being made to raise up a better class of helpers: Over a dozen from this station are in a course of preparation for work as pastors, catechists, and teachers; but what is to be done with them when through their studies if we cannot have funds to sustain them? Leaving out the pastors, all the others must, for a long time to come, be sustained mainly if not wholly from mission funds. 'How shall they preach except they be sent!'"

THE CHURCH — WOMAN'S WORK.

In church members the gain in this station, for the year, has been 42, — nine more than last year, though there have been twice as many deaths. And never before have our churches come so near to a self-supporting basis. . . .

"There is another branch of effort which I desire to refer to in this letter, — '*Woman's Work.*' When I took charge of this station, in 1854, I knew of only one woman who could read and write. Now there are over forty, and some of these are real helps to their husbands in their work, teaching the women of the congregations, and 'preaching' to the heathen women in their houses. Three of them accompanied their husbands on an Itinerary, and were away from home

nine days. They visited the women in sixteen different villages and 'preached' to 900 of them. They everywhere met with a kind reception and were anxious to continue the work; but on account of the prevalence of cholera the Itinerary was suspended during October, November, and December. In a previous letter I mentioned a Women's Sunday evening meeting, in Kumbum, conducted by Pastor Isaac and wife. This has now been kept up for three years, and has done its full share in raising funds for the Pastor's salary. Early in September I suggested the plan of an organization among the educated women of the station, and told them about the Woman's Board and its many branches in America. I left the idea with them, and before the end of the month I was informed that the 'Women's Union' was formed, with a president, secretary, and treasurer. 'The Union is to meet once a month, when reports will be given of progress among the heathen and Christian women.' I hope this 'Union' may produce a more general interest in women's work in the station, and thus become productive of great good."

Maharatta Mission — Western India.

AN ENCOURAGING TOUR.

MR. WINSOR, of Satara, wrote January 27th, while on a preaching tour with his wife: —

"We have now been out in tents since the 17th of December, and it is marvelous to see how our way has been prepared for us. I know not where to begin, or where to end.

"We have entered the small native state of, or rather in, the Satara District, northeast from the city of Satara. I make it my business to see the chief man of each village, called the patil. On this tour, in almost every case, the patil has greatly aided me, and has been very friendly. The first village, in this native state (Phultum), was Taradgav. I made known my purpose to the patil, and he told me he would gather his people at five o'clock the next day. I

went, and had an audience of one hundred and twenty-five. We preached of Christ and his salvation, spoke for about an hour and a half, and were asked to come again the next day. This we did, and the next day also, and thus for three successive days we were listened to with profound interest. Twice the patil came also to my tent, about a mile from the village, and earnestly talked of these things, and said, 'My village is yours. Come back this way, or come again, and we shall gladly hear you.'

"This is a specimen of the way in which people are hearing as we present Christ, and I pray God that great good may result from our work on this tour. I feel the conviction that the people in their darkness are stretching out their hands to find the unknown God. O, what a privilege we have in speaking to them! I have said before, and say again, you would be moved to tears, as I am, could you stand before these poor, darkened souls, and see them, as it were, gasping for the water of life. The Lord give them this living water.

"This morning Mrs. W. and I went across the field in our bullock-cart to Munzuree. The patil of that village came last night and asked me to come and speak to his people. I told him I would do so, and said, also, that if he would have the women of the village meet by themselves, the Madam Sahib would come and meet them, while I would meet the men. When we reached the village Mrs. W. had an audience of 120 women and I one of 90 men. The patil had called them from every quarter and made the places clean for us; and thus it is on every hand.

"Last Wednesday I had a visit with the native Prince, at Phultum city, by appointment, at three o'clock, P. M., at his palace. His chief officers, about twenty-five in number, stood on either side of the royal seat, and the Prince gave me a place beside himself, on that seat, and on his right. After about half an hour he called for wreaths of roses, put one on my neck and one on each wrist, and perfume on my handkerchief. I presented him with a handsomely bound copy of the Marathi New Testament. After the for-

mal visit he took me into a private school in his palace, and after that accompanied me to the door and gave me a hearty shake of the hand. But the best is to come.

"He gave me a large room beside the palace, in which to meet the people and preach to them. Two large carpets were spread on the floor, and I had an audience the next day of one hundred and fifty. I read the third chapter of John's Gospel, in Marathi, and spoke nearly half an hour, as fast as I ever spoke in English. I am sure the Lord has helped me. The next day we met again at the same place, and afterward went to the city library. The chief's secretary bought for the library a copy of the Marathi Bible, and also a Testament. From this Bible may light shine upon the thousands among whom, no doubt, it is the only copy of the Word of God. I have but poorly and faintly set forth the things that so deeply interest us; but there is this satisfaction, nothing is over-stated."

Eastern Turkey.

RETRENCHMENT AND PRAYER.

MR. KNAPP wrote from Bitlis, December 28th:—

"Last evening we received, from the clerk of our mission, a copy of your letter respecting our mission's share of the curtailment of the Board's appropriations. Were you ever, while a school-boy, struck just behind your knees so severely that it brought you *down standing*,—down on your knees? Your retrenchment has brought us down on *one* knee. I have a vague recollection of seeing, while a little boy, among the maneuvers my father made with his militia company, one when he required the front file to kneel on one knee as they fired their muskets. I apprehend that the missionaries are the *front file*, and we have been in the fight *standing*! You have brought us down on one knee, and if a year hence you should tell us that you have retrenched twice '\$68,000, gold,' I hope it will bring us down on both knees,—just where we

ought to be, — just where Moses, on a certain occasion, was brought when the Lord stood with him: ‘And Moses made haste, and bowed his head toward the earth, and worshiped.’

“You have done right, — just right, — under the circumstances. I never in my life felt so much as now like falling upon my knees and praying for a revival of religion — a revival among us missionaries. We need, it seems, to learn, for a while, the Lord’s method of carrying on His work, ‘without money and without price.’”

SPIRITUAL QUICKENING.

On the 10th of January Mr. Knapp wrote again from Bitlis: —

“These lines are penned under the inspiration of a revival of religion among our people. On the first Sabbath of this year nine were admitted to our church. One of these was Zaccheus, who had been excommunicated for eight years. For years he had not been near my house, but a few days since he called upon me, asked my forgiveness, and also wished me to write Mr. Burbank in America, and obtain his forgiveness on his behalf. He was in Mr. B.’s employ five years. Then came the week of prayer, and it was a blessed week. Monday was a stormy day, but forty were present at the morning services. The number increased. One morning, out of ninety present eighteen took part in the services. Saturday there were one hundred and twenty, and the meeting continued two hours and a half. Backsliders confessed their sins, sinners asked for prayers, and the Holy Spirit was evidently present. It was to us a most significant and happy incongruity, oft repeated, that, as soon as Pastor Simon had ceased reading from the printed schedule, as *e. g.*, ‘to pray for kings, governments,’ etc., immediately an impenitent sinner, in tears, would get up and ask God’s people to pray for him! At the Wednesday women’s prayer-meeting, conducted by one of the Misses Ely, at their school, nearly *forty* took part, prolonging the services over two hours. News also came of an interesting work going on at Moosh plain, especially at Mogoonk. I now dispatch thither our

helper Shakro. He goes with a warm heart, and I hope he will exert a most happy influence at our seven out-stations there. He takes with him letters of counsel from our congregation.

“We thank God for this blessing. We were expecting it, and we do most earnestly pray and hope that many sinners may be converted.”

LIKE INTEREST AT VAN.

Dr. Reynolds wrote from Van the same day, January 10th: —

“You will be glad to learn that we are enjoying proofs of the presence of the blessed Spirit here at present. Some three weeks ago, in accordance with a suggestion of the Harpoot brethren, our people observed a day of fasting and prayer for the coming of the Spirit. Considerable solemnity and feeling were manifest on that day. The native preacher seemed particularly aroused, and expectant of a blessing. Before the year closed, two of the brethren had made restitution of money dishonestly obtained, confessing the wrong both publicly and privately. One of these, and another brother, a lad of some seventeen years, were rejoicing in a sense of new found pardon, and for two more we began to entertain some hope.

“For the week of prayer it was arranged that there should be an early morning prayer-meeting at each of the two chapels, and a union meeting at the city chapel at four P. M. The attendance at the garden chapel, in the morning, has been from 8 to 15, at the city from 20 to 25, at the union meetings, from 25 to 50. The prayers and remarks at these meetings have manifested a good deal of earnest feeling, several have confessed past dishonesties and made restitution, and we hope some have found peace in believing.

“Our house being over three miles from the city, my wife and I spent three nights in the city, that we might have opportunity for direct labor with individuals, and when we returned, Mr. Barnum took our place. During the week I found opportunity to talk, at greater or less length, with about fifteen individuals,

some of whom seemed like renewed men, others were earnest seekers, and scarcely one careless.

"My wife held three meetings with the women in different quarters, and found some who were beginning to manifest a hopeful spirit. One sought a private interview, to ask advice as to what she should do about some household articles of which she had gained dishonest possession, and in accordance with Mrs. R.'s advice, went that very day and returned them. She was very joyful in the duty performed, and Mrs. R. has considerable hope of her conversion. Her son has been for some time rejoicing in the Lord, and we hope her husband, who has also been confessing and restoring, may be in the kingdom. And thus we seem to see the beginning of family religion in this city."

OPPOSITION.

"Of course Satan does not see his hold over men relaxing without an effort to retain his power. The Vartabeds are preaching against us and cursing all who come to us, and individual opposition is breaking out in new places. Yesterday there was an attempt at disturbance in the chapel, such as we have not seen for several months. One person contradicted a statement in my sermon, and another snatched my notes from the table in front of me, tore them up, and left the room. But the audience were so thoroughly in sympathy with me, that the occurrence caused scarcely a ripple of excitement among them.

"It is arranged that the afternoon meetings shall be continued through this week, with morning meetings on Wednesday and Friday. We earnestly hope and pray that the work may go on until there shall be a large company of renewed souls here.

"We are hoping that the coming spring may see things ripe for the formation of a church here.

"The unsettled state of the country makes us feel some doubt as to our future, but at present there seems to be nothing to warrant any deviation from what would be our duty under other circumstances. We hope no storm will break till there is a strong church formed here."

Western Turkey.

CHEERING PROGRESS IN THE CESAREA FIELD.

MR. FARNSWORTH, of Cesarea, wrote on the 27th of January, sending the statistics of that station for the year 1875, and saying:—

"By referring to our station report, presented at the last meeting of our mission, you will find this statement: 'It would seem that the Lord is saying to us, "Go forward," and that the station and the mission are called upon to expect, and to provide for, a great blessing.' I now have the privilege of forwarding the statistics of our station work for the year 1875. I think you will agree with us in the view, that they have justified the language then used more fully than we could have reasonably expected.

"The first thing that will demand your attention is the increase in the number of out-stations. Last year there were but 13; now there are 19. Whether you look at the number reported as attending meetings, at the number of Protestants, or at the schools, each one of these new out-stations shows an extensive and well-established work.

"Looking at the 'total,' you will notice the great increase of laborers, the number being now 54, more by 22 than we have ever before reported. Some of the new laborers are students, who, after a couple of months, will return to their studies; others are school-teachers, working on very small pay; but we have two men from the seminary at Marsovan, and three from Marash, who are a most important addition to our working force. As a whole, our field was never before so efficiently manned as at the present time.

"The one thing that we expected would show to disadvantage this year is churches. Yozgat and Soongoorli have not only had no pastors, but much of the time they have had no preachers, while the Cesarea church has suffered for want of the efficient oversight of its pastor. But despite all this, the churches show 47 added on profession of faith,—more by 11 than in any previous year. A new church has been added to the list,—that at Injirli. The average number of worshippers in the four churches reported one

year ago was 425; the number now reported in the five churches is 870.

"We report 20 *congregations*, and the same number of *Sunday-schools*, against 14 of the former and 13 of the latter one year ago. Last year we reported a total average attendance of 1,080; this year the number is 1,982, an advance of nearly 90 per cent., while the average attendance at the Sunday-schools has more than doubled. The growth of the *Protestant community*, though not as large as that of the Sunday-schools or of the congregations, is very large. In 1861, after having worked steadily for seven years, we rejoiced to report a Protestant community of 380 souls. Year by year there has been progress, and, if we compare it with that of other stations of our mission, that progress has not been slow. In 1869, after working nearly sixteen years, we reported 848 Protestants. Now we report 2,310, with an advance in one year of 808, — only 40 less than the entire growth of the first sixteen years.

"The *contributions* for religious and educational purposes still show the effects of the famine, and must continue to do so for many years to come. Yet they are recovering quite as rapidly as we could expect. Up to 1871, the most that was ever raised in one year was about 20,000 piasters. In 1872 it went up to 26,500. In 1873, — the beginning of the famine, — there was a falling off of 1,000, and the next year (1874) showed a little less than 17,000 piasters. In 1875 there has been an advance on this of thirty per cent., carrying it up to 22,000. An advance on this of twenty per cent. would carry up the sum to the highest point ever reached. We think the present year will go considerably beyond that. In this regard the leading men in the Cesarea church are setting a good example, by subscribing thirty, fifty, and some over one hundred per cent. more than ever before.

"In the department of *education* the growth has been no less encouraging than in other departments of our work. Cesarea reports 380 pupils against 222 one year ago, and in the whole field we have 1,506, or 597 more than last year, a growth of sixty-five per cent.

"I think you will be pleased to note

the fact that the growth is *even*, so to speak. It is not especially at the central station, neither is it especially at the out-stations; it is not especially in the old fields, neither is it in the new; it is not especially the congregations, or the Protestant community, or in education, but *all* are making like progress.

"For myself, personally, I will add, it has been, though a very busy, a very happy year. As usual, I have been much from home, my itinerancy showing an absence of 231 days, and travel with horses to the amount of 2,757 miles. Join us, my dear sir, in praising 'the Lord of the harvest' for his great goodness to us, and in asking for yet greater things for 1876."

Mission to Spain.

MR. THOMAS L. GULICK wrote on the 19th of February, giving "incidents of experience in distributing gospels and tracts." One of the incidents is reported thus:—

"At Santiago I gave two or three tracts to the boys who had carried my baggage to the railroad station, and soon there was a crowd around me begging for tracts. I got into the car to escape, and then the crowd began to collect about the door and window. In five minutes I sold some twenty Gospels, and when the train was under way I sold a number of Gospels to those who were in the same car with me: To one of my neighbors, a young priest, I handed the Epistle to the Romans. He began to read, but stopped with sudden surprise asking, 'What does this mean? He says, "I am debtor both to the Greeks and to the Barbarians." How could Christ be a debtor to anybody?' I answered, 'You certainly know that the Epistle to the Romans was written by Paul, not Christ.' He still looked surprised, but assented and continued his reading, and becoming much interested, he bought a Testament and several other books. While reading a tract, he finally said, 'This book seems to favor the right of private interpretation.' I replied, 'When my father writes me a letter, I always claim the right of reading it my-

self, and of understanding it according to the plain sense of the words. I claim the same right when my Heavenly Father writes me a letter, to show me the way of salvation.' It then dawned on him for the first time that my books and I were Protestant. He was much shocked, and said that our Bible was not really the Bible; that it was greatly corrupted; that their bishop had lately bought up a great number of them and burnt them. I asked him if he read Greek. He replied, 'A little.' 'Have you read the Testament in Greek?' 'No.' 'Well, I have, and have compared it with the Spanish Testament, and though the translation is not absolutely perfect, as no human work can be, I assure you, from my personal knowledge, that it is not intentionally corrupted in a single word or syllable. You are not to blame for saying it is, but those who have told you so *know* that they speak falsely. If they have been burning Bibles, it is not that the Bibles are corrupted, but because they do not wish the people to "search the Scriptures" and know exactly what the Word of God is. You are a religious teacher, and yet I don't believe you can repeat the ten commandments.' He was much pleased by the challenge, and began to repeat very glibly the version in the Romish Catechism, leaving out the second and changing the fourth to 'Observe the feast days.' I stopped him and told him he had omitted the second, which he stoutly denied. I insisted, and he finally asked what it was. I told him, and challenged him to repeat correctly the fourth, which he called the third. He could only say that it is 'Observe the feast days.'

"Now" said I, 'You have been ignorantly accusing us of corrupting the Bible. The charge is false, but I have just proved that your teachers have wilfully so mutilated and corrupted the fundamental law of God, that you, a teacher, do not even know the ten commandments. You are not so much to blame, because you believed what was taught you; but the case is very different with your superiors. God has spoken terrible denunciations against those who take from, or add to his word. Let me advise you henceforth to search the Scriptures and take them as the rule of your life, and the gospel which you preach.' He turned pale and was much agitated. But said, 'If I should do so I would lose my living, and everybody would be against me.' 'Very likely,' I replied, 'That is what Christ said would happen. Your enemies will be those of your own house; but if you obey God, you may be sure he will take care of you. One man *with* God is mightier than all the world against him. You and I, in less than seventy years, will have to appear before the judgment throne. Our Lord will not ask, "Did you obey your bishop?" but "Did you obey me? Did you search the Scriptures? Did you preach my gospel?" Whatever difficulties and dangers there may seem to be in the way of the course which I have recommended to you, you may be sure your present course is much more difficult and dangerous.'

"He seemed much impressed and thanked me most cordially when he left the car, taking his Testament and tracts with him. May the good seed find lodgment in his heart."

MISCELLANY.

PROPOSED MISSION TO UJJI.

It is highly gratifying to notice the continued and increasing interest of Christians in Great Britain in missionary effort for Africa. The "Chronicle" of the London Missionary Society, for March, states:—

"As one result of the recent visits paid by travelers to Central Africa, and of the

deep interest now felt by Christian Englishmen in the welfare of its people, Mr. Robert Arthington, of Leeds, has invited the Directors of this Society to commence a mission on Lake Tanganika; and he offers to them the sum of £5,000 towards the outlay necessarily involved. Mr. Arthington says: 'It is much in my heart to take with you a courageous and faith-

ful step in the moral conquest of Africa : whilst we shall, if God be with us, be instrumental in his hand in gathering out to Christ's glory and our joy many of his elect people in that continent. You know that the Presbyterians of Scotland have taken in hand the Nyassa, and that the Church Missionary Society is likely to take in hand the Victoria Nyanza, that is, the inhabitants of their shores, for evangelization. I propose we should take in hand Lake Tanganika.'

"Ujiji, the place proposed for the headquarters of this new mission, is situated on the east shore of Lake Tanganika, in a direction due west from Zanzibar, and at a direct distance of five hundred and forty geographical miles. The traveling distance between the two places is somewhat under seven hundred miles. . . . Lake Tanganika is three hundred miles in length, by twenty in width, and its extensive shore-line affords opportunity of easy access to a multitude of people. The importance of one or more strong mission stations on such a noble inland sea cannot be overrated.

"Ujiji is built on the shore of Lake Tanganika, the waters of which stand at a height of 2,710 feet above the sea. The land at the back of the town rises to a greater height. . . . Though in latitude 5°-7°, in the dry season the heat is tempered by a pleasant wind from the southeast, and in the wet season by heavy rains, which fall from the first of December to the beginning of May. . . .

"The Free Church Mission is founding Livingstonia, at the southern end of Lake Nyassa. Bishop Steere and the Universities' Mission are surveying the district at its northern end. The Church Missionary Society is about to occupy Karagué and Uganda on the Victoria Nyanza. A portion of the center is offered to the London Missionary Society. But there is abundant room for other laborers on the high central plateau.

"Apart from all general considerations of duty, the portion proposed to ourselves at Ujiji ought to have, for the friends of the Society, a special interest. It is peculiarly connected with Livingstone, as he was in all his early experience connected with us. His head-quarters, during all

his last expeditions, were at Ujiji. Here, in the hour of his wants and his distress, in God's loving providence, exactly at the right moment, he was found by Mr. Stanley ; here his work and life were once more made known to the world, which was watching intently for him. Most fitting will it be that the London Missionary Society shall occupy this place as a mission station ; and shall make it the center of a growing system of Christian life and work and usefulness, which shall, for ages to come, be a blessing to the people whom he so dearly loved."

THE LIVINGSTONIA MISSION.

THE "Record" of the Free Church of Scotland, for March, gives pleasant intelligence respecting the new mission in Africa : —

"The great news of the month is the arrival of the Livingstonia Missionary Expedition on Lake Nyassa. This event took place on the 12th of October. Mr. Young, in a letter to Captain Wilson, tells that, after conveying (with the help of eight hundred carriers) the ship and goods across the cataracts in the river, the good steamer *Ilala* was launched successfully on the 6th, set sail on the 8th, and two days after burst, a most unexpected visitor, into the magnificent lake, with which we are now likely to become very well acquainted. The *Ilala* turns out to be a good sea-boat, and is able to steam seven knots an hour with one boiler. While Mr. Young was trying the paces of the launch on the water, the remainder of the mission party were engaged in building houses near Cape Maclear. 'Thus far,' writes Mr. Young, 'I think the whole affair is a great success.' And the prospects for the future seem as hopeful as the past has been prosperous. 'There is not a single native we have met with,' he adds, 'but is rejoiced to see us.' 'Before entering Nyassa I called on the powerful chief Mponda, through whose dominions all the slaves for the coast pass. He was very civil, and made us presents. He gave us permission to settle on any part of his land. He owns the whole Cape Maclear peninsula, and for

a few pieces of calico he would stop all slaves passing through his dominions.' We are a wonder and astonishment to all the Arabs and natives. The former shake their heads, no doubt fearing that their game is up.' 'While on the lake I came up with one of the slave dhows [boats], but she was empty. She was on her way for a cargo. *Before we got near her she lowered her sail, and the master, who hailed from Zanzibar, at once said in*

broken English, "Me no got slaves in!" These sentences from Mr. Young's letter seem to us most significant. Our mission is being established under the smile of God. The people for whose benefit it has been commenced have given it a hearty welcome, and the slave-dealers have taken fright at its very first appearance. Let us bear this peculiarly interesting and promising enterprise more constantly on our hearts in prayer."

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.		CONNECTICUT.	
South Freeport, Rev. H. Haley,	10 00	Canaan, Fanny S. Cowles,	2 00
NEW HAMPSHIRE.		NEW YORK.	
Barrington, Mr. and Mrs. E. Bussel,	10 00	Brockport, Thomas Motley,	10 00
Greenland, a friend,	15 00	Perry Centre, G. K. Sheldon,	10 00—20 00
Littleton, a friend,	1 00		
Warner, Mrs. Frederic Eaton,	2 00—28 00		
VERMONT		DISTRICT OF COLUMBIA.	
Lower Waterford, Rev. M. H. Wells,	10 00	Washington, C. S. Richards,	5 00
West Charlestown, Rev. W. T. Harriek,	50 00		
Windham, Miss C. F. Rugg,	4 00—64 00		
MASSACHUSETTS.		OHIO.	
Amherst, ———,	1 00	Kent, J. S. Cooke,	10 00
Seekonk, a friend,	10 00—11 00		
RHODE ISLAND.		ILLINOIS.	
Newport, a friend,	2 00	Galesburg, Mrs. B. T. Parker,	15 00
Providence, Union Cong. ch. 39.10;		Geneseo, Charles Perry,	20 00
Amos C. Barstow, 500;	539 10—541 10	Ontario, Rev. H. M. Tupper,	4 00—39 00
		Received for the "Debt" in March,	\$780 10
		Previously acknowledged (see April	
		"Herald"),	87,150 61
			\$87,880 71

CENTENNIAL OFFERINGS.

———, Me. ———,	5 00	Sisseton Agency, D. T. Church collection,	
Henniker, N. H. Rev. G. H. Morse, for the		for the Indians at Fort Berthold,	32 80
Indians at Fort Berthold,	5 00		
Rockland, Mass. A friend, a Centennial		Received for above in March,	\$102 80
thank-offering, to constitute Rev. JOHN M.		Previously ack'd (see April "Herald"),	1,676 95
Lord, H. M.	50 00		
Philadelphia, Penn. Miss K. M. Linnard,	10 00		\$1,779 55

DONATIONS RECEIVED IN MARCH.

MAINE.		Lincoln and Sagadahoc counties.	
Cumberland county.		Bristol Mills, Mrs. E. Drummond,	
Falmouth, 2d Cong. ch. and so.	8 85	1; Mrs. H. Drummond, 2; Miss	
Gorham, Cong. ch. and so. 12.35; a		McLean, 1;	4 00
friend, 20;	32 35	Penobscot co. Aux. Soc. E. F. Duren,	
Gray, Cong. ch. (paid District Secre-		Tr.	
tary for services),	10 00	Bangor, 1st Cong. ch. and so.	13 24
Portland, State St. ch., special (of		York county.	
wh. 10 from Mrs. S. H. Merrill, in		Limerick, Cong. ch. and so.	5 00
memoriam), 31; Plymouth ch. and			398 65
so. m. c. 28.45; St. Lawrence St.			
ch. and so. 18.05; A lover of			
Christ's cause, 50; Mrs. Caroline			
W. Brooks, 25;	147 50		
Yarmouth, 1st Cong. ch. and so.	87 71—236 41		
Hacock county.			
Bucksport, Mim St. ch. and so.	50 00		
Kennebec county.			
Gardiner, Cong. ch. and so.	40 00		

NEW HAMPSHIRE.	
Grafton county.	
Bristol, Cong. ch. and so.	3 34
Hanover, Cong. ch. and so.	238 52
Orfordville, Estate of Asa Palmer,	
with other dona., to const. H. O.	
PALMER, H. M.	50 00
Plymouth, Cong. ch. and so. m. c.	16 35—306 22

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Goffstown, Rev. Abel Manning,	12 00
Mount Vernon, Cong. ch. (of which W. H. Conant, 10; Martha E. Conant, 5);	28 00
New Boston, Mrs. Mary Dodge,	10 00
Temple, Cong. ch. and so.	4 00—49 00
Merrimac county Aux. Society.	
Henniker, Rev. G. H. Morse,	5 00
Rockingham county.	
Atkinson, Cong. ch. and so.	8 50
Raymond, Mrs. J. T. Dudley,	4 00—7 50
Stradford county.	
Rochester, Cong. ch. and so.	33 83
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Sunapee, E. O.	5 00

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lower Waterford, Cong. ch. and so.	40 82
40.82; Rev. M. H. Walls, 10;	
St. Johnsbury, 1st Cong. ch. and so.	35 40—86 22
18.40; H., 15; a friend, 2;	
Essex county.	
Granby and Victory, Cong. ch. and so.	10 00
Orleans county.	
Beebe Plain, Mrs. E. A. McPherson,	10 00
Derby, Mrs. O. Newscomb,	5 00
Newport, Cong. ch. and so. m. c.	12 00
North Craftsbury, Cong. ch. and so.	31 00—58 00
Rutland county.	
Pittsford, Cong. ch. and so.	30 00
Wallingford, a friend,	10 00—40 00
Washington county, Aux. Soc. G. W. Scott, Tr.	
Plainfield, Rev. Charles Redfield,	10 00
Windser co. Aux. Soc. Rev. O. B. Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so.	21 83
Plymouth Union, Mrs. Abigail Baldwin,	5 00
Springfield, Cong. ch. and so., to const. G. P. Haywood, GEORGE A. DAVIS, KITTIE A. JONES, and LUOY R. KILLIS, H. M., 497.05; J. R. Hall, 2;	499 05
Woodstock, 1st Cong. ch. and so.	82 54—607 92
—, A Vermont Missionary,	8 18
	815 27
Legacies. — St. Johnsbury, Luke Spencer, by L. G. Spencer, Ex'r,	50 00
	865 27

MASSACHUSETTS.

Barnstable county.	
Centerville, Cong. ch. and so.	11 08
Yarmouth, 1st Cong. ch. and so.	95 23—106 31
Berkshire county.	
Curtisville, Cong. ch. and so.	24 20
North Adams, Cong. ch. and so.	70 09—94 29
Bristol county.	
Fall River, 1st Cong. ch. and so., to const. Rev. CALVIN KETSER and ISAAC BORDEN, H. M., 193.40; a friend, 8;	196 40
Seekonk and East Providence, Cong. ch. and so.	35 57—231 97
Brookfield Ass'n. William Hyde, Tr. Barre, Cong. ch. and so., with other dona., to constitute Mrs. ORANGE CLARK and A. G. WILLIAMS, H. M.	178 72
Ware, C. G. H., East church,	10 00—183 72
Essex county.	
Lawrence, South Cong. ch. and so.	23 50
Essex county North.	
Byfield, Cong. ch. and so.	25 00
Ipswich, Linebrook ch. and so.	29 90
Newburyport, H. F. T., 5 25; S. H. T., 5; a friend of missions, 2;	12 25
Roxley, Mr. and Mrs. J. L. Richardson, Tr.	5 00—71 25
Beverly, Dane st. ch. and so. m. c.	18 06

Gloucester, Evan. Cong. ch. and so.	24 88
Lynn, 1st Cong. ch. and so. (of wh. 39.69 for 1875),	68 27
Salem, Mrs. Joseph H. Towne, to const. ROSA E. RICHARDSON, H. M., 100; a deceased friend, 75;	175 00
Saugus, Cong. ch. and so.	65 75
Wenham, Cong. ch. and so.	10 00—356 86
Franklin co. Aux. Soc. William F. Root, Tr.	
Barnardston, Ortho. Cong. ch. and so.	20 00
Coleraine, Rev. D. A. Strong,	5 00
Erving, Cong. ch. and so.	8 63
Shelburne, Cong. ch. and so.	6 61—35 22
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Chicopee, 2d ch. and so. 63.38; 3d ditto, 21;	84 33
East Longmeadow, Cong. ch. and so.	6 60
Monson, A. W. Porter	230 00
Springfield, 1st Cong. ch. and so. 75.54; A. B., 1,000; a thank-offering, 1,000; H. M., 500;	2,575 54—3,946 42
Hampshire county Aux. Society.	
Amherst, Mrs. R. A. Lester,	100 00
East Hampton, 1st Cong. ch. and so.	90 78
Hadley, Russell, ch. and so. m. c.	
19.75; T. G. Huntington, 5;	24 75
Northampton, Edwards ch. and so.	
77.10; 1st Cong. ch. and so. m. c.	99 75
23.65;	11 51
North Hadley, 2d Cong. ch. and so.	11 00
South Amherst, Cong. ch. and so.	70 00
South Hadley, 1st Cong. ch. and so.	26 21
West Hampton, Cong. ch. and so.	40 15—474 15
Williamsburgh, Cong. ch. and so.	
Middlesex county.	
Arlington, Cong. ch. and so. (of wh. 750 from John Field),	809 77
Auburndale, Mrs. S. Harding,	10 00
Cambridge, Prospect St. ch. and so., add'l,	181 10
Lowell, John St. ch. and so.	25 16
Newton Centre, 1st Cong. ch. and so.	200 08
Newton Lower Falls, a friend,	2 08
Somerville, Broadway ch. and so., to const. JOHN E. TURRIE, H. M., 100; Franklin St. ch. and so. m. c. 12.87; Prospect Hill, ch. and so. m. c. 5.75; a friend, 2;	121 63
West Medford, Cong. ch. and so.	10 00—1,309 65
Middlesex Union.	
Fitchburg, Mrs. Abel Thurston,	5 00
Groton, a friend, 10; Birth-day offering, 3; E. B., 7;	20 00
Pepperell, Cong. ch. and so.	10 58—35 58
Norfolk county.	
Braintree, Henry A. Johnson,	20 00
Brookline, Harvard Cong. ch. and so.	903 55
Dover, Cong. ch. and so. 5.10; a friend, 50c.	5 60
East Medway, 1st Cong. ch. and so. m. c.	8 27
East Weymouth, Cong. ch. and so. 30; Cong. ch. and so. at Lovell's Corner, 15;	45 00
Foxboro, D. Carpenter,	100 00
Quincy, B. C. H.	100 00
South Braintree, Cong. ch. and so.	23 75
South Weymouth, 2d Cong. ch. and so., with other dona., to const. F. B. GANWELL, H. M.	75 00
Walpole, Ortho. Cong. ch. and so.	37 02
Wellesley, a friend,	15 00
Wrentham, Cong. ch. and so. m. c.	10 00—1,342 19
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so., for Papal Lands,	11 40
Plymouth county.	
Hingham, Evan. Cong. ch. and so.	29 50
Marshfield, 1st Cong. ch. and so.	51 00
Middleboro, 1st Cong. ch. and so.	8 96
North Carver, Rev. W. W. Livingston,	5 00
Plympton, Cong. ch. and so.	8 00
Rockland, Cong. ch. and so.	100 00—227 44

Suffolk county.

Boston, Union ch. 1,750.75; Old South ch. 706.75; ditto for Papal Lands, 161.45; Phillips ch. 462.15; Highland ch. 286.78, ditto m. c. 84.57; Vine St. ch. (of wh. from Rev. J. O. Means, 10; James Fisher, 100; J. S. Ropes, 50; Silas Potter, 50; F. O. White, 10; F. J. Ward, 5), 810, ditto m. c. 10; Elliot ch. 160; Second ch. (Dorchester), for relief from retrenchment, 100; Mt. Vernon ch. 98; Cottage St. ch. 69.10; ditto Mrs. Williamson, 11; Shawmut ch., for relief from retrenchment, 50; ditto a lady, 10; Central ch. m. c. 48.60; a friend, 500; A. B., 100; E. B. H., 100; D. S. H., 50; Rev. J. O. Means, D. D., by E. S. 10; Silas A. Quincy, 10; Mrs. S. B. Munger, 10; P. B., 10; F. B. P., 2.50; a friend, 1;	6,026 65
Chelsea, 1st Cong. ch. and so. 102.98; ditto a friend, 5; Central ch. and so. 23.74;	186 72
Winthrop, a friend, from a sick-room, 20	00-5,183 87
Worcester co. North.	
Athol, A. Thomas,	5 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Andover, Cong. ch. and so.	87 06
Northboro, Nathaniel Fisher,	10 00
Shrewsbury, Cong. ch. and so., for Papal Lands,	10 28
Worcester, Salem St. ch. and so., for Papal Lands, 86.25; Ladies' Association, add'l, 10;	46 25-108 56
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Uxbridge, Eyan. Cong. ch. and so.	51 55
—, a friend,	100 00
—, a friend,	10 00

Legacies. — Andover, Elizabeth Shattuck, by Joseph Shattuck, Ex'r,	100 00
Boston, Mrs. Hannah W. Tucker, by Miss Mary W. Robinson, Ex'r,	100 00
Gloucester, Mrs. Betsey Stevens, by J. L. R. Trask, Ex'r,	200 00
Taunton, Cyrus Osawell, by David Deam, Ex'r,	1,000 00
	14,808 88

RHODE ISLAND.

Providence, Union Cong. ch. and so., to const. HARRIS H. BARNES, H. M., 2,013.61; Benevolent Cong. ch. and so., for Papal Lands, 224.24; E. B., Pilgrim ch., 5;	2,242 75
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CONNECTICUT.

Fairfield county.	
Darien, Cong. ch. and so. for relief from retrenchment,	25 00
Ridgefield, Cong. ch. and so.	177 22-202 22
Hartford county. E. W. Parsons, Tr.	
Buckingham, Cong. ch. and so.	86 14
Collinsville, Cong. ch. and so.	17 04
East Windsor, 1st Cong. ch. and so., with other dona., to const. L. W. Adams, H. M.	40 00
Glastenbury, Cong. ch. and so.	701 00
Hartford, Park St. ch. and so., for Papal Lands, 99.20; W. W. T., 1;	100 20
South Glastenbury, Cong. ch. and so.	6 24
Suffield, 1st Cong. ch. and so.	82 00
Windsor, Cong. ch. and so.	29 91-962 58
Litchfield county. G. O. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	80 00
Northfield, Cong. ch. and so.	22 60
Riverton, Cong. ch. and so.	11 00
Thomaston, Cong. ch. and so.	73 13
West Windsor, 2d Cong. ch. and so.	98 80
Winsted, Friends,	80 00-263 58
Middlesex county. E. C. Hungerford, Tr.	
Middletown, 1st Cong. ch. and so. 50.50; J. F. Huber, for Mac	

Old Saybrook, Cong. ch. and so.	15 80
Portland, 1st Cong. ch. and so.	20 00
West Chester, a friend,	2 00-69 3)
New Haven county. F. T. Jarman, Agent.	
Fair Haven, 1st Cong. ch. and so.	78 55
Guilford, Mrs. Lucy E. Tuttle,	160 00
Middlebury, Cong. ch. and so.	33 69
New Haven, 1st ch. m. c. 9.61; 3d ch. 66.85; North ch. m. c. 18; ditto, A. Treat, 250; ditto, Two members, for relief from retrenchment, 60;	879 46
Wolcott, Cong. ch. and so.	7 00-598 70
New London county. O. Butler and L. A. Hyde, Trs.	
Lebanon, Cong. ch., Exeter Parish,	83 50
Lyme, Cong. ch. and so.	81 32
New London, 2d Cong. ch. and so., for Papal Lands, 138.89, m. c. 10.14;	144 08-207 85
Tolland county. M. C. Chapman, Tr.	
Millington, Cong. ch. and so., to const. Rev. D. S. HOLANOOK, H. M.	96 35
North Coventry, Ladies, 75.80; Gentlemen, 62, to const. RUTH M. LILLIS, H. M.	137 80
Rockville, 1st Cong. ch. and so.	137 10
Somers, Cong. ch. and so.	64 69
Tolland, Cong. ch. and so.	9 41
Vernon, Gen'l. Asso'n,	21 00-536 85
Windham county.	
Willimantic, Cong. ch. and so.	100 40
	2,928-88

NEW YORK.

Barryville, Cong. ch. and so.	1 20
Buffalo, Mrs. R. W. B.	250 00
Glen's Falls, 1st Presb. church,	19 00
Gloversville, Cong. ch. and so. (of wh. from H. M. Place, 250; A. Judson, 150; J. V. Place, 75);	532 00
Groton, S. A. Barrows, extra,	5 00
Jamestown, E. Barrows, 5; I. G. Moore, 3; Mrs. I. A. Shepard, 1;	9 00
Lafayette, Morris Baker,	20 00
Livonia, 1st Presb. ch. and so.	26 00
Malone, Cong. ch. and so.	50 84
New York, Mrs. P. Millsaugh, 2; Joseph H. Pedro, 2; a friend, for Mexico, 75c.;	4 75
Owego, Cong. ch. and so.	20 00
Perry Centre, Cong. ch. and so. 34.25; G. W. Sheldon, 15; Mrs. L. A. Sheldon, 1.50;	50 75
Poughkeepsie, 1st Cong. ch. and so.	87 38
Riverhead, Mrs. George Miller,	5 00
Sherburne, T. L. R., for relief from retrenchment,	26 00
Steuben, 1st Welsh Cong. ch. and so.	20 00
Syracuse, Plymouth Cong. ch. and so. 25; Rev. J. O. Holbrook, 25;	50 00
Versailles, Rev. William Hall,	26 00
Volney, Rev. W. W. Warner, 5; J. J. Colt, 5;	10 00
West Farms, Mrs. A. Wood,	10 00
West Point, Rev. John Forsyth, D. D.	26 00-1,177 4)

NEW JERSEY.

Bloomfield, Z. B. Dodd, for Mexico,	10 00
Chester, 1st Cong. ch. and so.	14 15
German Valley, Mary A. Linnell, for Micronesia,	10 00
Princeton, Prof. A. Guyot,	26 00
South Orange, a friend,	10 00
Woodbridge, Cong. ch. and so.	35 02-104 17

PENNSYLVANIA.

Carbon Run, Welsh Cong. ch. and so., for Mexico,	18 00
Germantown, Miss T. Hazard,	60 00
Lansford, Armor-bearer,	2 00
Philadelphia, Central Cong. ch. and so. 62.61; a teacher, 50;	112 61-182 61

TENNESSEE.

Memphis, Y. P. M. Society of 1st Cong. ch. 10; Mrs. I. G. Cairns, 5;	15 00
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OHIO.	
Austintown, Cong. ch. and so.	6 35
Cincinnati, Seventh St. ch. and so., to const. ELIZABETH BOWLAY and S. T. GRIFITHS, II. M.	200 00
Collamer, Cong. ch. and so.	50 00
Delaware, Rev. John H. Jones, to constitute Rev. R. G. JONES, D. D., and Rev. W. P. EDWARDS, II. M., 120; a friend, 50;	170 00
Geneva, 1st Cong. ch. and so.	7 64
Madison, Central Cong. ch. and so.	50 33
Mantua, Cong. ch. and so.	4 00
Marietta, 1st Cong. ch. and so. m. c., for 1875,	87 00
Mineral Ridge, Welsh Cong. ch. and so. (one half for Mexico),	10 00
Olmsted, 1st Cong. ch. and so. 4; 2d Cong. ch. and so. 5;	9 00
Sandusky, 1st Cong. ch. and so., special,	51 30
Thomastown, Welsh Cong. ch. and so.	10 00—655 63
INDIANA.	
Bloomington, Rev. E. Ballantine	3 00
ILLINOIS.	
Albany, Cong. ch. and so.	8 00
Bethany, Cong. ch. and so.	4 00
Champaign, Cong. ch. and so.	30 00
Chicago, New England ch. and so.	8 17
Elgin, Cong. ch. and so.	22 28
Elmwood, Cong. ch. and so.	45 44
Galesburg, 1st Ch. of Christ, 107.15; a student, 1;	108 15
Geneva, Cong. ch. and so.	7 00
Glencoe, Cong. ch. and so.	54 19
Greenville, Cong. ch. and so.	3 60
Hinsdale, Mrs. Leonard,	5 00
Rockford, 1st Cong. ch. and so., add'l,	8 00
Rockton, Cong. ch. and so.	12 50
St. Charles, Cong. ch. and so.	1 60
South Chicago, Rev. and Mrs. C. A. Towle,	5 00
Tolono, Mrs. L. Haskell,	5 00
Wheaton, a debtor, 50; Mrs. L. A. Guild, 5;	55 00—377 95
MICHIGAN.	
Alamo, Cong. ch. and so.	6 50
Grass Lake, Cong. ch. and so.	23 25
Homestead, Cong. ch. and so.	2 00
Royal Oak, a friend,	16 00
Three Oaks, Cong. ch. and so.	7 50
Webster, Cong. ch. and so.	17 25—72 50
MISSOURI.	
Cameron, 1st Cong. ch. and so.	11 55
Kidder, S. C. Coult, for Papal Lands,	5 00
Neosho, Cong. ch. and so.	20 00—36 56
MINNESOTA.	
Medford, Mrs. M. W. Powell,	1 50
Minneapolis, 1st Cong. ch. and so. 11;	
Plymouth Cong. ch. and so. 17.69;	
C. and H. M., 25;	62 69—65 19
IOWA.	
Cedar Falls, Cong. ch. and so.	25 09
Cedar Rapids, J. F. Dean,	5 00
Denmark, George L. Epps,	5 00
Des Moines, Plymouth Cong. ch. and so.	7 80
	9 30
Magnolia, Cong. ch. and so.	10 00
Oswatimie, Cong. ch. and so.	8 60—66 70
Sibley, 1st Cong. ch. and so.	
WISCONSIN.	
Beloit, 1st Cong. ch. and so.	213 72
East Troy, Cong. ch. and so.	15 85
Green Bay, 1st Presb. Society,	61 57
Lafayette, Cong. ch. and so.	3 70
New Chester, Cong. ch. and so.	1 91
Plymouth, Cong. ch. and so.	5 25
Quincy, Mrs. O. C. Berry,	5 00
Rio, Conv. ch. and so.	1 95
Ripon, 1st Cong. ch. and so. (of which 100 from A. P. Harwood, to const. Rev. L. J. WHITE and Rev. E. H. MERRILL, II. M.	169 00
Wycocna, Cong. ch. and so.	2 29—480 24

KANSAS.	
Emporia, 1st Cong. ch. and so.	5 90
Eureka, Cong. ch. and so. 22; a friend, 15;	37 00
Leavenworth, Lewis A. Stone,	5 00
Manhattan, H. E. Beckwith,	5 00—52 90
NEBRASKA.	
Millford, H. A. French,	5 00
Omaha, Rev. R. Gaylord,	20
Steele City, Cong. ch. and so.	10 00
York, Benjamin Bissell,	10 00—25 30
CALIFORNIA.	
Oakland, 1st Cong. ch. and so.	60 99
San Francisco, Rev. J. Howell,	50 00
Santa Barbara, Mr. and Mrs. H. M. Van Winkle,	23 00—133 99
DAKOTA TERRITORY.	
Greenwood, Rev. J. P. Williamson,	3 00
Yankton, Saved by giving up smoking, and given for relief from retrenchment,	5 00—8 00
CANADA.	
Province of Ontario, —	
Yorkville, Andrew Hamilton,	100 00
FOREIGN LANDS AND MISSIONARY STATIONS.	
Micronesia, Ebon, mission families,	23 50
Jalutij, Jose de Bruhn,	20 00
" a friend of missions,	20 00
Kumale, Avails of Oil in 1875,	24 30
" " in 1876,	188 70
" = 236.40 gold, @ 114 % =	27 90
Turkey, Van, Dr. G. U. Reynolds,	50 00
" ———, a friend,	25 00
MISSION WORK FOR WOMEN.	
FROM WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, Treasurer.	
For support of Mrs. De Riemer, Caylon, \$575;	
Mrs. Baird, European Turkey, \$406; Mrs.	
Dr. Reynolds, Eastern Turkey, \$348; Mrs.	
Minor, Madura, \$345; Mrs. Edwards, South	
Africa, additional outfit, \$50; and for school	
at Talas, Turkey, \$163; for expenses of the	
"Home" at Constantinople, add'l, 2,087.14;—3,972 14	
FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	
2,500 00	
For Miss Starkweather, add'l outfit,	
" " " traveling expenses,	
" support of Marian, Marash,	
40 25—2,719 25	
MISSION SCHOOL ENTERPRISE.	
NEW HAMPSHIRE. — Amherst, Cong. s. s. 25;	
Warner, Mrs. J. H. Stewart, 6;	
VERMONT. — Burlington, 1st Cong. s. s. 100;	
Morrisville, Cong. s. s., for Mr. Montgomery's school, 17;	
MASSACHUSETTS. — Boston, Old South s. s., for student in Bulgaria, 25; Campello, Cong. s. s. 52.69; Lawrence, Eliot Cong. s. s. 30; Beekun and E. Providence, Miss A. H. Carpenter's s. s. class, 3.23;	
NEW YORK. — Flushing, Cong. s. s., for school at Ahmednuggur, 40; Sherburne, 1st Cong. s. s. 68 39;	
ILLINOIS. — Champaign, Cong. s. s.	
Donations received in March,	
" for the Debt "	
" for Centennial, "	
Legacies received in March,	
Total, from Sept. 1st, 1875, to March 31st, 1876,	

THE MISSIONARY HERALD.

VOL. LXXII.—JUNE, 1876.—No. VI.

“A SURVEY OF FIFTY YEARS MISSION WORK.”

UNDER this caption the “Foreign Missionary,” of the Presbyterian Board, for January last, published a very interesting and valuable article of 24 pages, since issued as a pamphlet. Many passages were at once marked for use in the Missionary Herald, presenting a condensed summary of the facts in regard to different fields, but no earlier opportunity than the present has been found for using them. The paper brings to view, first, the condition of the missionary work fifty years ago, and then the “great advance” exhibited by its present condition. The extracts given here are from this second portion of the “Survey.”

Africa. “Beginning in our survey of the present condition of missions with Africa, we find that the northern portion is still untouched by the missionary, being wholly Mohammedan. The western coast, from Morocco to Senegal, is inhabited by Moorish tribes. At Senegal missions begin, and along the coast, down to Liberia, we have a portion of country mainly under British protection. In Gambia and at Sierra Leone, the Wesleyan and Church Missionary Societies, and the native church have established strong missions, and here are found some 14,000 members, 7,500 scholars, and 52 ministers, native and foreign.

“South of Sierra Leone we reach Liberia, where some 18,000 of Americo-Liberians are found, and a very large number of natives who are heathens, amounting to at least 300,000. In the colony there are about 4,000 communicants. Along the Gold Coast, and taking in the whole of northern Guinea, are interesting missions of our own Church, of the United Presbyterians of Scotland, the Wesleyans, the Church Missionary Society, the Basle, and the Baptist Societies. One of the missions is wholly composed of native preachers under the superintendence of a native bishop. There are over 7,000 communicants connected with the different churches, and in the schools are 4,000 children. The Bible has been translated, in whole or in part, into fifteen different languages.

“In South Africa the greatest conquests have been made. In Cape Colony, Kaffirland, Griqualand, Basutoland, Natal, Transvaal region, Namaquas, the Matabele, and Bechuana tribes, are 450 foreign laborers, and 90 native ministers, with a large number of lay agents. There are about 40,000 communicants in the churches, and over 45,000 children in the schools.

"The mission to Abyssinia has been twice broken up. In Egypt the most prosperous mission belongs to the American United Presbyterians, whose labors are largely among the Copts. They have 8 stations, 6 foreign and 2 ordained native ministers, 596 communicants, and in the different schools 1,170 children.

"Still more marked has been the religious revolution that has taken place in *Madagascar*. In 1825 there were very few converts. The field then had been occupied only six years. Now the whole land is open to the missionary; idolatry is overthrown; and Christianity is proclaimed to be the religion of the people. In the churches gathered by the London Missionary Society, according to the last report, are 63,896. The Propagation Society, the Norwegian Missionary Society, and the Society of Friends, are laboring at different centers.

"In the island of *Mauritius*, and principally among the coolies from Bengal and Southern India, the Episcopal Church of England is laboring through its two leading institutions. The membership reported is 333. In these two islands — *Madagascar* and *Mauritius* — are 65 missionaries, 292 native ministers, and 65,000 communicants."

Asia. In 1825, it is said, there were missionaries in only three distinct fields, — *Syria*, *India* and *Ceylon*, and the *Indian Archipelago*. Now, "in *Western*, *Central*, and *Eastern Turkey*, the American Board has strong and prosperous missions. The Church Missionary Society is laboring in *Palestine*; the Jewish and some smaller British and Continental Societies are also at work at different points. In *Syria*, the Presbyterian Board, the American United Presbyterian Church, etc., are endeavoring to reach the people with the gospel. There are over 5,000 communicants gathered into churches, which are receiving steady accessions from the corrupt sects or from Mussulmans.

"From *Turkey* we pass over into *Persia*, and find a people akin to the Turks in their religion. . . . Besides our own mission, the Church Missionary Society has a laborer at *Ispahan*, who has baptized several converts. Some of the churches have reached self-support. The number enrolled in the different organizations is over 800."

India. "To-day the missionary work is carried on in *India* and *Ceylon* by 35 missionary societies, besides local agencies. In the different Presidencies are 500 ordained missionaries, occupying more than 400 stations, and over 2,000 sub-stations, the latter chiefly manned by native laborers. . . . The statistical tables that have been prepared for each decade in the last thirty years, show some of the gathered fruits of the work. These returns take in *India*, *Ceylon*, and *Burmah*, and are for the years 1852, 1862, 1872. Placing them together, we have the following: —

	<i>Native Christians.</i>	<i>Communicants.</i>
1852	128,000	22,400
1862	213,182	49,688
1872	318,363	78,494

The successes of the last year or two are proportionately much greater. The additions to the churches for 1874-75 were over 7,000, and the relative gains to Christianity is proportionately larger than to either Hindooism or Mohammedanism. Thus the growth in the *Madras Presidency* of the three great religions has been, since 1856, Christians, 51 per cent. increase, Mohammedans, 33, Hindoos, 87. Education in *India* has greatly improved. . . . There has been a wonderful increase in the productions of the Press. . . .

"These results of missionary labor are great and wonderful, but other changes, through the pressure of Christian sentiment and the power of truth, have taken place. In 1825 the Government abetted idolatry, and sought no alliance with Christianity. It husbanded the endowments of temples and mosques; it supplied funds from its treasury for repairing temples and roads to sacred places; it taxed pilgrims, and endowed schools for the teaching of error and superstition. Then infanticide abounded; suttees flourished; bloody rites were practiced. Then no Christian convert could obtain his rights in regard to property. These and kindred evils existed. Now all is changed. Government protects and aids missionary operations; it has cut itself loose from all connection with idolatry; infanticide is declared a criminal act; suttee is prohibited; and cruel rites have been forbidden. The Koran and the Ganges water are banished from the courts of justice. Converts are protected in their rights, and the legal validity of widows remarrying is proclaimed. Hindooism is losing its hold upon the many, and the idea is growing that it must disappear under the power of Christianity. There is an enlarging circle that has broken with Brahmanism, though not yet yielding openly to the religion of Jesus. Signs of improvement — material, social, intellectual, and moral — fill the land. The natives are awakening from the sleep of ages; the desire for sound knowledge is growing. Caste is relaxing. Stereotyped customs that have been more powerful than law, are disappearing. A knowledge of the Bible is spreading, its precepts are becoming more influential, and the truth is working wonders among the aborigines, who never yielded to Hindoo or Mohammedan influence, but are now accepting joyfully the doctrines of the Cross. Christianity has obtained a firm footing. Its ambassadors are alive to the importance of its dissemination, and are increasing in numbers and skill. Native churches have been planted all over the land, and these are becoming more potential for good.

"The statistics of *Burmah* have been given in the figures already presented. What a difference between that country half a century ago and at this time. The jungles have given to Christ thousands of precious souls. 'A little one has become a thousand.' It is literally true that for every convert then, there are more than a thousand to-day."

"*China*, in 1825, was virtually locked against all approach by the missionary, as such, and at that time there was not a laborer on its soil. . . . The ratio of conversions is now rapidly increasing. Thus the native Christians in 1853 numbered 351; in 1863, 1,974; in 1868, 5,743, and in 1875, nearly 12,000. A recent list of missionaries, published in China, gives thirty different organizations at work, and almost 200 ordained evangelists, 99 of whom are from the United States.

"In the *Indian Archipelago* and the Straits, in the islands of Java, Sumatra, Borneo, Celebes, the Malaccas, etc., and in the Straits settlements, the Dutch Societies, the Rhenish, Gossner's, and the Propagation Society are principally engaged in Christian effort. It is difficult to find out the numbers connected with any of these organizations. In the Malaccas and Celebes, the Netherlands Missionary Society report 83,800 hearers, but gives no list of communicants. In the other fields 8,783 are reported, but the list is imperfect."

Polynesia. "Missions in Polynesia have been remarkably successful. With the exception of a few centers, or islands, like New Guinea, the Marquesas, and portions of Fiji, the people have been brought under the influence, if not

the power, of the truth. More than three hundred islands of Southern and Eastern Polynesia have thrown away idolatry, and this within less than fifty years. The languages of the islands have been reduced to writing. In these tongues the Scriptures have been translated, dictionaries and grammars have been prepared and printed, besides other works for the enlightenment and education of the people. Already the Sandwich Islands stand out as a Christian nation. In them, and in many groups, as large a proportion of the inhabitants is connected with the Christian church as in our own or other lands. As far as we have been able to gather up statistics from reports, etc., the membership borders on 70,000, with fully 300,000 adherents."

America. "The great mission field of Protestants on this continent is Mexico and South America; though much labor has been bestowed on some of the West India Islands. . . . It is doubtful whether the churches are doing as much for the evangelization of the Indians as they did fifty years ago. The Government is, however, doing more for their civilization through its 'Peace Policy.' The number of communicants is much greater than in 1825, reaching to fully 10,000.

"Several Societies, British and Canadian, are at work among the Indians in the British Possessions, and some of them, especially the English Episcopal Societies, and the Wesleyans, have met with much encouragement. They are largely operating in the Hudson Bay Territory, in British Columbia, and Vancouver's Island. The reports give 4,220 in the list of communicants.

"The population in *Labrador* and *Greenland* is small. The Moravian and the Danish Government have ministers and missionaries among them. Church membership may reach 2,000.

"The developments of the work in *Mexico* are very cheering. . . . In *South America*, missions are established in the United States of Colombia, in Brazil, in Uruguay, Patagonia, Argentine Confederation, and Chili. With the exception of Patagonia and the Falkland Isles, all these fields are occupied by American Societies. The work in Brazil is full of encouragement. Twenty churches have been organized, containing a membership of about 800, and more could be established if men and means could be furnished.

"Grouping together the figures as already detailed, we have the following approximation to the present membership in the mission churches, as collected from different sources, and it is in no way an over-statement:—

" Africa, including Madagascar	130,000
Europe, including Scandinavia and Germany	53,500
Asia	120,000
Polynesia	70,000
America, North and South	21,500
West Indies	105,000
Total	500,000 ¹

"The number of ordained missionaries in connection with these various missionary organizations is about 2,300; in 1825, the true number was not over 400. The greatest increase has been in native laborers; but as there is no uniformity among the Societies in classifying the different workers, whether ordained or simply catechists or helpers, it would be difficult to give a fair exhibit of the

¹ Omitting Guiana and the West Indies, there were not more than 6,000 converts in mission fields in 1825; in 1875, nearly 400,000.

ordained preachers. The membership has gone up from about 40,000 to 500,000 in fifty years. There is also a difficulty in stating positively the exact sum expended on missionary work. . . . The average for the last few years of the Missionary Societies — British, Continental, and American — may be set down at \$6,000,000. This is a great advance in the last fifteen years ; showing that the work is taking a deeper hold upon the hearts of God's children."

FINANCIAL PROBABILITIES.

THE first two thirds of the current financial year of the A. B. C. F. M. closed on the 30th of April. It is a suitable time, therefore, for reviewing the past and applying its lessons to the future. What are these lessons ?

1. The *donations* received during this period, — excluding such as have been contributed for the debt of last year, but including Centennial Offerings, — have fallen \$4,344.07 below the amount received during the same period last year. This is owing in part, doubtless, to the financial embarrassments which have distressed so many of the friends of the Board. But it is owing still more to the apparent reluctance of so many of our church members to make any considerable sacrifice for the redemption of the world. Our chief need is, therefore, the general acceptance of the truth that *belonging to the church involves a participation in the work of sending the gospel to the heathen. This is the first lesson.*

2. The *legacies* of the last eight months have suffered a much more serious reduction. Indeed, the loss in this particular has been without a parallel in the history of the Board. Last year at this time, this source of income had yielded the sum of \$60,372.55, — about the average of the last fifteen years. But during the eight months which have just closed it yielded only \$33,328.69 ! And the Prudential Committee have no expectation that this large deficiency will be made good before the 1st of September. On the contrary, they will be very glad to find that this downward tendency has been simply arrested. But whether this shall prove to be so, or not, a large advance in the offerings of our friends has become inevitable, if a debt is to be avoided. Let all give, therefore, according to their ability. *This is the second lesson.*

Will not the pastors of our Congregational churches take notice of these two lessons ? And will they not urge them upon the attention of their congregations ? It is in their power to save the Board from the necessity of being confronted by a deficit, when it shall assemble at Hartford, next October. Will they not exercise *the gift that is in them, by inducing, if possible, all their membership to contribute, according to their ability ?*

MISSIONS OF THE BOARD.

Austrian Empire.

RESTRICTIONS AT BRÜNN — LECTURES.

MR. SCHAUFFLER wrote from Brünn,
March 2d :—

"On the first of February it was a year since the police put a full stop to all meetings at our house, and prosecuted us for holding them, and for lending tracts. It is now nearly a year since I appealed

to the Ministry at Vienna, and yet no answer comes. You can imagine how sore the trial is, of being absolutely prohibited to invite even half a dozen Christian friends to our dwelling to read God's word, and sing and pray together; and that when there are those around us anxious to come, and mourning the loss of the privilege they once enjoyed.

"But though it is difficult for us to understand why Providence allowed the crowds who came to our dwelling to hear the Word of Life to be turned away from our very door, we rejoice to believe that it is part of a Divine plan, so wise and good that our limited powers cannot grasp it; and we are thankful that personal intercourse is not illegal, and that it reveals many a cheering proof that the truth of God's Word is doing its work, and will not return unto him void.

"In January it seemed best that I should apply to the authorities for permission to hold simple lectures, on Biblical themes. I first asked permission to lecture on 'Naaman,' and received it, after signing a promise not to pray, or sing, or perform any other act of worship in connection with the lecture! Since then I have continued applying from week to week for permission to lecture. This I have to do in writing, a week beforehand, stating time and place, giving the subject with an outline of its treatment, engaging to abstain from prayer and singing and all acts of worship, and affixing a 25-cent revenue stamp. I have been treated quite courteously by the police and the higher authorities, and have not failed to receive the desired permission.

"The attendance has been very encouraging. The numbers have increased, until now our little hall, seating 145, is nearly filled. This hall is simply but neatly fitted up, in the basement of the former Moravian Landhaus (Capitol), a building historically very interesting, as the seat of government under the pious Governor, Count Zierotin (a member of the original 'Moravian Brethren' Church), and soon after, during the thirty years' war, the scene of the bloody execution of numbers of his fellow-believers.

"You can easily believe that it was a

novel experience to appear before an audience gathered to hear the Word of God explained, illustrated, and applied, without invoking the Divine presence and blessing. But Paul set us the example on Mars Hill of speaking the word without singing or prayer, and it is a great privilege to testify to the truth under any circumstances, but especially when one is encouraged by an audience for the most part very attentive, and sees some faces quite light up with interest and sympathy. One such face was that of a working man, till recently a socialist. The other evening, as I lectured on 'Joseph, the slave and the ruler of Egypt,' it seemed to me I could see in the faces of my audience that, to most of them, the story was new. I asked a young gentleman, who accompanied me home, how many of the audience he supposed were familiar with Joseph's history. He answered, 'Hardly any; for what they read of it when children, at school, they have long ago forgotten.' It is an unspeakably great privilege to bring the Word of God to those who have it not, and to know assuredly that, under whatever circumstances made known, it is, as of old, 'the power of God unto salvation to every one that believeth.'"

THE WORK AT PRAGUE — DIFFICULTIES AND ENCOURAGEMENTS.

Mr. Adams wrote from Prague, March 25th, noticing, first, hindrances placed in the way of the work, — limitations, complaints against him and others before the authorities, etc. Turning, then, to more pleasant topics he mentions cheering incidents connected with the reading of tracts and portions of Scripture, and says: —

"We have reason to hope and expect that we shall, in some form, be allowed to continue our work here. . . . Before complaints were made against us, a large number of little meetings were held here and there, in all portions of the city, in dwellings whose inmates were interested in the truth, and who invited our laborers to come and talk, and pray, and sing with them and their friends. In one or two instances, these

invitations have not been given since the noise caused by the complaints, but I know of only a few such cases. Nearly all those with whom our laborers have been in connection, are still glad to have them visit them. Miss — was for a time compelled almost to cease working, but this state of things is passing away. She has families where she reads the Bible and prays, so as to occupy nearly her whole time in this way, if she did nothing else. Every Sabbath evening there is a gathering at her dwelling, at which she herself reads the Scripture and leads in the conversation. She receives letters asking her to come and read the Bible with persons whose circumstances do not allow them to attend a general gathering. Some of those with whom she labors give good evidence, I think, that they have found Christ. She feels it very keenly to be deprived of the privilege of meeting with the children. They come constantly to her, and plead for a renewal of the former gatherings, but God gives her more than she can do with adults, and I am not at all sure that her present work is not more blessed than if she were permitted to have more to do with her much loved children.

“Mr. — has, at present, over forty families into which he can always go as a welcome visitor, and where he can talk freely of the love of Christ and be sure of being listened to gladly. There is a prayer-meeting every Tuesday evening, at which some fifteen or twenty are usually present. Then we have always a meeting of all the workers in Prague, i. e., five persons, every week, at which we consider some topic connected with Christian experience, and talk over the needs and prospects of the work. There is also a small gathering exclusively for prayer every alternate Friday evening. The number in attendance varies from only four or five to fifteen or twenty. Sometimes all take part in prayer, and many of these prayers show a real experience of the presence of Christ. Besides these, there are at least two small gatherings of brethren and sisters in remote places, by themselves.

“Of the spiritual results with which

God has blessed the efforts of the laborers here, it is not easy to speak definitely. There are no remarkable cases of conversion to report; still if one could gather them up, there are many facts connected with the religious life of those upon whom God has allowed us to work, which would be very interesting and encouraging. Instances of petty persecution might be mentioned, where those who have attended our services have been obliged to cut themselves almost entirely off from their former friends. In one or two cases this has caused considerable inconvenience and suffering. One young couple are bitterly opposed by the parents on both sides. They are told that their conduct is a disgrace to themselves and their friends, and are forbidden to enter their parents' dwellings. Formerly they received considerable assistance from their parents, now this is wholly cut off. The wife's father has upbraided his daughter publicly, on the street, telling her that he would have no more to do with her from that time; but though she could not refrain from weeping, there was no thought, on her part, of relinquishing the precious treasure which she had found in Jesus Christ. I heard also, to-day, of one young lady who, with some ten or twelve, or more, of her acquaintances, meets occasionally and reads the Bible, and prays, conversing with them about the truth. The work is quiet, still I cannot but feel that it is real. Examples similar to the above might be multiplied.

“When I consider that there are here at least from fifty to one hundred families, into which we have now free access, most of whose members have as yet no saving knowledge of Jesus Christ, yet are ready at all times to converse about him, I feel that a beginning has been made from which, with God's blessing, great things may be expected. That there are inherent difficulties in the way of our working here cannot be denied; but the greatest difficulty of all is our own want of faith, which seems perfectly inexcusable, when we see how great things — I feel that they are great — God has wrought here, in these few

years. He is always ready to bless even the little which his people seek to do in his name. May the prayers of friends at home not cease to be offered in our behalf, that we may be faithful to the trust committed to us here, and that soon this land, so dark, so full both of superstition and of unbelief, may be enlightened by Him at whose coming clouds and darkness ever flee away."

European Turkey.

PERSONAL EFFORTS — PROGRESS — A NEW HELPER.

MR. JENNEY, of Monastir, who has more than once sent interesting accounts of conversations with individuals and little companies, on his tours, wrote on the 7th of March in regard to like personal efforts in the city, reporting many incidents which were marked for use in the Herald, but must be omitted for want of room. At the close of his letter he states: —

"Many men here, who a year ago did not know the letters of the Bulgarian language, now read it quite well. They tell me, 'We have learned to read Bulgarian so that we can understand you.' While arguing with a crowd, I have often been pleased to see many of them take out their Testaments, so as to read the proof texts with me. While some of those who, eighteen months ago, seemed quite hopeful, now appear at a standstill, several others are evidently making progress. One young man, of his own accord, has offered prayer three times in our Wednesday evening prayer-meeting. The average attendance upon our Sabbath preaching service and Sabbath-school is twenty adults. One woman, who came with her daughter last Sabbath, said, excusing herself for being late,

We have to go around, so that it will not be known that we are coming here; for our neighbors scornfully ask, 'Are you going to those Protestants?'

"But I write specially to tell you of our first out-station. Last spring we received an invitation from several in K——, to come and teach them more of

the truth. Among these was a priest, who, by reading some tracts, was led to search the Scriptures, through which he found that his old faith was wrong. He asked permission to come to Monastir, to learn more of the truth, as he felt weak. He came to us December 1st. For three weeks Mr. Baird gave him exegetical lessons in Matthew. On my return I asked of him a written commentary on James, each verse of which I carefully corrected day by day, and then gave him a written commentary of my own preparation, which he copied. I was very much pleased with his work. He has the reputation of being the best educated priest in Macedonia. He was a teacher for nine years, and then a priest for eight. We saw in him a steady growth in grace in the two months while he was with us. He repeated his request to be appointed as a preacher in his own village, and on the afternoon of February 6th we examined him as to his faith. The examination was very rigid, taking up the whole system of theology, and calling out his personal experience. He showed a knowledge which was gratifying. Before that audience, of forty-five, he did not flinch in the least. His words were strong, yet kind, as he showed the follies of his old faith. Had we been examining him for licensure we could scarcely have been more rigid.

"After the meeting was over I informed him that we had decided to give him a trial for three months. He said, taking my hand, 'I am happier now than ever before in my life. Your questions showed me where I stand, — what I believe. I am stronger in the faith than ever.' He has returned to his village and commenced in earnest, preaching every Sabbath morning, and holding a Sabbath-school in the afternoon. The stand he has taken has caused much opposition, not only at his home but elsewhere.

"We feel that the times are critical, both here and abroad. Infidelity is rapidly taking the place of the old faith. The teachers are, as a rule, our most bitter opposers (but this will be only for a time), as they are also the leaders in infidelity. Pray for us. We need your prayers, and those

of the whole Israel of God. The political skies look dark. What is to be, you can divine as well as we."

Western Turkey.

ENCOURAGEMENTS IN THE BROOSA FIELD.

WRITING from Broosa, on the 18th of March, Mr. Richardson states:—

"I lately spent a Sabbath at Yenija, where I received six persons to the communion,—the nucleus of a church. Last Sabbath I was at Moohalich, and received six others,—making twelve in that place. Next week I expect to leave home, to be gone about four weeks, spending the Sabbath (the 26th) with the church at Bilijik, and forming a church at Istanos, near Angora, in connection with brethren of the Bithynia Union, on Sabbath, April 2d. The service for Greeks here, in our house, grows in interest. The Demirdesh preacher ministers here in my absence, and a young Greek teacher takes his place at the village."

A TOUR—BLIND MARIAN.

Mr. Parsons, of Bardizag, near Nicomedia, wrote on the 22d of March, reporting a somewhat extensive tour among the towns and villages of the field under his supervision, on which he found in some places much to try the feelings, and in others, much to cheer. Only a part of his letter can be given:—

"We reached Ortakeny, on the east of the river (Sakariaes), and nearly three thousand feet above the plain, through a driving storm of rain and (as we went up) sleet and snow. There we found Blind Marian, formerly one of Miss Fritcher's pupils, in the midst of a very interesting work. On the Sabbath she had a congregation of fifty adult women, while larger numbers of men and boys were going and coming to the place of public worship during the two days we were there. Marian had been invited to Hueli, where there are twelve brethren (Greeks) who meet together every Sabbath to study the Bible, and who plead for a teacher. She has had and will have several months of itinerating in the Gel-

veh district, attracting and instructing many and large family and neighborhood gatherings. Her memory is well stored with Scripture passages and with hymns, psalms, and sacred songs, which she recites and sings with a clear, strong voice. Spending the Sabbath in Ortakeny, we were greatly impressed with the importance of holding the place. But the teacher and only helper now on that side of the river has decided to leave at Easter, and we have no one to put in his place. In Ichme, on the same side of the river, we spent a few hours with a Protestant family. There, too, is an opening for a school, which we ought to occupy."

PERSECUTION AT HUNJILAR.

"Crossing the river we went to Hunjilar, where we found the work progressing amid persecution. A young man had recently been cruelly beaten, and bound and dragged, as they drag dead dogs, through the street. At the next meeting for prayer and worship, however, he was again in his place, only to be put through the same process. At the next meeting he was sought for, but not found, as he had hid himself in a closet within hearing. The authorities of the town do not interfere, either as protecting or persecuting. The congregations number from 100 to 150. There are fifteen now recognized as Protestant families."

ENCOURAGEMENT IN OTHER PLACES.

"In Koordbeleng, Baron Hagop, of the last class in Marsovan, is greatly encouraged. He has crowded congregations,—150 to 200,—and feels the need of more room for the school, which now numbers fifty pupils, and for social and public worship. The town authorities coöperate by suppressing all trade and business on the Sabbath, and in encouraging gatherings for the study of the Bible. There is, however, a good deal of opposition and persecution on the part of individuals, who endeavor to prevent wives, husbands, and children from attending the meetings of the Protestants.

"The brethren in Koordbeleng have formed a Bible Society, opened a book-stall in the Geiveh market, bought nearly

1,000 piasters worth of books, and are particularly interested in the Turkish work; and, with the help of Dr. Bliss, employ a colporter, who is a good Turkish scholar. They ask for five teachers to occupy five places colonized from Hunjilar and Koordbeleng, of from nine to fifty families each. Some of the colonies Blind Marian will visit.

"On our way to Nice we spent a night in a Turkish village. Our host said he had bought a New Testament, but some women, who knew how to read, had borrowed it, and were so much interested in it as to refuse to give it back till he should get them another. The name of this village will have to be changed; it is Ishik-varmaz (light goes not), but the light has gone there.

"In Nice there is a colony of Armenian families, from Turkmen and Geol Dag, of the Broosa field, favorably disposed. Near by is an Armenian village, much changed from what it was a few years since in respect to a friendly reception of ourselves and our message, and the desire to have the Scriptures. We had there a rainy day, the best of all days for our work in agricultural villages, for only on such days can we find the people at home."

KEOPREU—A SNOW BLOCKADE—ENTERPRISE.

From Marsovan (350 miles east of Constantinople), Mr. Leonard wrote on the 29th of January:—

"You will be glad to hear that most of the congregations under our charge have observed the week of prayer, in accordance with the invitation of the Evangelical Alliance. Our own place of worship was well filled daily, and there was never wanting a readiness, on the part of the brethren, to speak and pray. Nevertheless we wait for those *showers of blessing* which are refreshing our native land, and the disaffection and misconduct of two or three members still disturb the peace of the church here.

"On the last day of December Brother Smith and myself mounted our horses and rode over the mountain to Vezir-Keopreu. Before Monday morning a heavy fall of snow had so effectually

blocked the roads that we could do no better than resign ourselves to a six days' visit with that young church and congregation. We had the pleasure of seeing five new communicants received into fellowship by the church, making, at the completion of its second year, a membership of thirty souls, the nucleus of a congregation of five times that number. Steady growth had necessitated a third enlargement of the meeting-house, but while the congregation were rejoicing in a spacious audience-room, they were not so happy to begin the new year under the burden of a heavy debt. To them, in their weakness and poverty, fifty dollars was what five hundred dollars would be to a society of equal size in a civilized land. But they had undertaken the work in love to Christ, and in love they were bound to finish it; so a day was appointed for bringing in their offerings. After a half hour of religious exercises, conducted by one of the brethren, the pastor, resuming the chair, pleasantly remarked, 'Tomorrow is "Courbon Bairam" (the Festival of Sacrifice). If we were Turks, some of us would have to butcher two or three sheep to a house, and distribute the meat among the poor. But we have no need of sacrifices. The blood of Jesus Christ cleanseth from all sin; only if we believe in him, and receive him into our hearts, we shall prove our faith and gratitude by our works.'

"Then, appointing three secretaries to record the contributions, with names of the donors, he sent messengers through the house to bring in the offerings. Some gave money; others, the products of their hands—a bunch of candles, a pair of towels, cloth from the loom, etc. A widow woman added a small *field*, and children gave their pennies. When the result was declared,—'Debt all paid and something to spare,'—every face beamed with joy. Thus with a *very little* help from the American Board the infant churches are learning to walk, and to transact their own business.

"In those six days, surrounded by snow two feet deep, and not a little incommoded by cold rooms and the poisonous coal gas from their chafing-pans, or dishes,

where stoves and furnaces are unknown, we were heartily welcomed into more than twenty different families, usually had a good season of prayer and religious conference, and seemed to live over the joy of those early disciples who, 'breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.'

"As soon as a track was opened through the wide, pathless fields of snow, we set out for home by a circuitous route, and arrived on the second day, without harm, to the great relief of our families and friends, who had felt no little anxiety for our welfare. The perils of winter travel in Turkey are increased by the want of bridges. Three men were drowned only the week before, in attempting to cross the Halys. But 'perils of waters,' and 'perils of robbers,' did not deter the Apostle Paul from vigorously prosecuting the work to which the Lord had called him; neither should they deter us. The Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear."

Central Turkey.

INTEREST AT AINTAB — EXCITEMENT.

MR. FULLER wrote from Aintab on the 23d of February:—

"The reports from the out-stations are generally encouraging, many of them unusually so, and I do not know that the field is specially suffering from our peculiar circumstances, except that I feel it would be a favorable time for personal missionary work in the out-stations. However, we are having our hands full of the most important and hopeful work here in Aintab. Since I wrote you last, the interest to which I then referred has become so marked, and has taken such a direction, that it has aroused the bitterest jealousy and hatred on the part of the Armenians, and we are now in the midst of a most exciting controversy with them. One of the causes of the present trouble has been a letter which one of our brethren wrote to the 'Avedaper.' It was simply a fair and truthful statement of

some things that were publicly done, as a part of the ceremonies by which the Armenians sought to avert the terrible cholera scourge of last summer. These things, when coolly read after the danger was past, appeared so plainly wicked or ridiculous, or both, that it was not to be endured that they should have been put before the world in this permanent form; and apparently in simple revenge, those whose course was criticised at once began a series of attacks and annoyances which have set both communities (Armenian and Protestant) in the greatest ferment.

"It will give an idea of the present condition of things to state, that though the Armenians have been trying all ways to bring charges against the brethren, they have succeeded in finding only one charge which they could venture to support, and that is now pending before the Governor.

"The Protestant brethren are more troubled and fearful on account of these things than seems to us necessary; yet it does come very heavily on some of them, and they all feel it much more keenly than we can do, because it involves them in daily trouble with neighbors and friends, and in many cases threatens the ruin of business interests. But they are not drawing back a whit, but are pushing their work of family visitation and conversational religious meetings with vigor and success. And what is better than all, they are going over, Bible in hand, the grounds on which their faith rests, in a way that cannot fail to broaden and deepen their convictions materially."

AN EXCELLENT SERMON.

"I should have been glad if the friends of missions in America could have listened to the sermon which I heard last Sabbath morning, and could have felt the spirit that was in the midst of the large congregation. The house was filled (800 or 900 people) with persons who were all aglow with interest in the themes that have been under daily discussion for several weeks past. Some were fearful, some discouraged, some suffering reproach and loss of business, some half-enlightened

Armenians querying about the truth, all more or less heated with debates which they had taken part in or listened to. What will the sermon be,—a defense of Protestantism, an attack on the Armenians, or a straightforward, earnest declaration of the truth? We are not long in doubt. After some timely remarks on the present state of affairs in the community, and some most excellent advice and exhortation as to the course to be pursued in our efforts to spread the truth, the preacher announced his text, Prov. xiv. 9: 'Fools make a mock at sin.' Of course I understood the sermon only imperfectly, but the whole impression was of the highest and best order, and on speaking with Miss Hollister, who understands the language thoroughly, and who was also present, she fully confirmed all that I had felt in regard to the discourse. As a plain, truthful, manly, and moving gospel sermon, I have rarely heard it surpassed. For these things we thank God and take courage. You may be sure these are growing days for gospel truth in Aintab."

Mr. Adams, of this mission, wrote on the 21st of February that he had but recently recovered from severe and protracted sickness, during which he had received the greatest kindness from brethren of the Reformed Presbyterian mission at Lattakia. He states:—

"The Presbyterian mission heard of my sickness, and they sent one of their number with a large boat to Kessab, carried me down to Lattakia, and attended me carefully until I mostly recovered. I am unspeakably grateful for their kindness, for without it I must surely have died. Dr. Meetheny [of that mission] is a very skillful physician, and for years has, to a great extent, maintained that whole station."

Eastern Turkey.

THE REVIVAL AT BITLIS.

SEVERAL letters from Bitlis mention the continuance of that religious interest noticed in the last number of the Herald.

Miss C. E. Ely, writing on the 3d of January, mentions the girls' school as still encouraging, with 21 pupils, and says: "Yesterday eight persons were received to the church, among them two of our dear pupils. There is a serious and tender state of feeling on the part of nearly all the scholars, and in the community."

On the 31st of January Mr. Knapp wrote:—

"The Holy Spirit continues with our people in abundant measure, restoring backsliders, and converting sinners. He came during our week of prayer, but for some unaccountable reason our church seemed about to let him pass on and leave them. They did not appoint any prayer-meetings for the subsequent week! I felt weighed down by this disappointment, and could not endure to have it so. Accordingly I threw open my house and invited the people to come in. Two evenings that week my sitting-room was crowded,—about one hundred present. In one corner I counted seventeen little boys, most of whom got up for the first time and besought us to pray for them. Among these were our two sons. There were others, also, under conviction, including several from the girls' boarding-school.

"During the same week the boys held three meetings in my study. On the following Sabbath I attended the church meeting, composed wholly of males, forty-two being present, and only a simple hint was necessary to have evening prayer-meetings appointed at their houses. Consequently there are now held weekly prayer-meetings in eight different sections of the city, at which there must be present an aggregate of over three hundred different persons, and among them many strangers. Yesterday (Sabbath) the church meeting continued more than an hour and a half. About fifteen persons took part, some of whom with tears confessed their backslidings, and begged us to pray for them. Among them, to my great joy, was Hohannes, the Protestant arzkabed (civil-head). During the same time there were, near by, three other meetings,—two of females, and one of boys, in my study, at which forty-five were present. This was, for the first

time, conducted by Mrs. Knapp. A few of these boys feel that they have found a new life, and others are sincerely inquiring what they shall do to be saved.

"The customary Wednesday female prayer-meeting is increasing in numbers and interest. Over thirty took part in the last one. There was one present whom we were all greatly surprised to see. It was the very poor, aged widow, who, during the revival ten years ago, had no other way to reach the prayer-meeting but to be carried on the back of her stalwart son! Soon after she was admitted to the church. Each winter, since, we have supposed would be her last; for as soon as cold weather comes she is driven by her infirmities to take her bed, which she keeps until spring. A few evenings since I found her thus helpless. How she got to that meeting none of us knows, as yet; but there her emaciated form might be seen, leaning on her cane, and she earnestly entreating all present to love her Saviour. It seemed like a voice from the grave!"

A letter from Miss Mary Ely, dated February 4th, gives many interesting particulars of the work, among men, women, and children.

SPECIAL INTEREST AT VAN.

Mr. H. S. Barnum wrote from Van, January 27th. He reports the recent renting of a house, and the commencement of religious services at Avantz, the port of Van, in the midst of opposition, but with good prospects. "So far," he says, "all looks encouraging. One man was so impressed by the truth he heard there and in the city, that he went home, called his wife, who is a daughter of one of our city brethren, and said to her, 'You know more about the Protestants' ways than I do; I want you to pray for me.' She said she could not pray, and he answered, 'What shall I do? I seem to myself on the road to hell.'"

Respecting the work in Van, Mr. Barnum writes:—

"Our city work never looked so hopeful as now. Since the beginning of the week of prayer the Spirit has evidently been with us, and some, we doubt not, have been born again. There are some

fifteen, exclusive of the helpers' families, of whom we have considerable hope that they are renewed persons, and there is an earnest attention to spiritual things on the part of nearly every member of our little community. We have a good prospect, I think, of forming a church of twenty or more before the year is over, unless political changes interrupt our work.

"One of the most interesting and useful of our brethren is a young man named Khachadoor, whose bright, handsome face arrested my attention the first time I saw him. He is so zealous a worker that one of the older Protestants said of him, 'If we had five such they would evangelize the city.' I have rarely heard any one so gifted in prayer. 'One of his prayers is as good as a sermon,' said one. His whole soul is in the work, and parental opposition only adds to his zeal. His father has locked up his books, but finding threats in vain, permits him to come to the chapel, provided he will sometimes attend the old church. The father himself is an enlightened man, but is 'an honorable man,' and so kept back from openly avowing the truth.

"Our former hostler left us a year and a half ago, and, we were confident, had been very dishonest. Just before the week of prayer he came and made a full confession. For weeks he had been in great distress, often unable to sleep or work. He has also confessed wrong done to others, and now seems in a very happy frame. His wife, also, has become hopeful. Her brother sought to frighten her out of attending the chapel, and she answered, 'If I do anything to disgrace the family you have a right to throw me into the lake, but you have no right to keep me from hearing the gospel.'

"Another brother had formerly been treasurer of a literary society, and appropriated part of the funds to his own use. He restored principal and interest, though the society protested it was not necessary. His wife, mother, two nice boys, of about twelve and fourteen, and two smaller children, we can count as all members of our community. The brother has considerable hope that one of his boys is born again.

"I think I wrote you before of one

young man whose father had taken his Bible from him, and seated himself each Sabbath before the chapel door to prevent his son's entering. He found he could not drive the new ideas from his son's mind, and now says, 'Go where you choose; you are henceforth to me as a heathen.'

"A youth of twenty became much interested. His next older brother twice took him out of the garden-chapel, and so he went to the chapel in the city. His oldest brother has since returned home, and threatens to turn him out of doors, as he will not have a heretic in the house; but the young man refuses to withdraw from us. He has asked for prayers, and has repeatedly taken part in meetings, and we have some hope that he is already in the kingdom.

"Last Sunday two of our brethren were beaten when on the way to the chapel. Threats of beating others were freely made, and some were deterred from coming. One Vartabed, especially, is stirring up the 'fellows of the baser sort,' to beat all who come to the chapel. An Armenian said to me, 'Now I believe your work will go forward. Persecution was just the thing needed for your success.' A large delegation from outside came into the garden-chapel last Sabbath, expecting, probably, to make a disturbance, but the services were so evangelical, and so different from what had been represented to them, that they listened quietly to the end, and then departed, disputing among themselves.

"Though not *very* many have joined us from outside this winter, the number of avowed Protestants in our little community is one hundred and fifty per cent. larger than one year ago, and we trust the end is not yet. Daily meetings are still held, and there are *large* numbers who freely acknowledge the truth, but say the reproach of the Protestant name is more than they can bear. Pray that the Spirit may so arouse them that they can no longer, knowingly and deliberately, walk in the road to death."

THE HARPOOT FIELD — OPPRESSION — RELIGIOUS PROGRESS.

Mr. Allen, of Harpoot, wrote February

28th, reporting a visit to some sections of the field, and saying:—

"At Haboosi the people were much disturbed by the presence of the barbarous tax-collectors. . . . At Ichme and Shukhaji the meetings were well attended, and some interest was manifested. Good news has recently come from several places. Within a few weeks the brethren have visited all the villages in that part of the plain, reading and preaching the word of life. A good report has come from Palu. The brethren there have become reconciled to one another, and have begun to labor for others. The letters from Temran, also, are encouraging. Large audiences are reported, and a large number of children and adults under instruction. A firman for a chapel, for which they have been laboring three years, has recently been granted.

"I spent ten days in Malatia, including two Sabbaths. Miss Bush accompanied me and did good service, laboring with the women and holding meetings for them. Daily meetings were held there, also. There is a good church and congregation, but they are not as aggressive as they should be. The pastor seems to be laboring faithfully, but he needs more help. A Turk frequently calls on the pastor, and freely acknowledges the truth of Christianity, but fears to profess it openly. At Eski Malatia another Turk called on us, to whom the pastor, for two hours, earnestly preached Christ and his cross, as the only way of salvation.

"Our Lord's words, 'The kingdom of heaven is like unto leaven,' are again and again illustrated. A Turk in a certain place converses with the pastor whenever he has an opportunity. This man, though a Moslem in name, is fully convinced of the truth of Christianity. He said to the pastor, 'When I pass the chapel and hear the singing, my heart burns within me to go and join with those Christians.'"

Mahratta Mission — Western India.

CONDITION OF MAHARS.

MR. FAIRBANK wrote while on a tour, February 2d, from "Camp Jalgāw, thirty-

three miles northeast of Ahmednuggur," giving a sad account of the condition, in that region, of the Mahārs, a low caste people. He states :—

"Dēdgāw has been one of the most important Christian centres for many years. It gives the name to one of our churches, though the forty-one members of that church reside in eight villages, of which one is ten miles west, one eight miles northwest, and one twelve miles east from Dēdgāw, and so on. The members were all from the Mahār caste. The pastor, Mahipatrāw, resides in Dēdgāw and is an excellent, reliable man, whose praise is in all the churches, but he is not a *fast* man, in any sense. One of our most flourishing schools, through 1875, was in Dēdgāw. For several successive months there were a dozen scholars who paid the required fee of an anna each. The school-house, which is near the Mahār wādā, is used as a chapel also. The scholars are all from Christian and Mahār families.

"Just now this school is to be broken up. All the families which send scholars are obliged to go somewhere else to obtain the means of subsistence. The story can hardly be appreciated by those who have not studied the political economy of Hindoo villages. The Mahārs, excepting those who, by becoming farmers, artisans, etc., have ceased to be really Mahārs, subsist, as far as they can manage to, on the gifts and leavings of the cultivators. They have their duties. At least one must always be in attendance at the village gate, or at each gate if there should be more than one. Others must be ready to carry the baggage of government officials, and others who are traveling, and to run with messages, act as guides, collect the dues to government, sweep around the houses of their special patrons, etc. etc. If they receive anything for these duties from the parties aided it is regarded as *bakshish*. Their pay consists of what they call *haks*. Each evening the gate-keepers go from house to house, calling out *zohār*, which is their term of salutation to those above them. What is left of the family meal (often it was a good deal), is given them, and

this is divided among those who work for the present year for the village.

"If an animal dies they must haul it away, and they get the skin, and eat the meat of such as they regard clean. The hog is unclean to them, though the Māngs eat pork. They do not even remove the hides of horses and donkeys. In harvest they go from threshing floor to threshing floor and from field to field, and claim a portion of the unthreshed bundles of grain. They also get a meal of roasting ears now and then, before harvest; and they, in company with the whole population, eat great quantities of green *gram* (*cicer arietinum*). This is begged or taken. They are allowed to gather grass, and such weeds as cattle will eat, from among the growing crops. These they bring on their heads to the village and sell to the villagers or travelers.

"Since I came to India thirty years ago (the thirty years will be completed next September), there has been constant struggle and litigation between the cultivators (*Kūnabis*) and Mahārs with regard to these *haks*. Of late the magistrates utterly refuse to interfere, referring the Mahārs to the civil courts. Many judges decide against them; and if they get their case in court, it is almost impossible to secure the execution of the decree so as to make it really advantageous. Probably half of the cultivators do not give *haks* at all, and the rest give far less than they used to.

"It has been well known for a long time, that Mahārs would poison cattle with arsenic, both for the meat and hide, and also to coerce the cultivators who refused *haks* of other kinds. For two or three years many cattle that died have been sent for examination by the medical officers of government, and a large proportion have been found poisoned with arsenic. Now, in many cases, the cultivators refuse to give carcasses to Mahārs. Some demand back the hide. Some give their dead animals to Māngs, or bury them themselves. So the *haks* of the Mahārs have gradually faded, till there is little left but the name. In some places they have continued to do their ancestral work for several years, with

no compensation, hoping that government would interfere, or that somehow the good old times would come back.

"Last year there was great mortality among cattle. A peculiar plague prevailed, in which the meat became green in spots, and offensive, even before death. Many cattle died of it at Dēdgāw, and the Mahārs were charged with being the authors of this mortality. In vain they said that their own cattle died of the same plague, and that the meat was of no use to them, as it was not eatable. The belief of the villagers was that the Mahārs killed the cattle by sorcery, in order to frighten them into giving their *haks* regularly and fully. They refused all *haks*, forbade the Mahārs to gather grass etc., in the fields, and refused to employ them to plow or watch grain fields, in any way. They have persistently held on in this course till the Mahārs are starved out, and must go where they can find work and food. It is a transition state with the Mahārs of many villages. I think, as the final result, the Mahārs will take a higher place in the social scale, and will improve as they become less dependent; but the present is an unfavorable time for running educational and Christian institutions as if they were established. Really very little is *established*."

REPORT OF A VISIT TO NATIVE CHURCHES BY A NATIVE.

In the same letter Mr. Fairbank says:—

"You have doubtless heard of Rev. Baba Padmanji, who was pastor of the Free Church of Scotland's church in Poona, for several years, and now supports himself as a literary man. His dictionaries from English to Mahrathi, and from Mahrathi to English, probably furnish him principally with the means of living. He is proprietor and editor of a monthly magazine called the 'Satya Dipakā,' and in the last number of that magazine he describes a visit he made last December to some of our village churches. I will translate the article. He writes as follows:—

"Last December we went, with our

family, to see the churches of the American mission that are in the Godāvāri Valley. First we went to Wadālē, twenty-six miles from Ahmednuggur. There is a bungalow of the American mission there, and Mr. F. kindly allowed us to occupy it. We made it our base of operations, and from it visited the Chāndē church, of which Rev. Lakohmanrāw is pastor; the Shingawē church, of which Rev. Jayarām Bārsē is pastor; the Dēdgāw church, of which Rev. Mahipatrāw is pastor, and the Sonai church, of which Rev. Haribā is pastor. There are about one hundred and twenty-five members in these churches. There is a school with its teacher at the centre of each church, and in some places there are men and women who preach to the Hindoos.

"We greatly enjoyed visiting them all, and felt great satisfaction in seeing their condition and habits of living. Calling to mind the class from which this people came out, and comparing their former with their present condition, the difference appears like that of the sky from the earth. The Mahārs and other castes esteemed low, which follow the Hindoo religion, are oh, how dirty, how lazy, how ignorant and immoral! And when those very persons come into the Christian religion, how different they appear! Their polite ways, their respectful behavior, their knowledge of God, their faith, their loving words, etc., fill the mind with satisfaction. I do not say that their improvement is in every way complete. The smell of their old habits and customs is still perceptible, but they are trying to remove it entirely.

"The pastors of these churches are fairly educated. It is fair to say that their education is as good as is usually attained in the government vernacular schools, and besides they have acquired sufficient knowledge of the theology of the Bible for their work among the villages. They are pious and virtuous. They secure respect and weight among the Hindoos of their villages. I write these things advisedly. Their houses are small, but neat and clean. They are careful to dress neatly, though they must live economically.

“Some suppose that all who become Christians receive work from the mission and have no other resources. This is incorrect. The mission has need of employees. So has government. Without them government could not be administered, and no one complains of those who undertake government work. Well, there may be about thirty of the members of the churches we visited who are employed by the mission. The rest secure a subsistence by various occupations.

“The pastors of these churches assemble once a month at each other's residences in turn. They have social worship, and conversation and exhortation, to incite each other to good works. Then, going through and through the village, they preach the Gospel. This practice is first rate and profitable.

“We have space for only a little about this tour we made. We had not time to visit other churches, but we thank God for what we saw, and wish to express our gratitude to the pastors and Christian brethren who so handsomely entertained us.

“We have some suggestions to make in another article to the Christians who live in the rural districts. Now we can only say that these churches, and the Hindoo communities of this district, are under immense obligations to the American mission. By their efforts these people have turned to God, and they are in return an ornament to their benefactors.”

Madura Mission — Southern India.

MISSION REPORT — A COMPARISON.

In a note sent with a very full and gratifying report of the Madura mission, for 1875, Mr. Washburn refers to the following features of the work as now appearing with special and cheering prominence, — “the work for women expanding in a very encouraging manner,” “the growth of our people in Christian habits and graces,” and “the friendly and interested attitude of the heathen, especially intelligent heathen of the middle and upper classes, towards the missionaries and Christianity.” The report will be used

more fully in preparing the next Annual Report of the Board, but passages from it should find a place in the Herald. It states: —

“We are confident that this year's statements and statistics will manifest more clearly than those of any year which has gone before it, that in this district Christianity is taking root downward and growing upward; and while it will still require long and patient cultivation, the promise of the harvest is no longer a word only, but a living and growing fact. At the end of this third quarter of the century, — just twenty-five years after one of our largest stations was occupied, — we ask permission to make comparison in a few particulars, of our work then and now: —

“In 1850 the communicants numbered 235; in 1875, 1,880.

“In 1850 adherents to Christianity numbered 2,471; in 1875, 8,001.

“In 1850 the benevolent contributions amounted to 212 rupees; in 1875, to 5,207.

“In 1850 there were no pastors, and nothing was given to support any catechist or laborer; in 1875 there are 14 pastors, having charge of 17 churches, mainly dependent upon native support. In 1850 there were 54 catechists and other spiritual laborers; in 1875, 103 catechists, much superior to them in education. In 1850 there were no Bible-women, and no special work for women was carried on; in 1875, 14 Bible-women, and several schools superintended by three ladies, are specially devoted to this work.

“In 1850 about 600 pupils were in the various schools, and no fees were paid; in 1875 above 3,000 pupils are in mission schools, and fees to the amount of 2,371 rupees are reported.

“In 1850 tracts, books, and Bibles were distributed gratuitously; in 1875 many thousands were sold, and the amount realized was above 1,000 rupees.

“These twenty-five years doubtless seem a long time to American contributors, this year keeping their first national centennial; but they are not so long in the more than thirty centuries of Hindoo history, — thirty centuries during which the heathenism we attack has been fortifying itself, and shaping the

civilization and literature, and the daily habits of the people, to itself."

PROGRESS AMONG WOMEN—SELF-SACRIFICE.

"Less than fifteen years ago, when the writer of this report inquired of the missionary lady at Madura whether some Christian work could not be begun among the Hindoo women of the city, she replied that she believed the time had not yet come for it. She had long resided in the city and knew it well, and was probably correct in her opinion. What was true of Madura was true, only with greater emphasis, of every other town and station in the district. Christian work for women, and Christian work by Hindoo women, has been the growth of the last fifteen years. The change is manifest not only in the attitude of the community, but also in the preparation of women for the work. The Bible-women are engaged not among the poor, the rough, and coarse; they enter more generally the houses of the better classes, and on that account they require intelligence, tact, and good breeding, to say nothing of other qualifications, to fit them for their delicate and difficult work. Several of the women employed are spoken of in high terms by the ladies superintending them.

"Moreover, a group of Christian women have grown up at all the stations, intelligent, capable of training up their own families, and exerting a distinct and positive influence upon their neighbors. Above two hundred and fifty women are reported as having a fair education, and above one hundred as capable of conducting, in a profitable way, religious meetings among their own sex. They are not only capable of doing it, but the reports of the missionaries show that they are learning to engage in the instruction of their neighbors and Christian friends to a commendable extent."

Miss Sisson states: "The love of the Bible-women for teaching and expounding the Word of God has cheered me much. When the cholera first made its appearance among us this season, the panic was general. The Bible-women brought daily reports of death by cholera in their different districts, and I fully ex-

pected they would ask to leave these dangerous neighborhoods, and was prepared to allow this, feeling that however much I might wish to see them ready to lay down their lives, if need be, for Christ's sake and the gospel's, I could not command any such sacrifice. They went on, however, solemnly but cheerfully, with their work. About this time, in one of our weekly Bible lessons, mention was made of one divinely strengthened for his work; and the question was asked whether God so wrought now? There was a little hush in the room, and then the oldest of the women said: 'Ammari, we think we have known something about it ourselves these past weeks. When the cholera first broke out in my district I was very much afraid; I had no mind to go there, and thought I would ask you to excuse me from going to those streets. But I noticed that the people were much more willing to hear of the true God than formerly, and while I knew that some of them to whom I pointed out the way of salvation one day might be dead the next, it seemed to me, if I were a true friend to these people, I should be willing to endanger myself for their sakes. I thought of St. Paul's words, 'Neither count I my life dear unto myself.' But still I was afraid. Then I said, 'I will go to God and ask him to take away this fear;' and looking up so bright and happy she added, 'He heard my prayer. The fear is all gone. I have but one desire,—to do faithfully my work. I can trust him for all the rest.' Others testified to a similar experience; and that it was not empty talk their lives show; for I have had more difficulty in restraining them from too much exertion, than in urging them to go forward."

CONCLUSION.

The concluding paragraphs of the report are as follows:—

"The foregoing report makes manifest the existence among Hindoos and others of friendly feelings towards the missionaries and Christianity. They send their children to Christian schools and promote them in their villages; they invite missionaries to their houses for the purpose

of reading and listening to God's word; more than ever before they buy and read Christian books, not as novelties, for millions of pages were given away twenty years ago, but now the *sale* and *reading* of them increases from year to year. More of the people than ever before are reading God's word; more are convinced of the truth of Christianity and almost persuaded to be Christians; caste is being much modified and its rules relaxed; the influence of Christians over the heathen is increasing, as in preventing sacrificial ceremonies to avert cholera, and causing the omission of heathen worship.

"Twenty-seven per cent. of our Christian people are readers. They are more and more supplying themselves with reading, with regularity, are studying in Sunday-schools, and establishing family worship. They are also more ready to pay the fees for the education of their children. The increase in this respect on last year is more than 700 rupees. Our people are also more and more disposed to build and maintain their own churches. The increase in the benevolent contributions for the year is exceptional, being 1,200 rupees more than last year.

"Work among women and work by native women has gone steadily and hopefully on, new houses and new schools opening to our laborers. This is true not only of the city of Madura but of the towns also. The addition to the churches by profession was 146, — larger than in any previous year except the last. The gain in the congregations of nominal Christians, however, is but 192, — less than we could desire.

"The medical work has been carried on with unabated energy. Above 12,000 different cases are reported at the two principal dispensaries, beside those treated in the branch dispensaries. The prevalence of cholera has given opportunity in all parts of the district for abundant humane and Christian medical work which will bring its return of friendship, gratitude, and interest in Christian truth.

"We recount these encouraging signs with thankfulness. We have received enough, but enough only, to confirm the Master's promise, and to stimulate us to

more strenuous and prayerful effort, and more earnest seeking for that divine gift which was to prepare the first preachers of the gospel, and their hearers, for their great mission."

A NEW CHURCH ORGANIZED.

Mr. John S. Chandler, of Battalagundu station (32 miles northwest of Madura), reports the organization of a new church in a village of his field, making four organized village churches in connection with that station. A small Roman Catholic congregation in the place, awakened by the cholera and by reading a Bible borrowed by them from the mission catechist, had become convinced of their errors and decided to unite with the Protestants, and four of them were received as members by the newly-formed church. A letter on the subject, written by Mr. Chandler to a friend in this country, has been handed to the editor, and was prepared for the press, but must be omitted for want of room.

Japan Mission.

THE CITY OF SAKAI OPENED.

THE following letter from Mr. De Forest, dated "Osaka, March 5th," was referred to in the Herald for May, as giving account of a movement regarded by the missionaries as very cheering: —

"This land is full of good news; I venture to send my mite. You know that seven miles from here is one of the oldest cities of Japan, Sakai. A few years since a boat-crew of Frenchmen having landed there were attacked, and several of them killed; for which act twenty men were taken from Sakai and allowed the privilege of committing *hara-kari*, which they did in one of the temples. Ever since then Sakai has been one of the hardest spots for a foreigner to enter in Japan. Several attempts have been made to open the city, but all have failed until lately. A year ago, Bishop Williams went down and tried to open a preaching place, but met with no success; and now, how it ever came about is a mystery, save as we refer it to the power of God.

"I think Dr. Gordon, who for two years has been so much driven from his work by disease in the eyes, is the prime mover in this work. But for his appeals to our little church, to do the largest possible work this year for Christ, I do not see how it would have been possible to open Sakai. I wish ten thousand Christians in America, who don't know what to do for Christ, could have heard the Doctor, as he spoke blind-folded, sitting before a little room full of Christians. His stirring point was that Christ, the Saviour of the world, preached one of his deepest sermons not to the crowd, nor to some learned men, but to a single hearer, and that a degraded woman of an alien country. And when at last he put the direct question, 'What do you propose to do for Christ this year?' it was evident that they were ready to do something; and, in God's providence, that something has turned out to be the opening of one of the most influential cities in this part of Japan. One of our oldest church members was appointed to go to Sakai and spy out the land; and on his return, I, who as yet am only a figure-head, was asked to go with two others, as a house had been hired, and some of the important citizens had been invited to attend.

"A Japanese who was with the embassy in America, on his return to Japan was converted; and this *Oka San* has taken hold of this Sakai work with great enthusiasm. He knows the upper-class citizens well, and it was through his labors that the church members were enabled to hire a house. The first time I went down we met four young men, as bright and keen as any you could light upon in any college in America. To them the gospel was preached first; and as we sat on the floor over the fire-box, I felt that if God would give us those four young men, they might stir that city, which for fifteen hundred years has worshiped falsehood, to its very foundations. And sure enough, one has already come to me desiring to be taught all about this way, and also English, that he may become a preacher of the true God. Of course it is easy to think that his great motive was to learn English, since, of all

the tongues of earth, the Japanese love and long for English. But he is a daily disciple of *Oka San*, and comes to me twice a week, and has also accepted a position as Miss Stevens's teacher five days in the week. Surely no young man ever put himself in the way of learning more truth than he has.

"That same afternoon, fifteen men gathered in that room and listened for nearly two hours to this way, and we all returned more than satisfied with what had been done. Last week I went down again, with *Oka San* and Dr. Takagi San. It was a day the like of which may we see often in this land. Those same young men came, leading five others. *Oka San* preached more than an hour, on the Ten Commandments. The audience grew until it numbered twenty or more. Among them was an aged priest. Takagi San also preached from Paul's sermon at Athens. All this talk in the 'Congregationalist' about *short* sermons becomes smoke when applied to this land. I sat on the floor, on my knees, until it seemed as though I never should be able to walk again; but pain in the knees is a small matter when considering what was done in Sakai that day. Preaching, long preaching, well listened to, was done. But more than that, *Oka San* went to the proper officers and inquired whether we might be permitted to explain the Scriptures in Sakai; and the wonderful answer came, that if *two* influential citizens of Sakai would petition the officers to let them open a room for this work, their petition should be granted! And right there and then, the petition was drawn up, and the father of one of those young men, Abe San, was one to sign it. This same man has taken upon himself to circulate our newspaper. More than that, *Oka San* went to the principal bookstore and prevailed on the proprietor to put our *gospels* and *religious literature* on sale.

"Thus the fruits of three trips are, 1. That without opposition a preaching-place was hired in a place notorious for its opposition to everything foreign. 2. Both our Bible and our newspaper are exposed for sale there. 3. The church members

here are wonderfully encouraged by the unexpected opening. And many other indirect advantages are coming to us. It was this which brought Oka San more fully to our notice. We knew him before, but now he comes forward asking to work, and planning such great things as to almost bewilder us. For instance, he has bought a huge house in a central part of this enormous city, and tells me that he wants a preaching place opened right there. And while I was wondering where we could possibly get preachers for this new spot, suddenly it is all provided for. Mr. Davis comes down from Kiyoto, and says he has a number of young preachers up there spoiling for a spot to work in, and offering us two men every two weeks, if we will provide a place. So before this reaches you, I most earnestly hope and fully expect that this city in which we live, but in which for years Christians have been trying to get a preaching place, will have at least one such spot. And this one will multiply. Already Dr. Adams has his hospital building nearly ready, in the very heart of this city, with an excellent audience-room, and all done (or so nearly *all*, that you can read it that way) by native money; and in this, too, there will be preaching long before you

get this letter. When I add, that in Oka San's house, already, our books are placed for sale, and that the hospital will make another depository for books, you can see that the wedge has entered.

"On our second return from Sakai, there was a union prayer-meeting of English and American Episcopalians and ourselves. I told them what had been done, sure of their sympathy and prayers; and when my remarks were ended, two heartfelt prayers came from two of our Episcopal brethren, asking God to bless the good work begun, and giving thanks that it had been accomplished.

"Among the items of Osaka news, should be placed that for which we give glad thanks. Dr. Gordon's eyes are so far improved that now his room is as light as mine, and he goes out morning and afternoon without any harm. If he may only be spared to us, to direct and advise, and work, too, we feel that our station will be strong."

A letter from Mr. Learned, dated March 18th, announces that at last the desired permission for Dr. Taylor and himself to reside in Kiyoto, with their families, had been received.

MISSIONS OF OTHER SOCIETIES.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

THE sixteenth Annual Report of the Board of Foreign Missions of this Church states:—

"The amount received during the year ending April 30, 1875, from all sources, was \$67,467.30. The whole amount expended was \$52,529.30."

"The following were the general statistics of the work on the first of the current year: 4 missions, — Syria, India, Egypt, and China; 83 stations; 15 foreign and 3 native ordained missionaries; 21 female missionaries and assistants; 92 teachers and helpers; 785 communicants; increase during the year, 212; scholars in the schools, 2,591."

"The Board gratefully mentions that there are now nine devoted unmarried Christian women from this country employed in our foreign missionary work, and there is a prospect of more early joining them. Throughout our churches, also, the interest in this form of Christian effort is increasing, and more and more fervent prayer is offered, and generous liberality is shown on its behalf."

Respecting the interesting mission in Egypt it is said: "The mission in Egypt dates from 1855. It has now eight principal stations, namely: Alexandria, Cairo, Monsura, Sinoris, Osiout, Moteah, Nakhaleh, and Kooos, with nine out-stations, namely: Medeenet, Suft, Roda, Mellowee, Jawally, Bagoor, Badari, Tahta, and Lux-

or, — making seventeen established places in all, besides several others where more or less of mission work is done. During the year closing with December last, this mission had six foreign and two native ordained ministers, one physician, and one printer, who is also a licentiate and teacher, 13 foreign female missionaries and assistants, and 65 other teachers and helpers, — making a total of 88 laborers. The whole number of communicants is 596; of whom 150 were added during the year, — 104 being on the profession of their faith. The average attendance on public worship was 986. The whole number of baptisms was 82. In all the stations but Suft and Roda there are schools in full operation, with 1,170 scholars in them. In the Sabbath-schools there are 733, in the Academy 100, in the Theological Seminary 12, in the day-schools 642. Of the whole number of pupils, 642 are males, and 528 females. The voluntary contributions of the native churches amounted to \$3,106, and the tuition fees to \$567, — making thus nearly \$4,000 paid by the people in the interest of the churches and schools. The number of volumes of books sold was 10,176, and the cash realized from them was \$2,541."

PRESBYTERIAN CHURCH IN IRELAND.

THE foreign missions of this church are two, — one in the Province of Gujarat, Western India, the other at Newchwang and vicinity, Northeastern China. "The Province of Gujarat," the Report states, "with its population of 7,000,000, is wholly dependent on our own church for the gospel message." The stations here are five, with five "branch stations." Ordained European missionaries, ten, with two European teachers; ten native catechists, two colporters, and twenty-nine native Christian teachers. The last Report, for 1874-75, speaks of very encouraging progress. In two years the advance had been, in the Borsud station field, from 4 to 27 villages with Christians, from 40 to 216 Christian families, and from 109 to 242

baptized persons. The communicants connected with this mission are 180. In the China mission there are but two missionaries, one of them a physician, and two stations. The income for the foreign missions, for the last year reported, seems to have been £9,139 8s. 1d (about \$45,697).

The "Missionary Herald" of this Church for February last states: —

"The Presbytery of Kattiawar and Gujarat met at Ahmedabad, from the 5th till the 10th of November, and nothing can be more encouraging than the reports of the mission. On every side there are signs of progress and growth, and in some directions, of rapid and surprising progress. There have been 83 baptisms during the year, and there are about 1,600 children at the schools.

"The good work at Borsud advances, so that it calls for continual praise to God for his goodness.

"While the local meetings in various villages are taken diligent care of by the native Christians, the general meeting held at Borsud every six weeks is attended by from 200 to 350, and continues to effect much good. It is there that the candidates for baptism are examined, and the work of the mission agents is tested by the examination of the people under their instruction. Since the last meeting of Presbytery, 75 persons had been baptized, and 50 admitted to the Lord's Supper; and those who profess Christianity are found in *twenty-seven new villages*, and in these alone amount to 253. There are now *fifty-four* villages with Christians, or double the number reported last year; there are 324 Christian families, 120 communicants, and 814 non-communicants; and there are 514 candidates for baptism. The building of the churches necessary for these people, has been taken up with spirit by themselves."

UNITED BRETHREN.

THE last Report of the missions of the "Church of the United Brethren" (Moravians), gives the following table: —

NUMERICAL STATISTICS OF MISSIONS, JULY, 1875.

MISSION PROVINCES.	Stations.	Missionary Agents.	Native Ministers and Assistants.	Native Helpers and Occas. Assistants.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children.	Total.
Greenland	6	23	—	90	840	124	168	417	1,549
Labrador	6	47	—	56	450	177	140	439	1,206
North America	4	8	—	15	168	74	26	153	421
St. Thomas and St. Jan	5	9	1	56	1,248	348	75	759	2,430
St. Croix	3	8	1	42	1,241	272	38	697	2,248
Jamaica	14	32	7	253	4,511	2,542	268	5,875	13,196
Antigua	8	12	5	151	2,651	660	—	2,457	5,768
St. Kitts	4	6	2	87	1,216	645	73	1,215	3,149
Barbados	4	4	2	70	1,006	372	26	1,117	2,521
Tobago	2	6	1	68	869	280	109	923	2,181
Mosquito Coast	6	14	4	9	205	224	87	441	957
Surinam	13	67	—	387	5,413	5,979	5,252	5,827	22,471
S. Africa West	7	38	4	189	1,763	1,193	1,825	3,144	7,925
S. Africa East	6	20	2	55	332	139	653	487	1,611
Australia	2	8	—	2	87	10	54	35	136
Tibet	2	6	—	—	10	7	2	7	26
	92	307 ¹	29	1,530	21,960	13,046	8,796	23,393	67,795 ²

The receipts for the year amounted to £21,369 10s. 6d.,—about \$106,848.

cants and non-communicants). The table is as follows:—

STATIONS.		MISSIONARIES.		BAPTIZED.		
	1866.	1875.	1866.	1875.	1866.	1875.
Cape Colony . .	16	12	20	18	5,000	10,000
Nama and Haver's Land. }	8	18	10	19	1,800	6,000
Borneo . . .	1	5	2	8	100	450
Sumatra . . .	5	10	5	12	50	1,900
Nias	1	2	1	3	—	56
China	3	5	3	6	50	00

THE RHEINISH MISSIONARY SOCIETY.

A RECENT number of the monthly organ of this Society contains an exhibit of its work at the present time, as compared with what it was ten years ago. After describing the changes which have taken place in its different fields, it brings the general results together in a table, which shows the advance that has been made in the *stations*, the *laborers*, and the “*baptized*” (or, as others would say, *communi-*

aries,’ the pastor of a Congregational church in Missouri writes: ‘I speak for myself, but I am quite sure that there are hundreds in the West who feel as I do, that it would be the greatest possible help to us if the ‘Herald’ would, every month, in a perfectly authentic way, over the names of the missionaries, give us an

LETTERS FROM MISSIONARIES—THE OTHER SIDE.

A MISSIONARY in European Turkey writes: “The January number of the ‘Missionary Herald’ has just come to hand. There is one item in its ‘Miscellany’ that I cannot let pass unnoticed. Under the head of ‘A Hint to Mission-

¹ During the past year 8 persons have retired or withdrawn, 3 have died, 16 have been appointed.

² Of the whole number, 2,755 are Eskimoes, 1,378 Indians, 9,534 S. Africans, 53,964 are of W. African descent, 162 natives of Australia and Tibet.

instalment of facts relating to the *actual lives* of the people, etc.' I do not know who this pastor is, but, young as I am in missionary life, I would that I could have his ear for an hour, and I think by that time he would see that there are reasons why his request cannot so easily be complied with. I would like to ask him if he would be willing to write out, from month to month, for the 'Advance,' or the 'Observer,' or the 'Congregationalist,' over his own name, 'instalments of facts' relating to the 'actual lives' of his deacons and their wives; of his brethren and sisters, members of his church? What effect would such a course have upon the persons spoken of? Need he be informed that men and women are the same here that they are in America? 'But what harm is there in your writing what is never read by those who are written about?' There's the rub. Were what is written never read by any but those who see the 'Herald' in America, it would not matter perhaps. But there are those in almost every station, in this mission at least, who can and do read the 'Herald.' It is taken and read by the pastors of the churches, and the publishing of such statements would have just the same effect upon persons here as a like course would have upon persons in America. Would not such a course create enmities, and jealousies, and heart-burnings, and bad feelings there?

"It is evident that the brother has never seen much of missionary correspondence, or he would know that there are not a few items written and marked 'not to be printed.' Would he have such 'instalments of actual facts,' he might have them by opening a personal correspondence with some missionary, or, better, by sending abroad some member of his church. Let him not suppose that we are not willing to have our friends in America know the facts. We would that they might, far more than they do, and then we are sure that they would pray for their brethren and sisters here as they do not, as they cannot now.

"I should like to add just one thing more. Should our brother open such a correspondence, let him remember that it must be a *mutual one*. If he would

keep up the interest he must write himself, of his own trials and joys. It is discouraging, even to a missionary, to write letters and get no response, or such an one as shows no real interest in the subjects spoken of."

WHY IS THIS?

UNDER this question as a caption the "Foreign Missionary" makes some statements and suggestions that are as appropriate for Congregational as for Presbyterian patrons of the missionary work. About half the article will be given here:—

"Several of the British Missionary Societies are anxious, through means already furnished, to take an advanced position in new fields, or to enlarge missions that have been established. No such power is given by the Church to any American Society. The sound heard among these is rather that of retreat than of advance; of reduction, and not of expansion. Last June the Church Missionary Society of England put forth a special appeal for twenty-eight men wanted at once for definite posts in the mission field. Since that \$60,000 have been given for the new mission to the Victoria N'Yanza by friends, and a new plea is just issued for a special fund for a mission to Persia, which is already meeting with success. The United Presbyterian Church of Scotland recently raised \$50,000 to begin a new mission in Japan. The Presbyterian churches of Scotland are beginning new work in Africa, having the means provided for the same. It is painful to consider our position as a Church. Our whole efforts are bent to simple holding our own, or if there is relaxation anywhere, it is not to take a firmer and larger grasp of the work, but a feebleness in the way of a diminished force. The Persia mission have asked for five new men; Japan is urgent for at least two; Brazil calls for more; China is doing the same; Mexico is most urgent for means to sustain the growing work, and needs greatly an addition to the missionary ranks. Some missions have been greatly weakened, and none have gone for-

ward to take the places of those who have been removed. Other helpers are called for. These things exist, showing great prosperity in the work abroad, but no corresponding response among God's people at home.

"But why the difference at this juncture between some of the leading American and some of the British societies? Commercial depression is felt to some extent in both countries. Taxation is heavy in both; a vast amount of organized and unorganized home work is done by Christians in each; yet the gain to the British societies in means is much greater than to those among ourselves. God is blessing our churches. The relative gain of members is greater in the American than in the British churches, but the increase to missions, in contributions, is twice as large in the latter as in the former, in the last decade. With very rare exceptions the rich among us do not contribute largely. These exceptions, if few, are noble, yet what living representative has given to the missionary treasury in our land \$103,500 as a thank-offering for God's goodness, or \$107,000 as his gift to the cause; or what 'unprofitable servant' for new work has sent \$50,000? Yet these and other large sums have recently been laid upon the altar of missions in England."

MR. NEESIMA IN JAPAN.

[A FRIEND of Mr. Neesima furnishes the following for the Herald, supposing that many others, who knew him well in the United States, may be glad to hear directly of his welfare and his work among his own people.]

Mr. Neesima writes to friends in Boston of his marriage to Miss Yamomoto, sister of the blind advisor to the Governor of Kiyoto. Mrs. Neesima is a Christian lady, formerly a teacher in one of the Government schools, and is a great acquisition to the mission. Mr. Neesima writes: "Our Sabbath attendance is increasing, and no human hand can stop its growth. I received an invitation from Otsu, a city lying a few miles east of Kiyoto, and a place of some commercial importance.

I was there yesterday, and preached. There were only nine people present, but most of them were of the educated class. Three of them were officers of the district office. I told them of God and of his favor to the human race, of the sin of the race, and that this sin cannot be stopped without the sanctifying power of the gospel; hence the great need of the gospel to this nation. They were quite attentive, and some of them told me they would make the gospel a regular study. I am requested to visit them again. One of our students preached for me, at home, while I was at Otsu. There were about fifty people in attendance. My wife found chairs quite deficient to accommodate them. We have two preaching places in Kiyoto; Mr. Davis preaching in his house and I in my own. I rejoice to say that there is an *unseen hand* that opens the way for us. The number in our boarding-school is ten, eight of whom are Christians. The day-scholars are about seventeen. Pray for us."

It is a cause of gratitude, and of much satisfaction on the part of Mr. Neesima's friends, that he has found a native Christian lady for his wife, whose culture and influence render her a helpmeet in his Christian work, and enable him to set before the Japanese a Christian home established by two of their own people. May the many friends of these servants of God remember their request, "Pray for us."

CALIFORNIA LEADING — WHO WILL FOLLOW?

A WARM friend of the Board wrote to the Treasurer from San Francisco, April 7th: "The finances of the Board was the topic of our last monthly concert in the First Church, Oakland, and it was proposed that we should add to our regular offerings, on one Sunday, the *second* in each month, a special amount for missions, which was heartily seconded, and I hope to see good results."

On the 13th of April, he wrote again: "I have now the real pleasure to advise you that our special offerings for foreign missions last Sunday amounted to \$48.80 (gold), which you will please acknowledge; and I hope it will be continued

monthly through the year. This is a special effort to help the Board over its present difficulties."

TESTIMONY OF A UNITARIAN.

A "PRIVATE LETTER" from the Sandwich Islands, published in the "Christian Register," contains this paragraph: "I am more than ever convinced that the salvation of the Orthodox Church is in its foreign missions. It is impossible to read the history of these islands, and see from what a horrid and revolting condition they have been brought to the quiet, safe, and orderly life of to-day, through missionary zeal and work, without believing heartily in Christian missions to foreign lands. Meantime the reaction upon the churches sustaining these missions has maintained them in healthful vigor. I believe the first essential of the Unitarian Church, if it is to live and transmit its truth and the noble examples of its saintly lives to coming generations, is the missionary spirit."

"UNCLE BEN'S BAG."

HERE it is, at last,—a little book on *cheerful giving*, which is so apposite to the needs of the churches at this time, when all denominations are moving with doubting steps in their missionary work. "Uncle Ben's Bag," "How it is filled," and "How it is never empty," is so cheerful in spirit, so happy in expression, that it will find a welcome in every Christian family, and is sure to abide; and, abiding, will be like Elijah, filling the barrel of meal and the cruse of oil. I wish simply to call the attention of pastors and benevolent Christians of all denominations to this bright tract, which will help them, like a little giant, to carry out their plans of benefaction. It has passed through more than thirty editions in England and Europe, and has cheered and stimulated millions.

A. M.

["Uncle Ben's Bag" is a 32mo tract of 26 pages, with a neat cover, published by the Congregational Board of Publication, and well worth distributing. Price 5 cents; \$5 per hundred. ED.]

BIBLIOGRAPHICAL.

The History of Protestant Missions in India, from their commencement in 1706 to 1871. By the Rev. M. A. SHIRRING, M. A., LL. B., Missionary of the London Missionary Society. 8vo. pp. 482. London: Trübner & Co. 1875.

THIS is by far the most satisfactory work on missions in India that has appeared as yet. It is apparently one of the indirect results of the Allahabad Conference, which served as the occasion for gathering up results of labor, and for bringing out to public notice the various methods and principles observed in the conduct of missionary operations, by different Societies. By former missionary publications Mr. Shirring had earned the confidence of the Christian public, and a hearty welcome for this volume. Hitherto we have had only reports of different fields, but no complete view of the great work accomplished and in progress. Without going into unnecessary detail, the author has "endeavored to furnish an outline of the various methods, plans, and projects which have been pursued," and the results achieved, "sufficiently minute to be correct, and yet so compacted together, and interwoven, as to suffer neither in unity nor comprehensiveness." He is certainly to be congratulated on his success, and the manifest impartiality with which he has treated different Societies. This volume is now indispensable to any one who desires a just acquaintance with what has been accomplished for the evangelization of India.

A very valuable illustrative map of India makes the absence of an *index*, and *tabular views*, gathering up the statistics scattered through the work, the more to be regretted. It is to be hoped that they will be supplied in subsequent editions.

Grace Illustrated. A Bouquet from our Missionary Garden. By Mr. and Mrs. C. H. WHEELER, Missionaries of the American Board, Harpoot, Eastern Turkey. 16mo, pp. 313. Congregational Publishing Society, Boston.

THIS work is true to its title, "Grace Illustrated." It shows the spiritual re-

sults of missionary work, the power of the Gospel in transforming character. We know of nothing like it in missionary literature. It is a book for every Sabbath-school library, for every family, for every mother to read aloud to her children Sabbath evenings. The stories are short, bringing out in that racy, interesting style peculiar to Mr. Wheeler, the striking facts in each case, showing the marvelous adaptation of the Gospel to the most varied characters and circumstances. The language of Paul to the Galatian Christians, "My brethren, dearly beloved and longed for, my joy and crown," gains new meaning in the light of these narratives, and we find here the secret of the hundred-fold in this life on which devoted missionaries love to dwell.

In a well-ordered Christian community, like ours, the outward changes in character and habits in those who accept of the Gospel are so little marked as not to excite much attention. It is well, therefore, to refresh our conceptions of the real work of grace, by the study of such examples as are set forth in this little volume.

BISHOP STEERE ON MISSION WORK.

THE "Mission Field," gives the following passage from the close of an address by Bishop Steere, at Oxford, in behalf of the Universities' Mission to Central Africa:—

"I know that men and money are wanted for home work, most certainly, and they are already on the spot in abundance. There are five millions of church-goers in England, on the lowest computation, with an income perhaps a hundred times as large. One is utterly ashamed to suggest that these are too few or too poor to do what wants doing in England. But foreign missions have suffered from an utter unreality in their supporters, as well as in the Church at large. One looks at a large meeting, and one sees a number of people who all say that missions are good, and that they are glad that men and women should be found to employ themselves in them. But if a

son or a daughter, a sister or brother offers to go, every machinery of entreaty, of threats, of endearment, is at once put in action to stop them. Does a person of any capacity volunteer? Every one says, 'You must not go, you are useful at home; you are wanted here.' And then, with strange inconsistency, people turn round and say, 'What a very inferior lot of men missionaries are.' We are an inferior lot, but we have put your stay-at-homes to shame; and, poor as the instruments have been, their work has been great and glorious. But what are you doing when you keep back your friends and relatives? You keep them back from God. You keep them back from a life of usefulness. You keep them back from a glorious death. You keep them back from a high place in heaven. You rob your own family of a special honor. You do what in you lies to maintain the devil's kingdom untouched, and to stop the progress of the Word of God. I have stood by the death-beds of those who had given their lives to this great cause, and I have been obliged to ask myself whether it were worth the sacrifice. And I know that it is. Compare this life and death with that. When I first left England, some of my friends bemoaned our parting as final, and so it was, not because I had died in Africa, but because they died at home. One spends his whole life in trying to defer the inevitable end, but it comes. Another lives for eternity, and his life is as God wills. We know that brave men are not in more real danger in a battle than cowards are, and so it is in life. But be it otherwise. If God calls us away, how much better to go from the midst of his work than to have no tale to tell save that of having lived for one's self and lived for one's self in vain. We shall never have a healthy action of the Church until foreign missions take their place among ordinary employments, and a young clergyman thinks his education incomplete until he has seen something of the Mohammedan and the heathen. No one thinks, now, that taking secular work in India means expatriation for life, and there is no reason why Church work should be any exception."

GLEANINGS.

A POSTAL card announces interesting meetings among the Choctaws. Seven united with the churches in March, and twenty-eight inquirers are mentioned.

— The "Word Carrier," the Dakota mission paper, announces the marriage, February 15th, at Yankton Agency, of Rev. Charles L. Hall and Miss Emma M. Calhoun, and the ordination of Mr. Hall, at Yankton, on the 22d of the same month, as missionary to the Indians at Fort Berthold, "on the east bank of the Missouri River, fifteen hundred miles above its mouth."

— The "Indian Evangelical Review" reports recent large additions to the church in the southern part of the American (Reformed Church) Arcot mission field. In June sixty — "the inhabitants of a whole village excepting one family" — were baptized, and in December, eighty-four more, in adjoining villages.

— The first missionary (of the Church Missionary Society) for Lake Victoria Nyanza, left England early in March, and others were to follow in a few weeks, thus starting another new mission in the lake regions of interior eastern Africa.

— In January last, the Bishop of Madras ordained eighteen native Tamil deacons, and admitted eleven others to priest's orders.

— It is gratifying to learn from the "Record" that the receipts of the Presbyterian Board of Foreign Missions, from May 1, 1875, to April 1, 1876, were \$387,999, against \$357,359 for the same months of the previous year; an advance of more than \$30,000. Yet the year of the Board has now closed with a pretty large balance against the treasury.

— The Presbyterian Board announces that it feels constrained to discontinue the publication of "The Young Missionary," in order to reduce home expenditure.

— Dr. Gulick, writing from Yokohama, March 7, 1876, says: "There are now at work for this country a hundred and fourteen missionaries of our Protestant Christianity. Twenty-two of these are from Great Britain, eleven of whom are

men. From the United States of America there are forty-one men, thirty-three married and eighteen single ladies; making a total of ninety-two."

— The "Foreign Missionary" states: "Rev. Dr. Jessup writes from Beirut: 'The Moslems in Constantinople are forming a society to send missionaries to Ugaga and prevent King Mtesa from accepting Christianity. They have Stanley's letter, and are determined to lose no time in saving Ugaga for Islam. What a lesson for us all! Some of the Constantinople Moslems have given £100, others £50, etc., etc., and made it a permanent endowment for aggressive work in Central Africa.'"

— The Waldensian Church has sent to Scotland a deputation of urgency. The wide and effectual doors which are opening to her all over Italy are so many, that unless help is given from friendly churches and individuals very precious opportunities will be lost.

— The "Record" of the Free Church of Scotland says of the mission to the Working Men of Paris: "We have now before us the Annual Report for 1875, and we may safely say that 'the half was not told us.' The mission has been in existence about four years, and instead of the attendance diminishing, as some supposed would be the case when the novelty had worn off, it has largely increased: '3,000 adults as against 2,000 in the previous year; and 750 children at Sabbath-schools, instead of 583. For some months the average at adult meetings has been about 3,700; at children's meetings, nearly 900.'"

A DILEMMA.

THE Treasurer of the Board has received from an unknown friend, a lady's diamond ring, as "a thank-offering to the Lord." As diamond rings cannot be used in any department of our work the disposal of the gift occasions a good deal of embarrassment. Dealers in jewels are unwilling to purchase except at a very great discount from the real value; and in these days of general impoverishment, they are so overstocked that neither in

Boston or New York can one be found who cares to take it. The ring has been valued by a friendly jeweler at \$125.

How can it be converted into current money, that so it may be made to bear the glorious gospel to some soul now buried in sin, and thus cause that soul to shine forever in the diadem of our Lord Jesus Christ, when he shall make up his jewels?

ARRIVALS.

MR. and MRS. STAYER arrived at Cesa-rea, to begin their missionary work there, December 31st.

DEATHS.

THE "beloved physician," Dr. Henry S. West, of Sivas, Western Turkey, was "laid in the grave there, amid the lamentations of the whole city," on the 2d of April. He died on the 1st, of typhus fever, complicated with pneumonia.

Mrs. Nancy B. Hitchcock, widow of Mr. Jacob Hitchcock, long connected with the mission to the Cherokee Indians, died at Park Hill, Cherokee Nation, April 7th, aged 85. She joined the Cherokee mission in 1821, and labored faithfully till she was released from the service of the Board, with her husband, in 1855.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MAINE.			New York, For the Debt,	1 00—11 00
Machias, a friend,	123 50			
Portland, M. E. D.	2 00—125 50		ILLINOIS.	
			Dover, Rev. W. T. Blenkarn,	5 00
VERMONT.				
Richmond, Jennie E. Nichols,	2 80		MICHIGAN.	
			Pottersville, Mrs. B. Landers,	5 00
MASSACHUSETTS.				
Boston, X.	5 00		MADURA.	
RHODE ISLAND.			Melur, Rev. T. S. Burnell,	56 50
Slatersville, Cong. ch. and so.	5 00			
			TURKEY.	
CONNECTICUT.			Mardin, Bahi Speer,	15 06
Litchfield, "Self-denial,"	1 00			
Rocky Hill, Rev. G. J. Tillotson,	10 00		Received for the "Debt" in April,	\$491 86
West Hartford, Charles Boswell,	250 00—261 00		Previously acknowledged (see May	
			"Herald"),	87,890 71
NEW YORK.				\$88,872 67
Homer, Rev. W. A. Robinson,	10 00			

CENTENNIAL OFFERINGS.

Portland, Me. M. E. D., for Fort Berthold,	8 00	Oberlin, Ohio. A friend, 21.12; Mrs. L. G. B.	
Hanover, N. H. Prof. Robert Fletcher, for		Hills, 5;	26 12
Fort Berthold,	5 00		
Addison County, Vt. A friend,	40 00	Received for above in April,	\$1,214 12
Ayer, Mass. Centennial Gift,	100 00	Previously ack'd (see May "Herald"),	1,779 55
Southbridge, Mass. Two friends,	20 00		\$2,993 67
Springfield, "Centennial,"	1,000 00		
Delhi, N. Y. Zeruah Dennis,	20 00		

DONATIONS RECEIVED IN APRIL.

MAINE.		Washington county.	
Cumberland county.		Calais, 1st Cong. ch. and so.	62 00
Gorham, Cong. ch. and so.	15 00	York county.	
Lewiston, Pine St. Cong. ch. and so.	20 70	Wells, Union Praise Meeting of 1st	
Minot Centre, Cong. ch. and so.	50 00	and 2d Cong. churches, a thank-	
Portland, Two Sisters,	2 00	offering,	84 00
Scarborough, "Tithes,"	200 00	York, Rev. D. B. Sewall,	10 00—44 00
—, J. L.	10 00—267 70		418 70
Lincoln and Sagadahoc counties.		NEW HAMPSHIRE.	
Wiscasset, "A former daughter in		Cheshire co. Conf. of Ch's. George	
Persia,"	10 00	Kingsbury, Tr.	
Somerset county.		Alstead, 2d Cong. ch. and s. school,	80 75
Skowhegan, W. Woodbury,	5 00		

Rindge, Cong. ch. and so. (of which 1.75 for Papal Lands),	8 75
Westmoreland, Cong. ch. and so.	44 85—84 35
Cooe county.	
Colebrook, Cong. ch. and so.	26 85
Grafton county.	
Bristol, Cong. ch. and so.	7 72
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Manchester, 1st Cong. ch. and so.	100 41
Nashua, 1st Cong. ch. and so. 80.85;	
Holla St. Cong. ch. and so. 81.53;	62 88—162 79
Merrimac county Aux. Society.	
Concord, 1st Cong. ch. and so., to const. MARK R. HOLT and GEORGE H. MANSTON, H. M., 260; a friend,	251 00
Webster, 1st Cong. ch. and so.	38 00—289 00
Rockingham county.	
Hampstead, Cong. ch. and so.	7 75
North Hampton, Cong. ch. and so.	12 85
Rye, Cong. ch. and so.	10 17—80 27
Strafford county.	
Durham, Cong. ch. and so.	42 00
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so. 136.86, m. c. 7.10;	148 96
Newport, E. R. Miller,	2 90—146 86
—, a friend,	1 50
	790 84

Legacies. — Pelham, James Tyler, by J. H. Tyler, Ex'r,	200 00
	990 84

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Peasham, D. S. Chamberlin,	80 00
St. Johnsbury, North Cong. ch. and so. 163.41; South Cong. ch. and so. 111.73;	275 14
St. Johnsbury East, Cong. ch. and so.	30 00—335 14
Chittenden county.	
Burlington, 3d Cong. ch. and so.	60 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Fairfax, Mrs. S. R. Southard, 3; Miss Julia Gove, 2;	5 00
Orange county.	
Brookfield, Friends in 1st Cong. ch. and so.	5 45
Newbury, Cong. ch. and so.	15 75—21 20
Rutland county.	
Benson, Cong. ch. and so.	32 60
Rutland, Cong. ch. and so., balance for 1875,	142 01—174 61
Washington county, Aux. Soc. G. W. Scott, Tr.	
Barre, a friend of missions,	20 00
Northfield, Cong. ch. and so.	17 03—37 03
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Bellows Falls, Rev. N. F. Carter,	10 00
Windsor co. Aux. Soc. Rev. O. B. Drake and J. Steele, Tr's.	
Chester, Cong. ch. and so.	43 65
Royalton, "From one in heaven,"	1 12
Springfield. A. Woolson, to constitute Mrs. MARY E. WOOLSON, WILLIAM D. WOOLSON, and CHARLES A. WOOLSON, H. M., 825; Lincoln Whitcomb, 11; "A sister in heaven," 1;	337 00—381 77
	1,024 75

Legacies. — Georgia, Susan G. Bliss, by H. M. Stevens, Trustee, add'l,	212 63
	1,237 38

MASSACHUSETTS.

Berkshire county.	
Great Barrington, L. S. Bailey,	10 00
Bristol county.	
Fall River, Central ch., for Papal Lands,	87 73
Freetown, Cong. ch. and so.	19 18
Norton, Trin. Cong. ch. and so.	10 50—87 41
Essex county.	
Methuen, First Parish m. c.	73 00

Nahant, W. H. Johnson, 5; Mrs. W. H. Johnson, 6;	10 00
North Andover, Cong. ch. and so., add'l,	30 00
West Andover, Peter Smith,	500 00—613 00
Essex county North.	
Georgetown, A. B. Jackman,	9 00
Ipawich, Mrs. Kinsman,	50
Newbury, 1st Cong. ch. and so.	36 25
Newburyport, North Cong. ch. and so.	59 14—104 89
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	19 04
Lynn, M. S. Pearson,	1 00
Lynnfield Centre, Cong. ch. and so.	14 40
Peabody, Rockville Cong. church,	7 00—41 44
Franklin co. Aux. Soc. William F. Root, Tr.	
Charlemont, 1st Cong. ch. and so.	5 00
Conway, Cong. ch. and so. m. c., 5 months, 64 15; ditto special, 70;	124 15
South Deerfield, a widow's mite,	1 00
Whately, Mrs. Nancy Wait, birthday present,	2 00—132 15
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Holyoke, 2d Cong. ch. and so.	67 41
Monson, Cong. ch. and so. 96.96;	
Mr. and Mrs. D. N. Coburn, 15;	111 95
Springfield, an Easter offering, 1,000;	
H. M., 500;	1,500 00
Westfield, 2d Cong. ch. and so.	46 19
Hampden County, A. B.	1,000 00—2,725 55
Hampshire county Aux. Society.	
East Hampton, 1st Cong. ch. and so.	156 20
Enfield, Cong. ch. and so.	100 00
Hatfield, Cong. ch. and so.	38 50
Hadley, Russell ch. and so.	17 38
North Amherst, North Cong. ch. and so.	42 00
Northampton, 1st Cong. ch. and so. m. c. 40.96; W., 300; Nathan Sears, 25;	335 96
South Hadley Falls, 1st Cong. ch. and so.	55 50—770 54
Middlesex county.	
Hopkinton, Cong. ch. and so. 80.12; a friend of missions, 200;	230 12
Lowell, in memorial of Phoebe Varnum Bodwell, for Ceylon Mission,	20 00
Newton Centre, A.	200 00
Saxonville, Edwards ch. and so.	11 80
Somerville, Franklin St. ch. m. c.	11 68
South Framingham, Cong. ch. and so.	200 00
Winchester, Rev. John A. Vinton,	5 00
Woburn, North Cong. ch. and so.	54 00—732 50
Middlesex Union.	
Dunstable, Benajah Parkhurst,	10 00
Shirley, a friend,	5 00
Townsend, Cong. ch. and so., for Papal Lands,	7 50—22 50
Norfolk county.	
Brookline, Harvard Cong. ch. and so.	20 00
Canton, Evan, Cong. ch. and so.	39 13
Medway, Rev. David Sanford (deceased) and wife,	211 50—370 63
Plymouth county.	
Abington, 1st Cong. ch. and so.	15 82
East Bridgewater, Union Cong. ch. and so.	27 50
Middleboro, 1st Cong. ch. and so. 53.21; M. H. Swift, 6;	59 21
North Abington, Martha Dodge,	2 00—104 53
Suffolk county.	
Boston, Central ch. 1,190, ditto m. c. 14.75; Phillips ch. 410.20; Cong. ch. (Brighton), 123.01; Park Street ch. 110.09; Winthrop ch. (Charlestown), 98; Maverick ch. 70; Central ch. (Jamaica Plain), 27; Union ch. 14.92; Oliver ch. 10; Vine Street ch. m. c. 10; Mount Vernon ch. 10; Elliot ch. P., 10; Cash, 250; B. H. N., 25; Eli Smith, 20; Anon., 2; Allston, 1;	2,395 97

Worcester co. North.	
Hubbardston, Rev. Rufus Case,	5 00
Royalston, 2d Cong. ch. and so.	10 50—15 50
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Berlin, Lydia H. Peters,	5 00
Clinton, 1st Evan. ch. and so., for	
Papal Lands,	85 70
Oxford, 1st Cong. ch. and so.	25 00
West Boylston, Cong. ch. and so. m. c.	23 00
Worcester, Union ch. and so. 183.05;	
Old South ch. and so. 76.85; A.	
H., 8;	242 90—380 10
Worcester co. South Conf. of Ch's.	
William B. Hill, Tr.	
Westboro, Evan. Cong. ch. and so.	29 20
—, a friend,	50 00
	8,466 91

Legacies. — Dracut, Joseph Butterfield	
Varnum, by John Ames,	50 00
Franklin, Miss Sally Fisher, by Dea.	
Peter Adams, Ex'r,	100 00
Randolph, Atherton Wales, by Jonathan Wales, Adm'r,	5,000 00
South Deerfield, Mrs. Mary Pease,	
by Leverett E. Pease, Ex'r,	1,475 45—6,325 45
	15,091 86

RHODE ISLAND.	
Coventry, Mrs. Oren Spencer,	5 00
Newport, United Cong. ch. and so.	42 94
Pawtucket, Cong. ch. and so.	200 00
Providence, Free Evan. Cong. ch. and	
so.	45 55
Slatersville, Cong. ch. and so., special,	
108.10, m. c. 52.90;	156 00—449 49

CONNECTICUT.	
Fairfield county.	
Fairfield, Cong. ch. and so., for Pa-	
pai Lands, 37.44, ditto m. c. 47.85;	85 29
Norwalk, a lady of 1st ch., thank-	
offering,	20 00
Ridgefield, S. S. Smith,	8 00—108 29
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so.	10 89
Hartford, Centre ch., extra, 634.88;	
Theol. Seminary m. c. 48.67;	682 95
Marlboro, Cong. ch. and so. 8.05;	
Rev. O. Bissell, 10;	18 05
Plainfield, Cong. ch. and so., special,	81 27
Thompsonville, Rev. James Ely,	8 55
Windsor, Cong. ch. and so.	26 72—822 98
Litchfield county. G. G. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	38 05
Torrington, Cong. ch. and so.	41 41
Winsted, a member of 1st church,	10 00
Woodbury, Mrs. E. M. Hotchkiss,	80—85 26
Middlesex co. E. C. Hungerford, Tr.	
Clinton, Cong. ch. and so.	57 20
Middletown, 1st Cong. ch. and so.	
20.50; J. F. Huber, for Madura, 1;	21 50
Millington, Cong. ch. and so.	5 00
Old Saybrook, Cong. ch. and so.	14 00
Westbrook, Cong. ch. and so. m. c.	11 35—109 05
New Haven county. F. T. Jarman,	
Agent.	
Meriden, 1st Cong. ch. and so., to	
const. Rev. A. H. Hall, H. M.	183 80
New Haven, North ch., a friend, 10;	
2d ch. 8.50; Mrs. Philas Blake, 50;	
Lyman Osborn, 10;	78 50
North Branford, Cong. ch. and so.	50 00
West Haven, Cong. ch. m. c.	8 00
West Meriden, Saxton B. Little, 24;	
E. K. Breckenridge, 7;	81 00
Westville, Cong. ch. and so.	75 00—871 80
New London county. O. Butler and	
L. A. Hyde, Trs.	
East Lyme, Nathan Webb, 5; George	
H. Webb, 2.50;	7 50
Griswold, a friend,	20 00
Hanover, Cong. ch. and so.	28 48
Jewett City, Cong. ch. and so., with	
other dona., to const. JAMES O.	
SWART, H. M.	10 50
Ledyard, Cong. ch. and so.	25 00
New London, 1st Cong. ch. and so.,	
m. c.	182 19

Norwich, 1st Cong. ch. m. c. 14.18;	
2d Cong. ch. m. c. 24.54; Broad-	
way Cong. ch. m. c. 10.45;	49 17—272 84
Tolland county. E. C. Chapman, Tr.	
Ellington, Erastus Talcott, with	
other dona., to const. MARIA PIR-	
KIN, H. M.	50 00
Hebron, 1st Cong. ch. and so.	20 50—70 50
Windham county.	
Putnam, 2d Cong. ch. and so.	171 54
South Killingly, W. H. B.	4 00
Thompson, a friend,	5 00—180 54
	2,020 71
Legacies. — Lebanon, Mrs. Melissa H.	
McCall, by Hobart McCall, Ex'r,	143 78
Southbury, Mrs. Rebecca M. Mose-	
ley, by William G. Moseley, to	
const. S. BAINSMAD and F. BAIN-	
MADE, H. M.	200 00—343 78
	2,864 49

NEW YORK.	
Aurora, Mr. and Mrs. Richard Hale,	10 00
Brentwood, E. F. Richardson,	2 00
Brooklyn, Tompkins Ave. Cong. ch.	
and so. 55.83; Ch. of the Pilgrims,	
Rev. W. H. Whittemore, 25;	80 83
Buffalo, S. A. French,	10 00
Chateaugay, Joseph Shaw,	4 00
Chatham Village, Rev. Samuel Utley,	5 00
Clarkson, B. M. I.	5 00
Clinton, H. Bartlett, 3; G. K. Wells, 5;	8 00
Elmira, Ladies of College,	18 25
Flushing, Cong. ch. and so.	78 60
Gaines, Cong. ch. and so.	32 47
Hooeick Falls, Mrs. B. V. Quacken-	
bush,	20 00
Little Valley, 1st Cong. ch. and so.	5 00
Molra, Individuals in Cong. ch. 8; Ira	
Spencer, 1;	9 00
Morrisania, Cong. ch. and so.	20 64
New York, Spring St. Presb. ch. 65;	
James Stokes, 200; Tabernacle ch.	
J. T. LEAVITT, to const. himself H.	
M., 100; C. R. Robert, 50; W. E. 50;	
a friend, 2.20;	467 20
Oswego, A. W. Miner,	10 00
Poughkeepsie, William Adriaance,	10 00
Reed's Corners, Cong. ch. and so.	5 00
Rome, John B. Jarvis,	25 00
Waverly, Rev. C. C. Tracy,	16 82
—, a friend,	9 08—841 40

Legacies. — Syracuse, Ashbel Searle,	
by Orlando H. Searle, Ex'r,	20 00
	861 40

NEW JERSEY.	
Hobokus, a friend,	6 00
Montclair, Mrs. L. E. Penfield and her	
two children, a thank-offering,	20 00
Orange Valley, Cong. ch. and so. m. c.	250 00—276 00

PENNSYLVANIA.	
Jeanesville, Welsh Cong. ch. and so., for	
Mexico,	10 00
Philadelphia, Plymouth Cong. ch. and	
so. 21.50; T. B. 50;	71 50
Randolph, Cong. ch. and so.	81 00—112 50

MARYLAND.	
Baltimore, C. W. Ridgely,	8 00
WASHINGTON, D. C.	
Washington, a friend,	8 00

TEXAS.	
San Antonio, S. M. Newton, 2.50; S. M. N., 2;	4 50

SOUTH CAROLINA.	
Columbia, Mrs. Julia M. Brewer,	10 00

OHIO.	
Bryan, S. E. Blakeslee,	11 40
Chatham Centre, Cong. ch. and so.	49 00
Clarksfield, Cong. ch. and s. sch.	15 00
Kinsman, Cong. Presb. church,	47 50
Lodi, Cong. ch. and so.	20 00
Marblehead, Cong. ch. and so., add'l,	50
Marysville, Cong. ch. and so.	28 04

North Bloomfield, Cong. ch. and so.	11 00
Oberlin, 2d Cong. ch. and so.	30 90
Painesville, 1st Cong. ch. and so.	47 40;
Mrs. J. T. Brooks, 8;	60 40
Pomeroy, Welsh Cong. ch. and so.	6 50
South Amherst, Cong. ch. and so.	8 00
Springfield, 1st Cong. ch. and so.	16 67
Toledo, 1st Cong. ch. and so.	383 00
Vermillion, Friends,	5 00—327 91

INDIANA.

Elkhart, Cong. ch. and so.	18 20
Michigan City, 1st Cong. ch. and so.	118 00
Terre Haute, S. H. Potter,	26 00—156 20

ILLINOIS.

Chesterfield, Cong. ch. and so.	50 00
Chicago, 1st Cong. ch. and so. 58;	
Leavitt St. Cong. ch. and so. 20.06;	
Tabernacle ch. and so. 5.41; J. J. Snow, 6;	86 47
Crystal Lake, Cong. ch. and so.	6 88
Dixon, Cyrus A. Davis,	10 00
Dover, Cong. ch. and so.	87 48
Farmington, Cong. ch. and so., to constitute LUTHER BROS., H. M.	110 10
Galesburg, E. Griswold,	55
Glencoe, Cong. ch. and so.	26 00
Godfrey, Rev. D. R. Savage, Pastor of the Church of Christ,	25 00
Lawn Ridge, Adam Crawford (of which for the Indians, 5, for the Jews, 6), 15; D. R. Crawford, 2.25;	17 25
Lisbon, Cong. ch. and so.	28 21
Marseilles, Cong. ch. and so.	6 00
Marysville, C. T. Morse,	1 00
Milburn, Cong. ch. and so.	26 00
Naperville, a friend,	5 00
New Windsor, Cong. ch. and so.	8 64
Oak Park, 1st Cong. ch. and so.	23 21
Oswego, Cong. ch. and so.	7 36
Ottawa, Cong. ch. and so.	65 62
Plymouth, Cong. ch. and so.	24 65
Port Byron, An enemy to retrenchment,	2 00
Rantoul, Cong. ch. and so.	10 40
Sandwich, Cong. ch. and so.	30 00
—, Mr. and Mrs. L. B., a thank-offering,	10 00—621 67

MICHIGAN.

Ann Arbor, Cong. ch. and so.	65 40
Frankfort, Cong. ch. and so.	6 50
Kalamazoo, 1st Cong. ch. and so.	35 24
Manistee, Cong. ch. and s. sch.	37 18
Otsego, Cong. ch. and so.	7 21
Owasco, Mrs. E. Barnes,	8 80
Richland, Presb. church,	34 80
Royal Oak, Cong. ch. and so.	4 88—194 96

MISSOURI.

Carthage, Cong. ch. and so.	10 25
W. Roxbury, a friend,	4 00—14 25

MINNESOTA.

Minneapolis, 1st Cong. ch. and so. 15;	
Plymouth ch. and so. 16.53; 2d Cong. ch. and so. 8.40; Mrs. Baldwin, to const. R. J. Baldwin, H. M., 100;	189 98
Rushford, Cong. ch. and so.	2 00
Wabasha, Cong. ch. and so.	8 50
Winona, 1st Cong. ch. and so.	81 78—177 16

IOWA.

Atlantic, Cong. ch. and s. sch.	15 00
Bellvue, Ladies' M. Society of Cong. ch.	5 60
Blairtown, Mrs. J. H. French,	8 30
Chester, Cong. ch. and so.	23 70
Clear Lake, Rev. A. S. Allen,	5 00
Corning, Cong. ch. and so.	18 00
Council Bluffs, Cong. ch. and so.	32 31
Karville, Cong. ch. and so.	11 00
Genoa Bluff, Cong. ch. and so.	23 00
Independence, N. M. Cong. ch. and so.	15 05
Iowa Falls, a friend,	100 00
Keokuk, a friend,	10 00
Lansing Ridge, Cong. ch. and so.	5 00
Stacyville, Cong. ch. and so.	18 87—285 88

WISCONSIN.

Alderly, James Thomson,	10 00
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Beloit, 1st Cong. ch. and so.	23 00
Chippewa Falls, M. O. Newton, for Africa,	10 00
Menasha, Cong. ch. and so.	30 00
Milwaukee, Spring St. Cong. ch. and so.	30 00
Oak Grove, Cong. ch. and so.	10 50
River Falls, Cong. ch. and so.	9 77—123 27

KANSAS.

Atchison, 1st Cong. ch. and so.	23 00
Parsons, Cong. ch. and so.	10 00—33 00

NEBRASKA.

Crete, Prof. D. B. Perry,	1 00
Linwood, 1st Cong. ch. and so.	20 00
Richardson County, 1st Cong. ch. and so.	3 50—23 50

CALIFORNIA.

Grass Valley, Cong. ch. and so.	14 12
Oakland, 1st Cong. ch. and so. 124.53;	
2d Cong. ch. and so. 6.04;	180 57
Petaluma, Cong. ch. and so.	26 75
Redwood City, Cong. ch. and so.	57 00
San Francisco, Plymouth ch. and so.	81 75
Santa Cruz, Cong. ch. and so.	30 18—280 37

CANADA.

Province of Ontario, —	
Colborne, S. B. Greeley,	1 04

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, Daniel James,	1,000 00
South Africa, Durban, Mr. Greenacre,	5 88
Amanzimtoti, Monthly Concerts,	60 80
Umsunduti, " "	23 48
Umsunduti, " "	57 82—147 96
Turkey, —, a friend,	20 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,	
Treasurer.	2,727 37

MISSION SCHOOL ENTERPRISE.

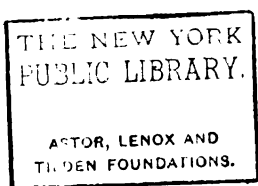
MAINE. — Biddeford, Pav. s. s. 1.86; Brunswick, Cong. s. s., for India, 70; Scarborough, M. K. Small, 1.50;	72 86
NEW HAMPSHIRE. — Colebrook, Cong. s. s. 9;	
East Alstead, Juvenile Sewing Circle, 8;	12 00
VERMONT. — Westminster West, Cong. s. s.	5 00
MASSACHUSETTS. — Andover, Old South s. s., for a student at Pasmatain, 40; Auburndale, Cong. s. s., for school at Satara, 40;	
Rowley, Cong. s. s. 25;	106 00
RHODE ISLAND. — Providence, Beneficent Cong. s. s. 50; Tiverton, Cong. s. s. 6.80;	56 80
CONNECTICUT. — Bridgewater, Cong. s. s., for Theol. school in Ezra room, 10; Colchester, "Legacy of Mary Louisa," 8; Hartford, Pearl St. s. s., for student at Harpoot, 35;	
North Stonington, Cong. s. s. 1.80;	49 30
NEW YORK. — Gaines, Cong. s. s. 11.61; New York, Olivet Chapel, s. s. Miss. Society, for native school near Harpoot, 30; Oswego, 1st Cong. s. s., for Mr. Parmelee's school at Ezra room, 71.02;	112 68
DISTRICT OF COLUMBIA. — Miss Goodwin's s. s. class, Metro. ch., for boy in China,	60 00
OHIO. — Kinsman, Cong. Presb. s. s.	26 50
ILLINOIS. — Chicago, Class in Miss. school, for pupils in Mr. Sheffield's school, China, 20;	
Princeton, Cong. s. s. 3;	28 00
MISSOURI. — Lagrange, German s. s.	3 55

Donations received in April,	\$21,885 45
" for the Debt, in April,	491 86
" for Centennial, in April,	1,214 12

Legacies received in April,	\$32,091 43
	7,401 86

	\$30,493 29
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Total, from Sept. 1st, 1875, to April 30th, 1876,	\$289,128 37
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DINDIGUL ROCK, FROM THE EAST.



THE MISSIONARY HERALD.

VOL. LXXII. — JULY, 1876. — No. VII.



DINDIGUL ROCK.

BY REV. GEORGE T. WASHBURN.

DINDIGUL was among the few towns of Southern India known eighteen hundred years ago, to the Romans and the western nations. In Ptolemy's Geography it is spoken of as Tangala, a town in the kingdom of Modura. It then, probably, owed its name, and whatever importance it enjoyed, to this rock and the sheltering fortress upon it; and one thousand six hundred years later, almost the very next time it comes within the view of chroniclers from the west, it is as a fortress, in connection with the wars of Hyder Ali, and his more famous son, Tippoo Sahib. Now that his devastating wars and remorseless cruelties are things of the far past, Tippoo is probably better known to school-boys and Englishmen of this generation by the horrible plaything of his now in the old East India Company's museum in London, than by his once notorious feats of arms. This plaything is an automaton wooden tiger,¹ in the act of devouring an Englishman; and by turning a crank connected with internal machinery, growls and groans are made to issue from the beast and his victim while the feast is going on; at least that was the case a few years ago; but its vocal organs even then, by reason of much grinding, were in a broken down state.

A hundred and thirty years ago this rock-fort was the bone of contention between the last of the old Nayak kings of Madura, the Mahrattas, and the Mohammedans of the Dekkan. In Hindoo warfare the rock must have been an almost impregnable fortress, but it yielded to a day's siege of the English, in 1767, and was again captured in August, 1790. From that day the British have held uninterrupted rule over the Madura District.

For more than fifty years Dindigul was a military station of the East India Company; but within recent times the troops have been withdrawn, the fort dismantled and disabled, and the old cannon of Tippoo and of the Company rolled off the rocks into the plain. Broken fragments of them are now doing

¹ Tippoo's name means Tiger. His soldiers were his tigers of war, and the jungle tigers were his pets, and often his executioners. He kept a cage of them in his palace, into which he was wont to have his disgraced favorites and prisoners of war thrust. On capturing his capital, Colonel Wellesley found a large tiger chained to the door of his treasury.

duty as anvils in the more pretentious native blacksmith shops, in many a village over the country.

Dindigul rock¹ is a representative, in appearance and office, of many similar rocks throughout the Carnatic, — seemingly a great, brown granite boulder, tossed upon the plain, underneath which a town or city might nestle in troublous times, and feel safe. It is between three and four hundred feet high, accessible only on one side, crowned with a fortification of masonry, and is a conspicuous object from the surrounding region. The town lies facing the rock on the east. It has a population of nearly 13,000, with a municipal government, and is the seat of the revenue collectorate, the courts, and the civil administration of a district about as large and twice as populous as Rhode Island. It has recently been connected by railway with Madras, on the north, and with Madura and the seaport of Tuticorin on the south. It has probably been the seat of a Romish mission for more than a hundred years. The Goa Portuguese and the Jesuit factions each have congregations and churches in the town; that of the Jesuits is a new, imposing, cathedral-like edifice. They have also an orphanage, and numbers of outlying congregations.

But chiefly as related to the Madura mission are we concerned with Dindigul. From the city of Madura it is distant thirty-eight miles, in a northwest direction, at the opening of the great Kambam or Dindigul Valley into the plain of the Kavary. It was the first occupied outpost of the mission. From Dindigul as his center, Mr. Lawrence, almost forty years ago, traveled, and preached, and organized Christian congregations over a district of country one third the size of Massachusetts. He labored with apostolic earnestness; and though the natives are not much given to using or remembering hard European names, and though Mr. Lawrence died twenty-eight years ago, after a missionary service of but ten years, his name is still remembered and repeated in scores of villages over the district.

In 1837² a missionary family and a school represented Protestant Christianity and its missionary work in Dindigul. To-day, the region opened from that point is embraced in four missionary stations, of which Dindigul is only one. In the town there is a native church ministered to by a native pastor, supported by his people. In the station there are nineteen congregations, numbering more than one thousand adherents. A number of these are gathered under another native pastor. We find, also, twenty schools, with seven hundred and sixty-four pupils. One of these is a school of high grade, where may be found one hundred and seventy-five Hindoo and Mohammedan boys, studying Christian text-books and the Bible.

A medical class, a dispensary, a general hospital, and a lying-in hospital, for the most part supported by the Government, are in charge of the missionary. Last year fourteen thousand five hundred and sixty-nine patients were treated, and through the medical work thousands were brought within reach of the gospel, and their minds and hearts opened to listen to it.

Adjoining the American mission premises are the grounds of the English Vernacular Education Society. This Society, organized soon after the Indian

¹ The name signifies the pillow-rock.

² The station was first occupied in November, 1836, by Rev. R. O. Dwight, six months later by Rev. J. Lawrence. Subsequently Rev. G. W. McMillan and Rev. E. Webb spent most of their missionary life there. The present occupant is Rev. E. Chester, M. D.

mutiny, to promote vernacular education throughout the Empire, confines itself chiefly to publishing school-books and training teachers. Its normal training institution at Dindigul is in a thoroughly efficient condition, and doing excellent work. The Madura mission has received valuable aid from this auxiliary.

HENRY S. WEST, M. D.

THE death of Dr. West, of Sivas (on the 1st of April, 1876), has left a vacancy which it will be very difficult to fill, and will be felt as an almost irreparable loss by the whole body of missionaries in Turkey.

Dr. West was born at Binghamton, N. Y., January 21, 1827; was educated at Yale College and the medical college of New York City; practiced medicine for some years at Binghamton; sailed from Boston, with his wife, January 17, 1859, to join the mission to the Armenians of Turkey, and has spent most of his missionary life at Sivas, but exerting a widely-extended influence. He came on a visit to the United States in 1868, on account of the health of his family, but returned to Turkey the next year.

The estimation in which he was held, and the widespread sorrow which his death occasions, clearly appear in statements which have been received from one of his associates at Sivas, and others. Mr. Hubbard wrote, the day after he was buried:—

“Another tired traveler has finished his journey and fallen asleep. Yesterday, amid the lamentations of this whole city, we laid in the grave the body of our beloved physician, Dr. West. Constant pressure from diseased bodies and diseased souls that thronged him on every side, in every place, had so far reduced his strength, that while attending one of the poor families of Sivas, in the children of which he had become much interested, he contracted from them the typhus fever, and this becoming complicated with pneumonia was more than a match for the best medicines with the most tender and devoted nursing.

“Those of us who have seen death in many forms, and many times, never knew the angels to come more gently than they came to him. Lovingly, to an inexpressible degree, they seemed to part the great soul from the weary frame, and bear it away.

“The Turkish Empire has lost a national benefactor; Sivas station, and all the neighboring stations, have lost a father and a brother. The memory of his meek, earnest life is a reproof and an inspiration to us all. During the series of meetings that grew out of the week of prayer in Sivas this year, he took his turn in preaching, and, in addition to his medical practice, did more than any one of the rest of us in pastoral work and personal conversation. His hard day's work was seldom followed by refreshing sleep at night; but as we stood by his side in his last moments on earth, we thought we had never before seen a more beautiful illustration of the familiar words, ‘He fell asleep.’

“And now, for the first time in my whole life, I am lonesome. His sleep seemed so peaceful, and he had been so patient, loving, and thankful during all his fever, that at last I felt, for a while, like lying down by his side and sharing with him his quiet sleep.”

Mr. H. N. Barnum, of Harpoot, on hearing of the death, wrote:—

"Dr. West was a noble, cheerful, kind, unselfish man. He was always ready, at whatever personal sacrifice, to help a missionary family in any time of need. He was a man of rare skill in his profession. I presume that it is no disparagement to others to say, that there is probably no physician in the Turkish Empire who enjoys an equal reputation among the people.

"He was withal, and best of all, a humble, sincere, earnest Christian. In addition to his professional services, he trained up quite a body of native physicians in a region cursed with ignorant quacks. One of his students is a physician in Harpoot. He is equal to the average of his profession in America, and is the only trustworthy doctor within about one hundred miles. When this young physician was examined, four years ago, in Constantinople, by the Faculty of the Government Medical College, for a diploma, his examiners said: 'The Turkish Government is greatly indebted to Dr. West for educating so many young men, and so well, for the medical profession.' Through these pupils, and in other ways, Dr. West will perpetuate his influence."

Mr. Tracy, of the Marsovan station, now in the United States, has furnished the following statement:—

"One of the most noted men in Asia Minor has passed away. He pursued his course in the medical department with such quiet zeal, exhaustless patience, and consummate skill, that he attained an eminence reached by comparatively few in his profession. The almost unprecedented number of surgical operations which he has performed have given him celebrity, not only in the East, but also in Europe and America. His lithotomic operations reached the number of one hundred and fifty, or more, of which scarcely half a dozen resulted unfavorably; and other operations were numerous in proportion. The blind eyes he has opened are past counting; the crippled, the deformed, the sick from various diseases, who have been relieved by him, if all assembled, would make a great host. Much the larger portion of these cases were attended without pay, and all his earnings from patients able to pay were turned over to the treasury of the Board. He received, personally, nothing but his regular salary; yet many a case which he has attended would, in America, have brought him hundreds, even thousands of dollars.

"Wherever he went, the diseased, the halt, the lame, the blind thronged him. It reminded one of the multitudes following our Saviour; and the natives remarked, 'He is like Jesus.' Pashas and great men would humble themselves to secure the help of this plain, unpretending physician. The ignorant would get his prescriptions and hang them about their necks as charms, or dissolve the papers in water and drink them, hoping for healing efficacy.

"His simplicity and faithfulness were admirable. Without hesitation he would lay his ear, for auscultation, on chests so foul and squalid that native doctors shrank from them. He never flinched in duty, and never showed a nervous hand in the most difficult operations. It was affecting to witness when, as ether was about to be administered to the patient before the operation, the doctor would call on some gray-bearded native brother in the company to offer prayer, then coolly give the ether, take the knife and proceed.

"Dr. West's special duty was the care of the missionaries in sickness, and this duty he discharged with great faithfulness, not shrinking from any hardship, making long and perilous journeys on horseback. All Asia Minor became fa-

miliar to him on account of these travels. The story of his adventures and his medical practice in Turkey would make a singularly interesting book.

"The missionaries who have enjoyed the benefit of his inestimable services and genial society, feel bereaved and downcast at his loss. Who now will brave storm, and mud, and winter snows, wolf, Circassian, and Koord, on wild mountain and desolate plain, to minister to our sick, bringing such love and skill to the work? Ye afflicted, poor, and sick of Pontus, Cappadocia, Galatia, Cilicia; ye dwellers in mountain hut and miasmatic plain; we weep with you. You will now know what 'the beloved physician' was to you, when he is no longer within your reach, and you have no one like him to go to, with your sicknesses and troubles.

"He has now joined four of his own dear children in the other world. May the God of the widow and the orphan sustain and console those who remain till they are all reunited."

LIGHT AND SHADE.

THE *donations* received in May were slightly in advance of those received in the same month last year. The exhibit for nine months, ending May 31st, shows that, notwithstanding the wide-spread business depression of the country, which has been particularly severe in the Eastern States, the contributions of the *living*, including Centennial Offerings, have fallen but \$1,907.29 below those of the same period last year; and this result leaves out of the account \$39,197.82 which have been given toward the extinction of the debt which was left as a burden on the treasury at the close of the last financial year. Were this the whole truth, the condition of the Board would be very hopeful and satisfactory.

But the treasurer has been accustomed to receive a considerable sum through the kind remembrances of friends who, in anticipation of their final surrender of their stewardship, have wished to do something more for the heathen (the income from *legacies* last year was \$90,202.38); but during the nine months of the present year, he has received from this source only \$35,081.64. If this decrease shall continue, proportionately, to September 1st, the total loss will amount to \$42,130.83. The explanation of this phenomenon, which is without a parallel in the history of the Board, is quite too easy. The financial derangement which has affected the *living* so widely, and often so disastrously, has affected the estates of the *dead*, so that their benevolent intentions are frequently baffled, in whole or in part.

The inference is obvious. Inasmuch as the God of missions cannot be supposed for a moment to desire the curtailment of the missionary work, but sees fit, nevertheless, to diminish *one* of our two main sources of revenue, it is clearly his wish and aim to have the *other* source of revenue more fully developed. In other words, as the contributions of our departed friends fail us in part, the contributions of our living friends must be relied upon to supply this unexpected lack of service. This, then, is the problem for our churches. (1) Let there be no decrease of the *donations* made by our congregations, as compared with those of last year; but rather, (2), let there be an advance of not less than ten per cent. to cover the prospective deficit in *legacies*.

WHAT MIGHT BE — AN EXAMPLE.

THE following letter, just received, sent with a contribution of \$110.50, from a very feeble church, furnishes a good illustration of the readiness with which the Board might be relieved from all financial difficulty, by prompt action on the part of pastors and other friends:—

“DEAR SIR,— We are glad to send you so liberal a contribution this year. Our church has been very much weakened by migration, and we have only a handful left. The monthly concert has been maintained month after month. In one of these monthly concerts a digest of the ‘Herald’ was given. Among other things there was the suggestion of each church member increasing his subscription for the year by one dollar. This suggestion was instantly acted upon, and all present readily agreed to advance their subscriptions by one dollar. Others not present were allowed the same privilege, and very generally gave the required sum. Some did not content themselves with one dollar; as, for instance, our senior deacon, who gave forty dollars. It may be safely inferred that this deacon has been largely instrumental in keeping alive this time-honored institution of the church,— the monthly concert.

“This, sir, is what has been accomplished by a weak church, and did all the churches respond half so liberally, the Board would soon be relieved of all embarrassment.

“As a means of keeping alive the missionary spirit, the churches should hold fast to the monthly concert. Its influence in this church has been great.”

MISSIONS OF THE BOARD.

Micronesia Mission.

MR. CHAMBERLAIN'S report of the last visit of the *Morning Star* to the Micronesia mission stations was received before letters from the missionaries came to hand, and extended extracts from it were given in the *Herald* for May, presenting a pretty full view of the condition of the work there. Yet abridged extracts from the letters received a few days later should be published, beginning now with the more westerly islands, and following the course of the vessel on her return to Honolulu.

MR. STURGES' VISIT TO OUT-STATIONS — THE PONAPEAN TEACHERS.

Mr. Sturges wrote from Ponape November 2d, just after his return from the Mortlock Islands (where, it will be remembered, he had organized three small churches, fruits of the labor of Ponapean helpers), and from Pingelap and Mokil. He states:—

“On the Sabbath, October 10th, we came to anchor in the lovely lagoon of Lukunor, just in time to go on shore to the meeting. The population, near eight hundred, drawn up in good order and double file, along the nicely graveled road, sang, in their own beautiful language, a welcome to the teacher, and shook our hands till they fairly shook with pain! We were all thrilled with delight as we entered their neat and crowded church, to witness the attentive audience. This was the more remarkable as their teachers were absent at an out-station, six miles away. I told them to go on with their meeting, in their own way. They prayed and sang; we said a few words in English and sang; and so had a good meeting.

“In the afternoon we went in the ship's boat to the out-station, where we met our dear teacher, looking very clean and civilized, with the swarms of natives as eager to see the missionary, and grasp him by

the hand, as loving children ever are to meet the returning father. . . . After a very thorough examination of candidates, there, in that neat, substantial church, hid away in that lovely grove of cocoanut-trees, on the afternoon of October 11, 1875, I married, baptized, organized a church of fourteen members, and ordained two deacons. Thus in a little less than two years from the first naming of Christ among these people, we have the Lukunor church. Is it not a vine of Christ's own planting?

"The next day, with all our teachers on board, we had a delightful sail over to the Satoan lagoon, and came to anchor just before sundown. We held a short service in Opetai's house, and after a most pleasant season with those pleasant people, returned on board, full of praises to the wonder-working God. . . .

"On Friday, our mission party, with the delegate, went early to Satoan, where Painapaj and Loi' are doing well, living in a good house, worshiping in a substantial church, and kept in good condition on the food loving ones provide. Here a church of eight members was organized, deacons elected and ordained, and the church welcomed to the family of churches. Saturday was spent in general work, and in getting ready to organize the church on 'Ta,' where Opetai and Opetinia have their home; and on Sunday the work was completed. Sixteen were organized into the Ta church, two deacons were elected, and Opetai was ordained an evangelist. It had been a very busy and eventful week, but I did not feel weary till the work was done, and I went on board to depart on the morrow, the mind and heart too full and busy for sleep.

"The 'Star' did not sail on Monday, so I had one day of leisure with our dear, dear teachers, and O, the luxuries of that day. In the evening we walked out, and, seated upon a platform of stones upon the beach, looking out upon the ocean, we talked of the past and the future of their glorious work. I asked them if they did not sometimes get lonely, and if, as they looked out over the wide ocean towards their native island, they did not regret that they had come away. I shall never

forget the heavenly smile that lighted up Opetinia's face as she said, 'Yes, we did cry a little here once. It was the day you left us. We came here and watched the *Morning Star* as she squared away to go to our native island, and we could not help being a little sad. But that was the only time.' Dear ones,—I had cried a little as I left them surrounded by the swarms of savages, with only their promises to feed and take care of our trusting, loving children; and now, very happy were we all together, after less than two years, with hearts full of joy.

"So it is the missionary has more than his hundred-fold, yea, his thousand-fold, as he goes along. This joy of a father seeing his children settled and doing well in the great West, bringing in grand-children in little groups, is just the highest joy possible on this side the river; and I don't see how it can be much higher on the other side!

"On Tuesday morning, early, October 19th, we got out of the Satoan lagoon, and stood up as close as a head-wind would allow for Pingelap. On the following Sabbath we passed in sight of Ponape, and most of the next Wednesday was spent in beating up to Pingelap, a strong current taking us to the south, away from the island. Leaving the ship some eight miles from land, we landed in the boat, about sunset, and found the entire population gathered on the beach and along the beautifully graveled walk up to the house of the teacher, and so on to the church. Any one who has had the experience of shaking hands with one thousand people at a time, may know the pleasures and aches of that hour. After supper, taken in the teacher's house, from a table lighted by two good lamps, and waited on by a good-looking and well-dressed boy, we went into the new church, to be astonished at the well-dressed audience and the stone house. Wonderful! Two years ago, when I first landed teachers there, there was hardly a native with a single article of foreign dress, and now there was hardly one, big or little, that was not pretty well dressed! The church is a new stone structure, about 45 by 70 feet, the walls 4 feet thick and 14 feet high, the roof a model for strength

and taste. With such surroundings and such surprises, it could hardly be otherwise than that we should have a good meeting.

"After such sleep as I could get, in the best bed the town could afford me,—a mat on the floor,—at an early hour I was up and out to the sunrise prayer-meeting; attended by at least four hundred people. The hurry of marrying, examining candidates for baptism, holding public meetings, etc., went on until about noon, when I found my strength about gone. The good deacon 'mayor' took me along a beautiful graveled road to a nice-looking bath-house, under the richest cocoa-nut grove I ever saw, and remarked, 'We made this for you.' I entered the little house, in which was a pool of clear, cold water, and O, the luxury of that bath, and of the feeling that these kind people had so cared for their 'father missionary.' I came out almost as a new man, strong for the work of the afternoon. The church was pretty well filled. There came first *the* public meeting,—designed for the delegate, and the Captain and others to address them, the baptisms and the communion. [One hundred and six were baptized.]

"At dark we squared away for Mokil, where I landed next morning about nine o'clock, and entered upon a very busy day's work. Ten were admitted to the church, a few cases of discipline were attended to, and a little before night we left that most interesting people gathered on the beach singing, 'Shall we gather at the River.'

"On the Sabbath, about ten o'clock, we anchored in the Ponape lagoon, just four weeks lacking one day from the time we left, having made the whole round of our outside circuit, everywhere prospered and greatly cheered. From the Mortlocks we brought up to our school four, from Pingelap ten, and from Mokil six, who are here to get what light we can give them, and then to go back to let their light shine."

THE WORK ON PONAPE.

Mr. Logan sends a brief report of the Ponape field, where, including those newly formed, and others at the out-stations,

there are now fourteen churches. On Ponape itself, he says :—

"The year has not been one of marked progress in the work. Some in whom we had great confidence have fallen into sin, and the accessions to the churches have been few. There seems to be a sifting process going on, which is perhaps desirable, and there is also a manifest coldness among the Christians. But the close of the year has been marked by an unwonted interest in education. Schools have been kept up by native scholars at Jalalap and Kiti. When the *Morning Star* came the school at Oua numbered upwards of one hundred pupils, and that at Renan, about seventy."

CAPTAIN HAYES—KUSAIE.

Mr. and Mrs. Snow went from Ebon, on the *Morning Star*, to Kusaie, their former field. After leaving there, Mr. Snow wrote (November 24th) :—

"As to Captain Hayes, I am sorry to report so badly of him. After leaving Kusaie last spring, for Ponape, he threw off the thin mask of piety he had been wearing, and rushed headlong into his former course of villainess.

"Our visit to our old home and among our dear Kusaieans, this year, was one of the pleasantest we have ever had. Such a contrast with the state of things when the deposed king had the sway! During the eight weeks we were there we had a school of six and a half weeks, with from seventy-five to one hundred and thirty pupils. The king has a regular weekly meeting with the fallen church members, trying to win them back from the paths of wickedness to ways of virtue and holiness. Such an infinite contrast with the course of the old king! And another marked contrast is his noble liberality to his pastor and to the missionary cause, giving a half barrel of oil per month, for himself and family. This liberality has had its influence on the church and people also. It was beautiful to see them, the last part of the month, making their preparations for oil as regularly as they would prepare food for their families. The result has been more than 510 gallons for monthly concert, and 118 for books; also \$19.18 cash. The people have also

built a good, substantial church, 30 by 40 feet, with twelve-foot posts, which was dedicated while we were there. They also rethatched Dove Island cottage. They are about building a school-house and rebuilding the wood-work of the large stone church. I find that, during the year, nine have been received to the church, two fallen ones restored and two children baptized. But four have been set aside from the church, and three have died."

MARSHALL ISLANDS.

Messrs. Snow and Whitney (of Ebon) both visited several other islands of the Marshall group, occupied by Hawaiian laborers, and both wrote while at Jaluij (or Jaluit), respecting the work on these islands as well as at Ebon. Brief extracts only can be given from these letters. Mr. Snow says:—

"While we have trials [at Ebon] in the falling away of many of our church members, and in others failing to come up to the fair standard of Christian life and character, and also in our schools, many of our most promising pupils disappointing our high expectations, yet there is much to encourage us, looking upon our field as a whole.

"The work on Mille is very encouraging now. During our stay at Jaluij, report of a very cheering character has come to us from a large island to the north, where teachers have recently gone. It is remarkable how they have found favor with the people, who come forward voluntarily to support them, and are taking right hold of learning to read; and the highest chief of this range, who is residing there for the present, sends out his large proa Saturday, to bring in the people for the Sabbath service.

"Let me say, however, that while at Jaluij we found some of the most disheartening, discouraging things I have seen in all our cruise. But they are in their incipient state, and my hope is that the darkest part of the dark cloud may pass over, and the ordeal through which some are passing may work for the more permanent establishment of grace and the development of more vigorous Christian character."

A SEVERE STORM.

Writing from Jaluij, November 22d, Mr. Whitney mentions a storm, which is noticed more fully by others, and from which, in its greatest severity, the *Morning Star* narrowly escaped. He states:—

"Here we are, at anchor, eleven days from Ponape, the quickest passage ever made this way by the *Morning Star*. But we find devastation and ruin here. The gale we encountered, and which helped us on our way, was a part of a heavy gale, almost a hurricane. Two schooners and a barkentine were driven ashore and are lost. Had our *Morning Star* been here she too would doubtless have been keeping them company, and we mourning her loss here on shore. But it is not so. We now see proof of God's mercy in the calm which detained us two days after we were ready to sail from Ponape. It is a sorry time for the people here, and all seem sad. Food will be scarce, and unless they have help they will suffer. I fear some will perish, as they tell us that this point, Jebwor, is the least injured of any on the island; and here very few bread-fruit trees are left, and the cocoanut trees are so twisted about that the fruit will fall off in great measure. Our Hawaiian missionaries will suffer, I fear, if the gale has reached the Windward Islands."

EBON REPORT.

Reporting more specially the work of the previous year at Ebon, Mr. Whitney writes:—

"During the year past we have had many times of discouragement and much trial in the way of falling away of church members. I have written at times with great encouragement, and ought not to fail to write when reverses come. Three of the young chiefs of whom I wrote in 1873, as being with us in our work and trying to help us, united with the church. These have all returned to their sins, and have been set aside from church fellowship. During the year, from September 1874 to September 1875, twenty-one have been removed from the church, and all but one of them for breach of the seventh commandment.

"We have, in the same twelve months, received to the church forty-five, and eleven have been restored. Eight children were baptized. Our Sabbath services have been usually well attended. There is interest in the Sabbath school, and many things indicate advance. We mourn over the fallen, but the record of the year's work is not wholly discouraging.

"Our school was in session only eighteen weeks. Sickness kept us from beginning earlier, and when we were ready the natives were all sick with influenza. The school averaged only about twenty-five. It does not yet meet the demand for native teachers. Two or three whom we had thought of as candidates were among the fallen ones. One only has gone out this year,—a son of old Kaibuki, who befriended Dr. Pierson and Mr. Doane. He has gone to Ailing-laplap (or Elmore Island) at his own charges, and the report which comes is cheering.

"Our people have done something in the way of contributions for monthly concert. We have put 268 gallons of oil, and \$17, on the 'Star,' as contributions. The value of the oil will be from \$75 to \$100, and the contributions from other sources on Ebon will be \$30, or more."

APAANG.

Mr. Taylor, of Apaang, wrote on the 18th of November, respecting the work there:—

"This is a great day for Apaang, though but a small portion of the people know it from any other day, or knowing, care. As it is the eighteenth anniversary of the landing of Mr. and Mrs. Bingham on this island, I appointed it as a day of thanksgiving and prayer. Services were appointed at ten o'clock. At that hour a congregation of about a hundred and sixty assembled in the church, of whom more than sixty were clothed, and sitting on benches. After singing and prayer I read the sixty-seventh psalm (which I had requested one of the Hawaiian missionaries to translate for me), and preached from the third verse. All paid close attention while I spoke of Mr. Bingham's coming among them, of his work here,

the growth of the church, the spread of knowledge and light, the books which had been prepared for them, and of God's mercy to them even while they abused his servants, and when they shot one, in 1849. I spoke also of the three who have died in the faith here; and when I referred to Mrs. Taylor's death, and her dying message to them, there were tears in the eyes of a number. The two Hawaiian missionaries present also spoke, and the services closed by singing the hymn, 'The morning light is breaking,' and with the benediction.

"The interest which commenced when we were all at Butaritari, attending the general meeting, still continues. The Sabbath congregations vary from 120 to 180; and from 40 to 80 attend the morning and evening prayers at the church. I had prayers at the house till compelled to go to the church, by crowds that could not all gain admittance to the house. I took my organ to church when I first commenced having prayers there, and have kept it there ever since. It undoubtedly attracts some; but the main attraction is, I am sure, the Word of God. The demand for books is increasing. I have sold one hundred and eighteen since the first of July. All our Testaments and Hymn Books were sold more than two weeks ago; and fifty more of each could be sold at once if we had them.

"There are forty-six scholars enrolled in the village school, in the mission day-school over forty, and in the training-school fifteen. The forty-six whose names are on the rolls in the village school are all orderly. I send, each day, one from the training-school to assist the teachers of the village school. This, besides helping the teachers, gives my scholars excellent practice. That has not ceased to be a Government school, as it is supported entirely by oil given to the king for that purpose, and not by the mission. With the beginning of the January term I am to start a mission school in a village two miles north of here, with one of my scholars as teacher. The people are to give something towards the support of the teacher. Some of the oil has already come.

"The monthly concert contributions are larger than last summer, and the people have given oil for lighting the church evenings, and for the purchase of seats for the church. Backsliders are returning, church members are more in earnest, and the heathen are coming forward as inquirers.

"I wish you could see my school. There are ten young men, and the wives of two of them, in the boarding-school, and three day scholars. They are all professing Christians, and present a fine appearance as they go to morning and evening prayers, and to church on the Sabbath. All are well clothed. Three of them will, I hope, be prepared for ordination in 1877. A fourth will be as well prepared as either of these, but he is so young (only sixteen) that he will have to remain longer.

"On the whole it is, I think, safe to say that there is substantial progress in all departments of the work here. Ten were received to the church on profession of faith at the October communion, and four children were baptized."

Japan Mission.

NO REACTION.

On the 19th of March Mr. Davis wrote from Kiyoto: "We had nearly ninety Japanese at our service at my house last Sabbath morning, and during the afternoon ten other men came, from different parts of the city, inquiring when the preaching is, and gladly listening to the truth, which I spent four hours in explaining to them, as they came in one after another. If anybody not on the ground can imagine the greatness of the privilege of telling ten men in one half day, who have never heard of the true God or of the true Saviour, about these eternal and personal realities, he has a better than ordinary imagination."

On the 31st of the same month he wrote: "I am a little surprised to notice that you speak of a reaction in Japan. We have heard of none here. The opposition which we met with in Kiyoto was no more than was to be expected.

The fact that we have secured permission to open the school, and for three families to reside here, when the Government knew of the opposition and were all the time fearing an insurrection, so that prominent suspected men have been arrested in the city every month all winter, shows that the Government is moving forward. Then Japan begins, April 1st, 1876, to keep the Christian Sabbath, by royal edict. I have said again and again, the nation *cannot go back*. It is going forward, in *real* progress, faster and faster every year. We had forty-three Japanese at our last weekly prayer-meeting, and over ninety present last Sabbath morning. Dr. Gulick places the Bible, or parts of it, in nearly forty different languages, on exhibition to-day, as part of the great yearly exhibition."

North China Mission.

ADDITIONS — THE GIRLS' SCHOOL.

MESSRS. STANLEY and SMITH, of Tientsin, report a tour of twenty-six days, in February and March, to various places, in some of which there are baptized persons, professed believers, or at least some opportunity and encouragement to present the truth. At one place two children of believers were baptized; at another place three men ("one a particularly promising young man"), and at still another two men were baptized and received to Christian fellowship.

At the close of his account of the tour, Mr. Smith alludes to the state of things at Tientsin and the condition of the mission, as follows:—

"At Tientsin there has been encouragement in some of the chapels. At this season the audiences are invariably large. Some of the missionaries have followed the example of a native helper of the London Mission, who began a *night* service some months ago, which has been attended by good audiences ever since. The ordinary daily audiences are very transitory, sometimes completely changing in the course of fifteen minutes. Those in the evening are a little more stationary. There are some indications

that the Chinese are more willing to hear than in times past, but as yet our own chapel work produces no perceptible fruit. We have not baptized any one in Tientsin for more than a year. Our native church here is weak and small. Some of its members seem to give no credible evidence of conversion. Two other missions have relatively strong native churches here, and one of them an important work in the country—much more extensive than ours—and spreading. There is every reason to hope that if our country work can be followed up carefully, in the course of a very few years it may increase many fold, though we cannot predict the turn which political affairs may take. There are not wanting grave apprehensions of serious difficulties this year between Great Britain and China, but it is yet too early to predict anything. We labor under a great disadvantage at this station, in having no helper who is a *native* of Tientsin. But some stations have no helper at all, so we may be thankful for what we have. Our mission is at present everywhere weak, and there is not much prospect of reinforcement, so far as we can see."

Mr. Blodget reported, in January, the baptism of three men at Peking, two of them members of his school, and also states (January 23d): "Two girls from the boarding-school were received to the church last Sunday. There are one or two more whom we hope to receive before very long. The usefulness of this school is becoming more and more apparent. Two Christian girls who have left the school are living in country villages, in which they are as lights in the darkness. We have good hope that they will be the means of introducing there the word of life. Recently two pupils, who were married to heathen husbands, refused at their marriage to prostrate themselves to 'Heaven and Earth,' and to the idols. This worship of 'Heaven and Earth,'—'Father Heaven' and 'Mother Earth,' the dual powers of nature,—is the central and most important of the religious acts in Chinese weddings throughout the empire. I say they 're-

fused,' but in the case of one of them we had so far prevailed with the husband that 'it was not insisted upon. The girl was determined in her own mind on no account to kneel. I may add that this husband was at the Sabbath-school last Sunday. Such things occasion more talk among the heathen than many sermons. The young wife just referred to was Mrs. Bridgman's first pupil in Peking. She used to call her 'my little thread,' inasmuch as by her she drew in others, one after another, and filled up the school. Her father was an opium taker, and is not now living. This young child has come to be a modest, well-educated, pious young woman. The husband is a printer in the government foreign type-printing office, and the family are justly proud of her."

Madura Mission—Southern India.

REDUCTIONS.

Mr. NOYES, of the Periakulam station (48 miles west-northwest of Madura), wrote on the 6th of February, from Kom-bai, 80 miles from Periakulam:—

"I have come here at this time to attend a meeting of my pastors, catechists, and teachers, in order to consult with them about the great reduction in our appropriations. This reduction in my station amounts to nearly one thousand rupees (\$500), and as I have always felt cramped for means, and have been accustomed to use up pretty closely what has been appropriated to me of mission funds, besides all I could raise from other sources, the question in reduction seemed a most difficult one to solve. But we met it calmly and prayerfully. We first went over the field, taking up each occupied position, to see what schools or what congregations could be given up with the least detriment to the work as a whole, and then went through the list of native assistants, to find who among them, if any, could afford to work without pay, or who could be dismissed and yet be able to support their families while giving a part of their time to Christian work. . . .

"But after all such changes further

reduction must be made, and I put the question to the helpers, What shall we do next? One school of twenty heathen boys and girls we had decided to disband; some of the catechists were in charge of more than one congregation, or teaching both a congregation and a school, and we did not see how more could be spared. It was proposed to sell the school-house and teacher's house at the place from which we had decided to withdraw; but that money, and more, would be needed to keep other buildings in repair, and the question returned, What shall we do next? Our oldest native pastor, a man of fifty, rose and said he would have no traveling expenses when going for pastoral and evangelical work to places not more than ten miles from his home, but would go on foot. The other three pastors said they would agree to do the same. The catechists and teachers undertook to raise towards their own salary at least one rupee a month, or have that amount reduced from their pay, and all consented to relinquish their usual 'batta' when attending our monthly meetings. This is how we propose to solve the hard question in reduction which you have given us; and I have no doubt that the Lord will bless us in doing it, as I pray that he may bless the Prudential Committee and the Board in solving still harder financial problems."

Mr. W. S. Howland wrote from Mandapasalai (40 miles south-southeast of Madura), February 16th:—

"For nine weeks we were here without seeing a white face outside of the family. Mr. Rendall and his daughter spent Thanksgiving with us, Mr. Capron was here the first Sabbath of the new year, and Mr. and Mrs. Burnell have just left us, after a week and more of enjoyment, Mr. Burnell going with me to a good many villages. But work has been plenty and pleasant. The hardest thing we have had to bear was the reduced appropriations. My heart sank when I received the Treasurer's letter. Whom among my helpers should I dismiss? Some are more valuable than others, but the weak ones, as well as the strong,

have congregations in charge. Dismiss the helper and it is hard to keep the congregation. At the first meeting with my helpers they made a number of pledges which will help somewhat if fully carried out. Our congregations are waking up a little and making promises for giving, but only December will show what these promises amount to. We hope in this way to gain for our pastors a better support. My pastors help me much, relieving me of a great deal that would otherwise vex and weary me.

"In going from village to village I find irregularities. The people are so ignorant that they need line upon line, again and again. Among all my congregations there is none like the one where Yesu Tasan (Servant of Jesus) formerly lived. He being dead yet speaketh, and his influence lives in that village. His son, lowest of the low according to caste, is highly respected by the heathen. He goes to their houses, preaches to them, and is listened to. Caste is a terrible barrier, but when men see a truly sanctified spirit, along with sanctified wisdom, they forget caste for the time being.

"Pastor Thomas has recently conducted a short itineracy, taking with him five catechists. They were accompanied by the pastor's wife, and the wives of two helpers. While I believe heartily in the itineracy, I am more and more convinced of the importance of laboring with individuals. I think there has been a tendency of late here, with my helpers, to seek for adherents, and to forget that adherents are not converts.

"We are all praying that the purses of the good people in America may be more open this year, so that next year we can go forward. It is discouraging to read such a report as we have to-day of the receipts of the Board. The work is the Lord's, but he uses means, and if man does not do his part towards furnishing the means, the Lord will withhold his blessing."

A TOUR—A SEED THAT CLARIFIES WATER.

Mr. Burnell, of the Melur station (18 miles northeast of Madura), wrote on the 29th of February, while on a preaching tour:—

"In India, where it is often quite impossible to obtain good water, there is a kind provision of Providence for the clarifying of impure and muddy water, which is well worthy of notice. Were it in America it might be called an 'institution,' so common is its use. It is a seed which, on being rubbed again and again on the inside of the common earthen water-pots of the country, has the power of precipitating the earth and impurities, leaving the water tolerably clear, and to a degree suitable for use. During our itineracy of two weeks, we have had occasion almost constantly to use the very repulsive-looking tank-water of the country, thus purified. At only one of our encampments have we had well-water, and then the natives much preferred the common surface or tank-water to this. Habit, usage, and custom are almost omnipotent in India, and many years must pass before Hindoos will learn that their purifying seed does not remove the poisonous taint that produces fever and cholera, and does nothing to destroy animal life that brings the very common and troublesome Guinea-worm, so often making life almost or quite a burden. It is a source of satisfaction to us that this purified water is rendered harmless by boiling, and there is of course a much more urgent reason for the use of 'the cup that cheers but does not inebriate,' than can be found where one has access to the 'old oaken bucket' of former times and happy memory.

"On this itineracy, seven helpers have been working with me. Miss Sisson and Mrs. Burnell, and two native women, were also with us several days. At our second camp, in the large town of Tirapatūr, the ladies met with some opposition from Mohammedans, but generally they were well received and secured a respectful hearing."

IDOLATROUS DISPLAY—A HOPEFUL SIGN.

"The place of date is where I toured ten years ago last June, Mr. Capron being then with me, and I have seen some evidence that the former visit is remembered. Our fourth camp was near what was a mission station twenty-two years ago, and I could not but regret that the

town of Sivagunga, with ten thousand people, more or less, should have been given up after having been occupied for years. It was now, perhaps, a time for special idolatrous display. At any rate the place seemed, like Athens of old, wholly given to idolatry. At night there was much of noise and tomtoming,—music, I suppose the people think it. However, there was one hopeful sign that I must not fail to notice. It was a Hindoo girls' school of about twenty-five pupils. The native magistrate came to the tent, while I was visiting the people, and invited Mrs. Burnell to examine the school. We found many of the pupils well on in reading and in the ground rules of arithmetic. A few had a slight knowledge of maps hanging upon the wall. Altogether it was a scene in happy contrast with the old days of helpless and hopeless female ignorance."

A BEGGAR'S TRICK.

"An incident of this itineracy is worth mentioning, as showing how easily this Tamil people deceive and are deceived. One morning a young brahmin came to the tent to beg, intimating, by signs, that he had no tongue! He had palm-leaves covered with writing, telling the tale of himself and family, born without tongues. Doubting the truth of his story, and having no fear of brahmins, nor the common dread of defilement from saliva, I pressed my finger upon his doubled-up tongue, and caused its elongation twice, like that of other people, to the discomfiture of the deceiver and the amusement of the company."

STATISTICS OF THE TOUR.

"*Mdūr, March 6th.* We reached home on the 1st. Our statistics are as follows: Itineracy, 15 days; camps, 6; villages visited, 156, of which 15 were called upon twice; 375 meetings; 5,845 adult hearers; 160 tracts given; 368 school books, portions, and tracts sold. The helpers worked well, and were, in a good degree, successful in selling. School-books are more popular than more distinctly Christian publications, and it is a good thing that in these school-books, with the Tamil poetry and the wise sayings of the

ancients, there is intermingled not a little of moral and Christian truth."

Mahratta Mission—Western India.

SPECIAL INTEREST AT SATARA.

MR. and MRS. BRUCE, who returned a few months ago, after a period of needed rest in the United States, seem to be at once greatly encouraged in their renewed labors in India. In a brief note, written two days after the account given below was prepared, Mr. Bruce says: "I think we never had more satisfaction in regard to a season's labor. The Lord has led us on from one thing to another, giving us encouragement even beyond the expectations of our faith. One remarkable thing in regard to this movement is, that the interest is almost entirely among the higher classes, or castes. You know that in other places we have generally found the lower castes more accessible, and most of our Christians are from the lower castes. Satara is a proud brahminical place, and it has always been regarded as a hard field for missionary labor. The mission there has seen much sorrow and suffering. May it not be that the seed sown in tears is about to spring up and bring forth its fruit?" The following statement is dated March 16th:—

"It is now nearly four months since we went to Satara, and I think you will be glad to know something of our work there. It was our intention when we went there, to spend the greater portion of the cold season in touring in the villages around; but we were necessarily detained for some weeks, and in the meantime a work was developed in the city of Satara which it seemed inadvisable for us to leave, and which in its results seems quite remarkable. Hence our whole season was spent there, in labor in the city. Rev. Mr. Kassimbhai was transferred from Seroor to Satara, as my assistant. He has prepared a number of kirtans, or sacred concerts, which had previously proved quite acceptable to the people. It occurred to me, therefore, to make a continuous and persistent effort to reach the people of Satara by means of the kirtan

and the magic lantern. I first appointed an evening meeting with the shoemaker caste, who had shown themselves somewhat friendly by sending their children to our city school; and after talking and singing with them for an hour, I invited them to an exhibition of the magic-lantern on the next Tuesday evening. At the appointed time the school-house was filled with an interested audience, to whom we had the opportunity of making known the gospel scheme of salvation with great plainness of speech. At the close of the meeting a kirtan was appointed for the next Friday evening, in our large chapel. The chapel was about half filled, and those present seemed attentive and interested. The subject was 'The Excellent Teacher,' and the speaker showed, in alternate song and remarks, the necessity of a divine mediator between God and man. Both the singing and the speaking were accompanied with native instruments of music; and Kassimbhai was assisted in the singing by two or three other persons. . . .

"We have continued our meetings regularly, twice a week, for two months and a half, the interest of the people in the real truth apparently increasing all the time. Near the end of our series, expressions of interest became more frequent, and we recognized at our Sabbath services some of the most constant attendants upon the evening exercises. A number of persons declared their conviction of the truth of the gospel and their need of a Saviour. Several expressed a determination to live a life of faith in Christ, but they were not quite ready to receive baptism and profess Christ before the world. . . .

"During the last week of our stay we thought we would put the interest of the people to the test, and see whether they came to hear the truth, or simply to listen to the music. Hence a preaching service was appointed for the next Friday evening. I was myself surprised to find nearly our usual audience present, and still more surprised that they remained quiet and attentive through the whole service. At that meeting there came a voluntary expression of interest from the audience

which was very gratifying. A Mussulman, who had been very constant in attendance, requested the privilege of crowning the speaker and singers with garlands, according to the native custom of conferring honor and showing respect. It was afterwards reported that this man had openly declared his purpose to become a Christian. I have not seen him, however, since.

"In addition to the special efforts described above, I have, in connection with my native assistants, engaged as much as possible in street preaching. In this also we have met with encouragement. We can generally secure good audiences, in which there are many attentive listeners. We have visited communities of different castes, gathering as many of the neighbors together as we could, and telling them of Christ. In one of these visits I found an old man, a shoemaker by caste, who told me that he had 'held on to the feet of Jesus for two years.' He had often heard the truth, and after talking with him, and seeing him on several occasions, I could not but feel that he was exercising a genuine faith in Christ.

"Mrs. Bruce has also been engaged in direct efforts among the women. She was accustomed to go daily, and often twice a day, to meet the women somewhere, and as she became more acquainted in the city she was scarcely able to accept all the invitations she received. She has been regularly to the women in the jail, and given them a systematic course of instruction, and she has derived much encouragement from the results of this continuous effort in the same direction. Among the twenty-five or thirty women in the jail there are five who are greatly interested in the truth, and of these there are three who, she thinks, have actually received Christ in faith. Of course they have not had their test as yet, but when they are released from the jail, if they do not join themselves to the people of God she will certainly be very much disappointed.

"You will see from the above accounts that the work at Satara is just now in a very interesting state. The native pastor, Vithalraw, a really good man, is thor-

oughly awake to the responsibilities of the situation. The faith of the church has been greatly quickened by what has been witnessed in the last few weeks. We cannot but hope, therefore, that the set time has come when God will answer all the prayers of his servants who have lived there and labored, have prayed and wept over that wicked city, for the last forty years. I am sure that you and other friends of Christ in America will also pray that these hopes may not be disappointed."

AN ENCOURAGING TOUR.

Mr. Winsor, of Satara station, wrote from Mahabliishwar, after an extended tour with Mrs. Winsor, saying:—

"We have had a prolonged and intensely interesting tour. We had been looking forward to it for a long time, and praying that God might go before us, and many incidents have been too full of interest to be lost or forgotten. It really seems as though my mouth was filled, and my heart also. I have had audiences of all castes among the men, and my wife among the women, and we are thankful for what we have been enabled to do. Sometimes, in America, one gets moist clothes in addressing an audience for an hour, and if it is so there, we may well have the same experience here. I have returned to my tent, both morning and evening, completely drenched, after addressing an assembly of natives in their villages.

"This time we went off the general line of travel, and found many villages where the name of Christ had never been proclaimed,—some in which it was known by a few who had gone to different places and had heard the name,—but 'Who is Christ?' was the universal question among the people. We visited fifty-two villages, and had audiences numbering in all 4,820. Of these 3,554 were men and 1,266 women, and it has been a blessed work to go among them and preach the gospel. The people listened intently, some were moved to tears, and we hope souls will be gathered in.

"To go among them as we have gone requires courage. One needs to feel that

God goes before him and with him, and I am sure we have not been without some experience of this kind. We have felt the Divine help, and it has seemed really, at times, as if an inspiration came upon us, aiding us in the work we had undertaken."

Eastern Turkey.

ENCOURAGEMENT IN THE HARPOOT FIELD.

THE intelligence from fields in Eastern Turkey continues to be very cheering. Mr. H. N. Barnum wrote from Harpoot, February 17th:—

"Of our work as a whole, I can say only, in brief, that it is more hopeful than at any time since my return from America, nearly three years ago. No divisions exist. In several places the people have been making a vigorous effort to free themselves from debt. Here in the city daily meetings are held and well attended. In Heusenik the congregation, since the week of prayer, has been largely increased. On a visit there with Mr. Browne, a few Sabbaths since, I was struck with the large number of young men in the congregation. The church in Hoghi, after the death of its pastor, had no regular supply, and for more than a year had no preacher at all. A year ago they were in a very cold, low state. Last fall they called one of the students of the seminary, and the congregation has come up from 50 to 150, the two schools are full, and there is a general interest in the village, which is a large one. The pastor of the church in Palu writes, that after the long and painful division which nearly destroyed the work there, they are enjoying a season of refreshing. The preacher in Temran also writes that the Holy Spirit is manifestly at work in the community. Their prayer-room is uncomfortably crowded, and they hope that the firman which has been secured from Constantinople, after a three years' effort, will allow them to build a comfortable chapel, though it is doubtful whether it will not be set aside by local opposition. And now, as I write, I have a letter from the pastor of the church in Ichme, in which he says: 'Our congregation is in a good

state. There are some awakened persons who are thinking of their spiritual condition. There are always some present from among the Armenians, and they come even from the village of Zartarich. A few days ago I went to the house of the worst man in that village and he received me pleasantly. More than twenty men gathered there, and for three and a half hours they listened attentively while I read and talked to them of spiritual things. When I left, after prayer, they cordially invited me to come again. From several other places, too, we get encouraging news, while in some there is much coldness. We have longed to see a general revival throughout this field, and the whole mission, and the whole Empire."

On the 30th of March he wrote again:—

"The preacher in Temran writes: 'Thank God, the work here is progressing this year. The brethren are awake, and the Lord seems to have come near to us. We were formerly sad on account of the work, but now we are full of joy. Three thousand times thanks to God for not leaving us in sorrow. The congregation is increasing and spiritual blessings are falling. Yet the wiles of Satan are many; but I feel confident that we shall not only escape his snares, but that they shall even turn out to the furtherance of the gospel. Our congregation has grown from 80 to 200, and our room for meetings is most uncomfortably crowded. Whether the new firman, which we have obtained after three years of effort, will avail us for building the new chapel, we cannot yet tell.'"

THE REVIVAL AT BITLIS.

Miss Mary Ely wrote from Bitlis, March 24th:—

"I am *burdened* with joy, and long to tell you a little about the continuance and increase of the precious revival here. From the week of prayer to the present time a quiet, yet decided awakening has been going on. The circles of its influence widen week by week, while great and blessed changes are constantly taking place. The Holy Spirit is speaking to all classes, leading Christians to renewed consecration, and inclining many

hitherto impenitent to accept the gracious offers of mercy. Old and young, men, women, and children are heeding the gentle call and yielding their hearts to his guidance. A large company, most of whom have been for years persuaded of the truth, are now aroused to seek their souls' salvation, and are earnestly imploring the counsel and prayers of Christians. For these, especially, we feel moved to send you the many-voiced entreaty, 'Pray for us.'

"Eight prayer and inquiry meetings are held, on five evenings of the week, in wards remote from each other. These are largely attended, so much so that many places have been found too strait, and instead of holding the meetings from house to house, the people are now obliged to gather at the *largest* rooms, and even then we are often told, 'There was not sufficient place, and some could not find a foothold.' The simplicity, earnestness, and freedom which characterize these occasions are most delightful. One is forcibly reminded of the passage, 'Where the Spirit of the Lord is there is liberty.' Congregations have increased thirty-three per cent. since the opening of the year, and we see many new faces every Sabbath.

"Persecution, which had almost died out here, has been renewed, and several young men who have lately begun to come, have had great hindrances put in their way. Some are cursed and threatened with being disowned, and in many ways made to realize that the path heavenward is indeed narrow and difficult."

An account is then presented of various incidents, and of remarks made by different persons, at one of the prayer-meetings, and the writer adds:—

"There were about one hundred and twenty present, and perhaps more than half took some audible part in the meeting. There were often several standing at a time, waiting for an opportunity to speak or to pray. Twice I noticed *seven* thus waiting for their turn to come. After the exercises had continued two and a half hours the pastor rose to dismiss the meeting, but several were then speaking or standing, and he was obliged to

wait quite a time for silence, to pronounce the benediction."

Mr. Knapp wrote, March 28th:—

"While I have been attending, for months past, prayer-meetings, like the one described by Miss Ely, I have wished you could be present and enjoy with us these refreshing seasons. I have often desired to send you a description of them, but I have felt it my duty to reserve my strength for sustaining the meetings, instead of writing about them; and I am glad that Miss Ely can supplement my deficiency. I continue to attend five evening prayer-meetings weekly, in as many different wards of the city; while our pastor sustains meetings at the same time in other wards. Thus we divide up our limited force. I aim to have these meetings held in private houses and wards not much represented on the Sabbath at our chapel. Last evening, accompanied by my two sons (who have, we hope, recently been converted), and by others, I went to a new ward, forty-five minutes' walk away, where to my surprise there were forty present, the majority of whom were strangers to me. By this means our Sabbath services are filling up with strangers faster than I can form their acquaintance. These Sabbath services gather over three hundred worshippers, and occupy, in the aggregate, over seven hours. I know this is a small number as compared with the ten thousand Armenians in this city; but figures fail to tell the influence the gospel has obtained here. The general feeling among the mass of the Armenians is that there will be a general reformation in their nation; and in great measure they have lost faith in their ecclesiastics and church service, and are neglecting attendance on the latter. In view of this fact I asked our pastor, 'Will they go over to infidelity?' He replied, 'There is not an infidel in this city.' I asked our civil head, a church member, last week, 'Do the outsiders make light of this revival?' He replied, 'There is no scoffer; no one jeers or reproaches; all are serious, and know that this is a serious, thorough, spiritual work.'

"As compared with the revivals of

1866 and 1870, this has a larger circle of influence, proportioned to the increased number of our Protestant community. There is a settled conviction that salvation must be obtained. The time in our meetings is mainly taken up in confession and petition; seldom any exhortation, which they feel is best given by personal conduct. There are 'experience meetings,' with two thirds of the time devoted to earnest, heartfelt prayer. Much of this prayer is for others."

A letter from Mr. Pierce, of Erzroom, dated April 10th, announces the admission of nine persons (six men and three women) to the church there, from the out-station Todoveran, some thirty-three miles away, and a village near Todoveran. "There are now ten church members in that region, and it is probable that several others may be received during the summer, and that a church, nearly self-supporting, may be organized there in the autumn." One of the persons received was priest Haratoon, who is engaged to preach in the two villages during the summer.

A CONVERT'S LETTER OF THANKS.

Mr. H. N. Barnum sends the following "somewhat abridged translation of a letter received by the missionaries at Harpoot, from a member of the church in Geghi." It is well worth reading:—

"Honored Sirs,—It is well known that even among animals favors are returned for favors shown, or if they cannot do this, they at least show gratitude. How much more should this be the case with men, who differ so widely from the beasts.

"Many persons show favors to others, but it is for some special reason,—one because he is an acquaintance, another because he is importuned, and still another because the sight of suffering compels him. But that which has happened to us was different from all these. We were unknown to our benefactors, they were not our acquaintances, or neighbors, and we had not importuned them. They were at the other end of the earth,—that is, they were at the West and we at the East,—of another lan-

guage and another race. We were lying quietly at home, sleeping, so that instead of our going to them, our benefactors came to us; instead of our entreating they entreated; instead of our seeing our own wretchedness they revealed it to us; instead of our seeking a remedy for ourselves they begged to give it to us. I know well that to do this you endured every sorrow.

"I well remember that, being in Constantinople in 1841, I went to the chapel in Pera, but with no other object than to ridicule the service. When Dr. Goodell began to preach and I to hear, I saw my wickedness. I was regarded as a religious ascetic, but the sermon showed me that I was a satan. I began to reflect, and I saw that the work of the American Board was not of man's devising. The heart of man is not able to originate such things. As I contrasted their goodness with our wickedness, it seemed to me incredible; but I concluded that they had learned this from their Master. As he did while in the world, so he taught his disciples to do.

"I ought to be very grateful to my benefactors for bringing to us the gospel and teaching it to us. They showed us the nut and its flavor, but it was within the shell. In those early days, who was allowed to carry a copy of the Testament, or to read it? How could two people meet to talk of these things? Who even dared to mention the Gospel? There was nothing but beatings and imprisonments, cursings and revilings, and the deprivation of worldly goods, in the villages, in the city, and at home, and especially when the ecclesiastics came together. I well remember how, once, the ecclesiastics and the chief men and the common people gathered en masse; and after earnest consultation they beat me, and burned my Testament and Catechism in the midst of a great crowd. They said, 'Whatever crime you may commit we will forgive you, but we will not forgive you for taking a Testament, and you will be punished even to death, if necessary;' and the chief man among them, a man of great wealth and power, vowed that he would pour into my eyes burning lead.

"Now let us leave these numberless hindrances and persecutions. In this, our fleeting life, which is like a shadow, we have come to see a three-story building, containing our chapel and parsonage, and on it a bar of steel, which is openly struck to call the people to hear the gospel. This not being enough, they have brought, even from America, an organ [paid for by the people themselves], that it may be played while we sing. These seeming impossibilities are not the work of a nation, king, or ruler. They are the work of the fingers of God alone, like the heavens, and the stars, and the earth, and all their fullness.

"Now let us come to the purpose of our words. First of all, how grateful should we be to God, that for the love of Christ, from the ends of the earth, that is to say from the other side of the ocean, he persuaded men, and sent them to us with their books, their bread, their clothing, their ships; causing them to leave their native land, their refined country; sent them to be persecuted and reviled, and in a strange country to die among such wretched men! How grateful should I especially be, whether to God the Father, to Christ and the Holy Spirit, or to the American Board; and what heartfelt gratitude should I cherish to the missionaries, especially those at Harpoot [mentioning them all, male and female, by name], that without any entreaty of mine they took my child, Mariam, with their own bread and at their own expense, educated her, and sent her back again to her native place to labor. [She is the wife of the pastor of the Geghi church.] Afterward they took my other child, Nazloo, educated her, taught her to play our organ, and sent her back to us. Now what return can I make for these benefits? They are not like those of a father or mother, that in return for them I might perform the duties of a child. They are not like those of a master, that I might render service in return. Sirs, the favors done by your Board are not such as we can repay. We are grateful from our hearts; and from our hearts we pray, we entreat God that he may reward you at his coming. May he strengthen you, and

the Board, yet more, and yet more may he sweeten this work to you. With my mouth I am able to say this much. Gratefully we bless you and yours, the Board and God. The Lord strengthen all the benevolent, because many yet sit in darkness. Our Saviour has well said, 'Go ye into all the world and preach the gospel to every creature.'

"To you and to your wives, and the lady teachers, I make known my thankfulness and my heartfelt gratitude, saying, the Lord reward you."

Western Turkey.

POLITICAL AFFAIRS.

In these days of ocean telegraphs and many daily papers, a periodical published but once a month, and receiving its foreign intelligence by mail, cannot be looked to for the latest information from a field so much disturbed as Turkey. Yet many readers of the *Missionary Herald* desire to know how the missionaries feel in view of the present condition of affairs. But the condition when they write is no longer the condition when their letters reach the United States, and can be printed in the *Herald*. Generally, the missionaries at Constantinople, and throughout Turkey, have not seemed, for months past, to be seriously apprehensive of danger to themselves or to their work. There have been many indications of special religious interest, and many reasons for special earnestness in Christian effort, and the strong hope has been cherished by our brethren that, as in the past so now, Christians at home helping with their prayers and contributions, all commotions and changes, whatever they may be, will be overruled by Him who directs in all, for the furtherance, rather than otherwise, of the great work in which they are engaged.

It may be well to print here extracts from the latest letters received from Constantinople up to the time of sending to the printer the last copy for this number of the *Herald*. They indicate something more of apprehension than previous letters had expressed. Mr. Dwight wrote, May 9th:—

"In haste I will lay before you a few points of the situation here. On the 6th and 7th there was a Moslem riot in Salonica, growing out of the rescue by the Christians of a Bulgarian girl, whom the Government was bringing, under guard, to Salonica, 'that she might express her wish as to becoming a Mohammedan.' The girl screamed for help, the rescue took place, and she was carried by the crowd first to the American consul's house, and he not being at home, to the German consul's house, for protection. From that moment the city was in the possession of a mob of Moslem fanatics, who cowed the Governor, recovered possession of the poor girl, and killed the French and the German consuls. The government here has abjectly apologized, but I am afraid that its grief is the grief of the boy who is about to be punished, rather than any grief which would spring up independently of the sight of the rod.

"The minds of the people here are very much excited, and to tell the truth, we should feel much more easy if there was an American war vessel in the harbor. It may be thought best to postpone our annual meeting, even at this late date, in consequence of the danger of the times. But our hearts are now filled with anxiety for our brethren of the European Turkey Mission. The Bulgarians have risen quite generally, and Eski Zagra and Samokove are both in the thick of the *melée*, from all that we can learn. We have not heard directly, but from government telegrams it appears that there has been a certain loss of life about Samokove. The railway is cut and the telegraph also. The Bulgarians are led by Servian officers, the line officers only being from among themselves. They hold the Balkans and foray upon the plains. The Government is at its wits' end, without resource for the stress of the moment. But the Lord reigns."

Two days later Mr. Hitchcock wrote:—

"It is now probable that we shall have no annual meeting. Mr. Dwight and myself, and delegates from Manissa, were to leave here for Cesarea on Saturday. But you will have heard of the uprising in Bulgaria, and the terrible assassination

at Salonica. The excitement here is intense. The Government is in fear of all its Christian subjects, and quite as much so of the old Turks, or ecclesiastical party, — belonging to which are said to be about 40,000 connected with the schools attached to the mosques, — all fanatics, all armed or now arming, and all opposed to the Government, to the spirit of progress, to Christians and to Franks. Public feeling is like a vast powder magazine. Any hour a spark may kindle a conflagration the results of which we do not like to contemplate. In such a state of things we cannot leave home, nor is it safe to travel."

On the 16th of May Mr. Greene wrote, noticing the trouble at Salonica, and then stating:—

"The situation produced serious alarm among the Turks of the capital. The Mohammedan students of theology and law, called *Softas*, and said to number in Constantinople alone from ten to forty thousand, violently stigmatized Mahmood Pasha, the Grand Vizier, as the blind tool of General Ignatieff, the Russian Ambassador, and as the cause of all their present troubles. On Wednesday of last week the *Softas* forsook their studies, bought large quantities of arms, stopped the Sultan's carriage and demanded the instant dismissal of the Grand Vizier. So great had been the call for troops for Bulgaria and Herzegovina that only two regiments were left to keep the peace in a city of a million of people, and even these could not be depended on to fire upon a Mohammedan mob. The Government was unable to stem the tide. The Grand Vizier was dismissed on Thursday morning, before a successor was fixed upon, and for nearly thirty-six hours the Government was without a head and the city virtually under mob rule. The excitement was increased on Thursday by an order from the Government that no newspaper should be published until it had sent its proofs for inspection and approval to the Bureau of the Press. The real object of this order was to prevent the Turkish newspapers from publishing incendiary articles, but it was thought that its object was to conceal the gravity of

the situation. On Thursday and Friday thousands of Softas were assembled before the public buildings known as the Sublime Porte, determined to secure the appointment of such a Grand Vizier as they wished. They were quiet and injured no one, but it was felt that, with no military force sufficient to restrain them, any slight occurrence might be the signal of a fearful explosion and massacre. . . .

"On Wednesday, Thursday, and Friday the Ambassadors met every day for consultation, and each of them sent urgent telegrams for ships of war. On Friday the English Ambassador ordered the captain of the Cunard steamer then in port to keep steam up, and to receive on board any English or Americans who came to him for safety. He also invited all of the English colony, in case of need, to take refuge in the English palace. The Russian Ambassador, against whom there was very great irritation, had his palace guarded at night by the crew of the Russian despatch boat and by several hundred Croats, hired for the occasion. Finally, on Friday afternoon, a new Grand Vizier, a new Secretary of War, and a new Sheikh-ul-Islam (ecclesiastical head of the Mohammedans) were appointed and installed. As soon as the installation was over the Softas dispersed. . . .

"For the immediate preservation of peace at Constantinople several war vessels have already arrived, and a large fleet of English and other vessels is at the Dardanelles. Admiral Worden, commanding the American fleet in the Mediterranean, is on his way to Turkish waters with six or seven vessels, and one of his vessels will probably come up to Constantinople."

Mr. Dwight states (May 18th):—

"The object of the movement of the Softas is to make such changes in the Government as will put a check upon the waste of money by the Sultan. They are not leaders but led. Mithad Pasha, the reputed leader of the movement, is a wise man and a true patriot, and his intention is to prevent any insurrection against Christians, from motives of policy. If the matter proceeds as far as to the

dethronement or murder of the Sultan it will be difficult to prevent bloodshed. We await the result with trust that the Master will direct us, and care for us, in this trying time."

Austrian Empire.

NEW CONFLICTS.

MR. SCHAUFFLER wrote from Briinn on the 8th of April:—

"Another storm has burst upon us. In my last I told you that I was delivering weekly Biblical lectures, for which I received permission of the authorities. All went well until the ninth lecture (on Zaccheus), delivered March 26th, Sunday evening. The hall was crowded by 150 or 160 hearers, and a good many could not get in at all. Among the audience I noticed the ominously lowering features of a Catholic priest, disguised as a civilian; but, on the other hand, I was cheered by the deep interest many showed as the power of divine love to transform character was spoken of and illustrated. After the lecture a Jewish gentleman and his wife, strangers to me, stopped to thank me, and said they should come often. I never had more attentive and sympathetic hearers than they were. I went home feeling sure that the Lord had been present.

"The next morning I received a summons to the police, where I was informed that I had overstepped the bounds of the permission granted me, by delivering a sermon instead of a lecture! The proof of this lay in the fact that I had treated of the power of the love of God to save men, and had applied the subject by wishing that my hearers might be influenced by that love! I was asked many questions about the denomination (church) I belong to, the society I represent, the object I have in view in being here, the Catechism which my denomination accepts, etc. I was informed that, pending the official investigation, the permission for the tenth lecture (which had been granted me) would be suspended. So my Biblical lectures have ceased.

"In the meanwhile my Lutheran neigh-

bor, a pastor, has poured oil into the fire. Having rejected all my approaches with a view to friendship and coöperation, he is now greatly displeased that I am on friendly terms with several Reformed pastors in neighboring parishes. A few nights since he was aroused by a woman who came to ask his immediate help in quieting her raging, drunken husband. The pastor learned that that man had attended some meetings. Suspicion fell on me. His informant thought I was the holder of the meetings. The police speedily heard of it, and several witnesses have been summoned to testify whether I hold meetings in my dwelling. Of course no proof of any such meetings can be found, for I have carefully abstained from holding meetings either in my own or any other dwelling, since the police prohibition of February, 1875. 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down but not destroyed.' The work is not ours; the responsibility is not ours; therefore we commit our way unto the Lord, and trust also in him.

"I am just summoned again to the police, which makes the fourth time in two weeks. So I must close abruptly."

Three days later he wrote:—

"I have not had a moment to write in since I left for the Police Direction, on Saturday P. M. Judge of my astonishment when I saw two sheets of foolscap full of accusations against me, from the Lutheran minister here! The meanest falsehoods that could be raked together were there collected. Out of that document I was questioned, and asked whether I had paid (or offered rather), my family physician money on the condition of having access to patients; whether I had visited patients in a hospital whose whereabouts I don't even know; whether I had received overtures from Reformed pastors to found a Czechist Reformed Church here; whether I was founding a Scotch Presbyterian Church here; whether I held meetings in my house; whether I had applied to manufacturers for permission to give away tracts to their operatives. And then I was accused of not sending my son Willie (who is in the

gymnasium) to the Lutheran Pastor for the legally required religious instruction. The Reformed Pastor in whose parish Brünn lies, is the one to whom I naturally committed this last matter, and they must fight out this battle with their own authorities. I am glad there's one conflict where I may be counted out!"

Since the foregoing was in type letters of more recent date have been received from Mr. Schaufler in season to be mentioned only in this number of the Herald. On the 11th of May he had learned that he was acquitted by the court, and that no appeal would be taken in the case. He hoped, therefore, that permission to give his tenth lecture would be renewed. But on the 20th he was informed that such permission would not be renewed, and he was orally informed that he would not be allowed to perform any religious work in Moravia or Silesia, and probably not in any province of Austria.

Mission to Spain.

NEW CHAPEL DEDICATED.

A LETTER from Mr. William H. Gullick, of Santander, dated April 18th, gives pleasant intelligence, thus:—

"After hunting many months for a place suitable for a chapel, meeting with frequent sharp rebuffs and occasional abuse, I found a man who was building a two-story house, with whom I succeeded in making a contract to add another story to the building, and to lease to us, for a chapel and school rooms, the second story. The room is capable of seating one hundred and twenty persons, though eighty fill it well. It is very plain and simple in its arrangements, but is well lighted and cheerful, and quite attractive as compared with our first barn-like place. That was a happy day on which we were permitted to hold in it our first meeting. It was the first Sabbath of the new year, and some five months from the time of our last public meeting. Many of our friends feared that the authorities would put obstacles in the way of our opening again publicly.

I simply notified the Governor, in writing, that the meetings which had formerly been held at such and such places would now be held in the new locale. He accepted the notice without comment, and did not interfere.

"The room was nearly as full as it could possibly be, there being present about one hundred and fifty persons, but all passed off admirably. Our good people, who had for so long a time been deprived of elbow room and lung room, sang the fine old familiar tunes as though they had just been let out from prison. The audience was well behaved and attentive, and we had great occasion for thanksgiving that we were permitted to dedicate our new chapel under circumstances so favorable. We afterwards heard, that while the services were going on several priests and influential ladies from the Roman Catholic church, within the limits of whose parish it happens that our chapels have always been, alarmed at the interest our new opening was creating, called upon the Governor and begged him to stop us. He assured them that he was powerless to do so; but before the hour had passed they were again before him, still more urgently beseeching him to put an end to the scandal; whereupon it was his turn to beg them not to trouble him more about it, as he could do nothing so long as we were not disorderly.

A CHURCH ORGANIZED.

"Through the months of January and February our congregations were seldom less than from ninety to a hundred. During that time we held a series of special meetings, preliminary to the organization of the church; but on account of my severe illness during the month of March, the final step was not taken until last Sabbath, the 9th of April. On that day our little flock of seventeen steadfast souls took upon themselves the vows of the children of God, and we organized ourselves into the First Evangelical Church of Santander. It was a season of deep and tender interest to us all, and the simple, solemn, and touching ceremony of the Lord's Supper affected to tears not only several of those who partook with us, but some of those who looked

upon us from the congregation. This assembly, of nearly eighty persons, observed all most attentively, and with perfect quiet and decorum. A little girl, four years old, the child of one of our members, was baptized.

"It may seem that seventeen is a very small number to report after three years of labor; and surely it is, but it has been our endeavor to admit none who do not give good evidence of a changed heart and a new and spiritual life. Had we opened the table of the Lord to all in our congregation who have met regularly with us for two or three years, who are thoroughly Protestants and our warm friends, who, moreover, would have been glad to partake with us, and who in some cases could not understand why they were not permitted to do so, we would have had fifty or sixty. We believe that we have commenced on a basis of *converted* membership, and we hope to keep to that rule, though it shall greatly limit our number as compared with other churches in this land. We cannot but believe that God will bless those who have now confessed his name publicly, most of whom, through two or three years of union with us, have given good proof of their attachment to the truth. May he indeed bless this church more and more abundantly, and make it as a city set upon a hill!

"The beautiful, white-metal communion service that we used on this occasion was a gift to the church in Santander from a class of boys in the Sabbath-school of the Congregational church in Auburndale, Mass."

PRESENT OF A CLOCK.

In a note dated April 17th Mr. Glick says:—

"A Protestant Swiss gentleman, a dealer in clocks and watches, who had transferred his business here from San Sebastian, on account of the Carlist war, has presented us with a fine clock, which adds not a little to the furnishing of our modest chapel. We the more gratefully acknowledge this useful gift as it is the very first that we have received, in aid of our work, from any of the several 'Protestants' of this place."

PROSPECTS AND NEEDS OF ZARAGOZA.

Mr. Thomas L. Gulick, who has recently commenced labors at Zaragoza, about 200 miles southeast of Santander, wrote from that place April 15th:—

"We feel that we have been led here by the Master, but we are sadly in need of funds to carry on the work which presses upon us on every hand. As we have so small an appropriation for the year, it is impossible for us to enter upon work which should be done immediately.

"A month ago a well educated Dominican priest came to me, from his home in the Basque Provinces, saying, with every appearance of sincerity and earnestness, that he had read several of our books; that he was convinced of the truth of our views of Christianity; that he had fully decided to leave Rome forever, and wished to cast in his lot with us. He had for years been meditating this step, but had only now succeeded in making his escape. . . .

"He was ready to do anything we thought best, but in the limited state of our funds I did not dare invite him to stay with us. I think we ought to be so situated that we can receive such a man when he comes to us, and at least give him a trial to see what spirit he is of, and what the Lord will do for him and through him. We are liable to have such calls at any time.

"Last evening our chapel was crowded to overflowing, fifty-three remaining in the passage during the whole service, as no more could get into the room. I am thinking seriously of hiring another 'local,' as the present one is much too small for our regular congregation. It is also very badly ventilated, having only one window, and in the hot weather will be almost unendurable."

Western Mexico.

MR. WATKINS wrote from Guadalajara recently, to a friend in New England, sending an outline map of a section of country around Guadalajara, on which he designated no less than sixty-eight places, "ranchos," "haciendas," "pueblos," and

towns, varying in population from a few families to four or five thousand persons (in one case 8,000), which have been visited by "our men"—helpers in the mission work,—where there are some professed Protestants, in many cases some who seem to be true Christians, and where there is more or less encouragement to prosecute evangelistic labors. He says he shall send another such map soon, apparently of other places, that "when you have the names of all the places, and an idea of their position, you can speak more intelligently of our work." His notes in regard to the different places are very brief, often but a few words, as "Twenty-five or thirty Protestants;" "The chief of police a Protestant;" "Director of hacienda a Protestant, and works effectually among the Indians he employs." But when even such things can be said of so many places, while there is already, at Guadalajara, a church of 110 members, it must appear that the success of this small, bitterly opposed and afflicted mission, commenced less than four years ago, has been, thus far, most cheering. And with reference to the future, if the hand of persecution could be stayed, and true religious liberty accorded to the people, the brightest hopes might well be entertained. A few of the more extended notices of particular places will be given from Mr. Watkins' letter. The names of places it is not best to give.

"Guadalajara church has one hundred and ten members in good standing. From five to ten female members act as missionaries in the city and pueblos on Sundays, and from ten to twenty male members also. Several converts are not yet received into full membership. There is a missionary society with about \$20 in its treasury. The Society intends to send a missionary to —, when they have \$30 of capital!

"At — a service is held by the members of the church in Guadalajara every Sunday morning, three of our church members living there. There are a few converts. Last week one of them was badly wounded by a Romanist, but the aggressor will be punished severely. The Guadalajara church rents a house there

to hold meetings, and they are moving benches there to-day. The church will send a missionary, I hope, next week. The chief of police there is a Protestant.

"At — a member of our church lives, and holds meetings now and then. He is a bright Christian. When converted his wife left him, but she is now converted, and has returned. Twenty-five or thirty claim to be true converts. Quite a number of families are Protestant.

"The priest of — sent me word a few days ago that he did what he could to destroy idolatry among the Indians. Last week a woman died in Guadalupe from that place, a happy death. Two months ago she was a Romanist, now a saved soul.

"At — the chief of police is a Protestant. The fanatics have nearly killed two of our men there. One was badly cut with a sword, the other received several wounds. One of the officers of the chief of police left for fear.

"At — there is a priest who left the church years ago. He has become a Protestant, and sent word to me the other day that he hoped to be able to preach the gospel soon. He studies the Bible. There are from one hundred to two hundred Protestants there, and from ten to twenty converts.

"At — from two to three hundred who are not Papists. They have a large room ready to hold meetings in. We hope, in time, to send a man there. We send them a Protestant school-teacher to-day, one that has worked in the house as a printer. Several converts there. Chief of police a Protestant.

"One church member living and working at —. A bright convert died there. A woman brought a small pig from there to sell, to get means to buy a Bible. There is great danger, the people are fanatical."

Choctaw Mission.

It will be remembered that, in response to urgent requests from his former Choctaw people, Dr. Hobbs returned to them in the autumn of 1872, expecting to remain among them but a few years. His

labors have been eminently useful, but his health is by no means good, and he is constrained again to retire from the work. A brief letter to the Treasurer of the Board, written May 25th, a few days before he was to leave, and when he was, as he says, "too much jaded" to write much, mentions some of his last labors, and additions to the churches, thus: —

"My daughter and I returned last evening from an eight days' trip to Lenox, in an open wagon. Eighteen or twenty miles of the road, over rocks and hills, had not been worked for fifteen years. Debilitated and nervous as I am, it was exceedingly wearisome, but the good meetings more than made up for all trouble. Friday, after reaching there and resting an hour, I took Nellie to see, for the first time, our old station, the meeting-house, and the cemetery newly paled in again, where the earthly part of her dear sister Hattie has been resting for twenty years. Then we visited the old mission-house, the frame of which stands firm, and still partly covered. It is on a hill, and a terrible hurricane passed there, leveling the school-house and thousands of large forest-trees, about five years ago.

"Our meetings were all held in a grove, near ex-Governor Wade's house, as the funeral exercises for his wife and grandson were appointed for Sabbath morning and most of the people would gather there. Twenty persons came to be examined for admission to the church. Eighteen were accepted, and two were postponed till the next communion, with three others who could not be present. Four others, who had strayed away, came back penitent and humble, and were restored. Two of them were led astray during the war.

"Seven of the fourteen recent converts were baptized, also six children. At the four last communion seasons at Lenox we have received 10, 7, 6, and 14 — in all 37. Seven others are indulging the Christian's hope, and probably will unite at the July communion; also four at Bush Creek, six at San Bois, and three at Green Hill. Our regular communion season was to have been the second Sabbath in May, but hearing of the funeral it was appointed for the third Sabbath. I sent

word that I would be there only on the Sabbath; but they failed to receive the word and all gathered Saturday morning,

and without any minister began the meeting, and continued it till Monday morning. 'A good meeting,' all said."

MISCELLANY.

BIBLIOGRAPHICAL.

"*The Great Conquest*;" or Miscellaneous Papers on Missions. By F. F. ELLINWOOD. New York: William Rankin, 23 Centre Street.

In this "unpretending little volume," of 184 duodecimo pages, Dr. Ellinwood, one of the Secretaries of the Presbyterian Board of Foreign Missions, presents a collection of thirty-one papers, prepared specially for pastors and other persons seeking general information on the subject of missions, but who have not time or opportunity for extensive reading, — just such a collection as is often needed. The facts and statements are drawn from many sources, and the value of the book may be gathered at once from the following titles of some of the papers: "The greatness of the work to be done;" "The argument of success;" "Other numerical results;" "The cost of missions;" "Woman's work for missions;" "Mohammedanism and Christian missions;" "The great opening in Japan;" "Evangelization of the American Indians;" "The criticism of travelers upon the mission work;" "Favorable testimony of travelers and others to the value of missions;" "Foreign missionary statistics of the Protestant churches." It is not to be supposed that so small a volume can present *all* that might well be said upon these and the many other topics noticed, but these captions alone will surely lead many to secure for themselves a book presenting so compactly much information which they will be glad to have at hand.

Forty Years' Mission Work in Polynesia and New Guinea, from 1835 to 1875. By Rev. A. W. MURRAY, of the London Missionary Society, author of "Missions in Western Polynesia." New York: Robert Carter and Brothers, No. 530 Broadway.

THE history of missions in Polynesia has been one of great interest for many

years. The London Missionary Society, in its last Annual Report, gives the following statistics of its missions in that field: English missionaries, 21; ordained native ministers, 158; native preachers, 348; church members, 15,925; native adherents, 72,016; boys in schools, 8,428; girls in schools, 7,761; local contributions, £3,397 (\$15,985, gold). The (English) Wesleyan Methodist Society reports, in Fiji, Tonga, and Samoa, 857 chapels, 1,836 local preachers, 33,898 full church members, 58,543 scholars, and 148,488 attendants on public worship. These statistics alone are sufficient to show that the work in those islands of the sea has been greatly prospered; and sufficient, also, to indicate that the simple, modest, but well written story of his own life and labors in such a field, for about forty years, by one so much of a leader in the work, and so highly esteemed as this author was, could hardly be otherwise than rich in interest and value. This volume, of 504 duodecimo pages, certainly has much of this richness. It will, of course, be more read in England, among the relatives and personal friends of the writer and of the many other missionaries in that field, but it will not fail to find readers in the United States; and here, as well as there, it will surely more than meet the modest hopes expressed by the writer, — that it may, "to some extent interest and encourage the friends of missions," "stimulate some to increased liberality," "encourage young disciples desirous of giving themselves to the missionary work," and be useful to "missionary students and young missionaries."

About thirty-five years of Mr. Murray's missionary life were spent in connection with the Samoa mission, — from its origin onward; and then, for a few years, he had special connection with, and supervision of, commencing operations in New Guinea.

Little Children in Eden. By C. H. WHEELER, Missionary in Eastern Turkey; author of "Ten Years on the Euphrates," "Letters from Eden," and "Grace Illustrated." Portland: Hoyt, Fogg, and Donham. 1876.

THIS is a neat little volume of 157 small pages, designed for children, dedicated to "Sabbath-schools and Juvenile Mission Circles," and well calculated to increase the interest of young readers in the missionary work. It brings to view the condition of children without the gospel in the author's field of labor (about the upper waters of the Euphrates and Tigris rivers), supposed to be the "Eden" in which "the Lord God planted a garden" for Adam, and then presents some very beautiful and touching illustrations of the transforming power of truth among such children, as witnessed by him during his missionary life, — some of the sweetest flowers from his spiritual garden, specially fitted for the children's bouquet.

In the Vineyard: a Plea for Christian Work. By Rev. E. F. BURR, D. D., author of "Ecce Cœlum," "Pater Mundi," "Ad Fidem," etc. New York: Published by T. F. Crowell, 744 Broadway.

THIS is a volume of 454 open, fair pages, 12mo, on beautiful paper and in neat binding. But the inviting dress is not the best of the book. It is full of good matter. Somewhat quaint in style, it is terse, apposite, admonitory, pungent, but persuasive, winning, convincing. It is not a work on foreign missions specially, — there is one chapter only, not long, and by no means the best in the book, on "helping foreign countries," — but it deals with truths and principles lying at the foundation of work for Christ in all fields, at home and abroad, — truths from which should be built up in all the church far more than we now find of earnest, benevolent, working piety. Well fitted for the thoughtful study of new converts not only, but of all Christians, it may be opened almost anywhere, and only a single paragraph or page, or a single chapter read, as time may serve, not without profit.

GLEANINGS.

THE sixth Annual Report of the Woman's Foreign Missionary Society of the Presbyterian Church (April, 1876),

shows the income of the Society, for the year, to have been \$77,010.47. The missionaries employed, married and unmarried ladies, were, in India, 25; Siam, 3; China, 21; Japan, 4; Persia, 4; Syria, 5; Africa, 5; South America, 7; Mexico, 3; to North American Indians, 6; to the Chinese in California, 3; — in all, 86. There were also 130 Bible-readers and native teachers.

— Mr. Dole, of the Sandwich Islands, intimates that he cannot report special religious interest at the Islands, but adds: "Mr. Lyman, however, under date of March 15th, reports more than usual interest in the boarding-school at Hilo. It commenced in November, and "without excitement, or tendency to detract anything from the ordinary labors of the school, the boys give more of their leisure to conference and prayer. It is many years since we have seen so long-continued and so general an interest as during these three or four months."

— Here is a note worth noting, from General Armstrong's Normal School for the colored people: "Please find inclosed a check for ninety-four dollars and seventeen cents (\$94.17), the amount of yesterday's contribution to the A. B. C. F. M., from *Bethesda Church, Hampton, Virginia*. This is the church connected with Hampton Normal School, and this is our first contribution for foreign missions. Needy as we are ourselves, we are very happy to have some share in your blessed work."

— There was the usual "crowded attendance" at the anniversary of the London Missionary Society at Exeter Hall, on the 11th of May. The total income of the Society for the year had been about \$574,269, and the expenditures \$577,266.

— The "Missionary Herald" of the Presbyterian Church in Ireland, states: "Not long since there was a meeting of educated natives [in India], none of whom were Christians. They met for five Sabbaths in succession to discuss the question, "Is it likely that Christianity will become the religion of India?" At the close a vote was taken, and was unanimously in the affirmative. They seemed thunderstruck with the result of their own deliberations. At last one of the gentlemen, the headmaster of a government school, got up

and said, 'Then, what are we here for?' This question was echoed by the rest. The meeting broke up and the members never reassembled."

DEPARTURES.

REV. WILLIAM IRELAND and Mrs. Mary K. Edwards, of the Zulu mission, sailed from New York May 13th, returning to their field.

ARRIVAL.

Miss MARIA A. WEST reached Smyrna, which is expected to be the field of her renewed labors in Turkey, on the 5th of May, and within a few days was "settled" in her own hired house, — a very fitting one, — "with every prospect of health and comfort," in the commencement of her work.

DONATIONS FOR JAPAN TRAINING SCHOOL.

Hinsdale, Mass. Cong. Sabbath-school, by Dr. E. Flint,	\$80 00
Previously acknowledged, (see April "Herald,")	4,167 49
	<hr/> \$4,227 49

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY FLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MASSACHUSETTS.		NEW JERSEY.	
Amesbury, Mrs. William Boardman,	5 00	Bloomfield, Z. B. Dodd,	25 00
Berkshire county, a friend,	80 00		
Boston, R. B. L., 5; J. M. Noble, 5;	10 00		
Hubbardston, Maria L. Davis, 20; Am-			
asa G. Davis, 20;	40 00—115 00		
CONNECTICUT.		WISCONSIN.	
Birmingham, G. W. Shelton,	20 00	Racine, Dolly D. Nichols,	1 00
New Haven, a friend in North ch. 10;		—, a friend, by Mrs. J. Porter, "In	
a friend in Centre ch. 10;	20 00	his name,"	800 00—301 00
Waterbury, a Centennial offering for			
the debt of last year,	258 75—298 75		
NEW YORK.		CHINA.	
New York, H. I.	35 00	Tungcho, Friends (in 1874-5),	90 50
		Received for the "Debt" in May,	\$825 25
		Previously acknowledged (see June	
		"Herald"),	38,372 57
			<hr/> \$39,197 82

CENTENNIAL OFFERINGS.

Bath, Me. A thank-offering from a member	10 00	Council Bluffs, Iowa. Rev. B. Talbot, (5 for	
of Winter St. Church, for Fort Berthold,	1 00	Fort Berthold, 5 for Papal Lands);	10 00
Westminster, Vt. P. F. B., for Fort Berthold,		Glenwood, Iowa. Rev. L. S. Williams, for	
Belchertown, Mass. Friends in Cong. ch.,	10 00	Fort Berthold,	5 00
for Fort Berthold,		Grinnell, Iowa. Mrs. J. B. Grinnell, for Fort	
Boston, Mass. An unexpected dividend, for	20 00	Berthold,	5 00
Fort Berthold,		Beloit, Wis. Rev. S. R. Riggs, for Fort Ber-	
Lincoln, Mass. A friend, for the Indians,	1 00	thold,	6 25
Newburyport, Mass. Mrs. S. P. Cleveland	5 00	Nebraska City, Neb. Five Ladies, for Fort	
and daughters, for Fort Berthold,		Berthold,	5 00
Southbridge, Mass. S. B. L., for Fort Ber-	1 00	Slason Agency, D. T. Church collection, for	
thold,		Fort Berthold,	20 00
Williamstown, Mass. Birthday offering, for	5 00		
Fort Berthold,		Received for above in May,	\$156 90
Evansport, Ohio. Mrs. H. C. Southworth, for	5 00	Previously ack'd (see June "Herald,")	2,968 67
Fort Berthold,	8 90		
Jefferson City, Mo. Mrs. John Price,			\$3,150 57
Albert Lea, Minn. Evangel. Lutherans, for	43 75		
Fort Berthold,			

DONATIONS RECEIVED IN MAY.

MAINE.		OXFORD COUNTY.	
Cumberland county.		Bethel, 2d Cong. ch. and so.	10 00
Gorham, Cong. ch. and so.	11 50	Penobscot co. Aux. Soc. E. F. Duren,	
Gray, Cong. ch. and so.	8 00	Tr.	
Portland, St. Lawrence St. Cong. ch.		Brewer, First Cong. ch. and so.	17 35
and so. 13 45; Williston Cong. ch.		Hampden, Cong. ch. and so.	50 00—67 35
and so. 28;	28 45	Union Conf. of Churches.	
Yarmouth, a friend in 1st Church,	20 00—75 95	Waterford, a friend,	10 00
Franklin county.		Waldo county.	
New Sharon, Cong. ch. and so.	7 10	North Winterport, a friend,	2 00
Hancock county.		York county.	
Tremont, a friend,	25 00	Biddeford, Pavilion Cong. ch. and so.	
Kennebec county.		6; 2d Cong. ch. and so. 24;	80 00
Winslow, Cong. ch. and so.	32 00	Kittery, 1st Cong. ch. and so.	5 00—85 00
Lincoln and Sagadahoc counties.			<hr/> 821 43
Bath, Central Cong. ch. and so.	180 00		

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 2d Cong. ch. and so. m. c.	83 78
Marlboro, Mrs. H. N. Nye (of wh. 5 for Papal Lands),	10 00
Roxbury, Brigham Nims,	10 00—53 78
Grafton county.	
Haverhill, Cong. ch. and so.	45 89
Hanover, Cong. ch. and so.	47 50
Plymouth, Cong. ch. and so.	26 28—119 15
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Greenville, Miss S. C. Tarbell,	5 00
Hillsboro county,	2 00
Manchester, 1st Cong. ch. and so. 2; Franklin St. Cong. ch. and so.	187 71
Peilham, Cong. ch. and so.	66 10—262 81
Merrimac county Aux. Society.	
Concord, East Cong. ch. and so.	18 57; a friend, 10;
Henniker, Cong. ch. and so.	78 75
London Centre, Cong. ch. and so.	1 00
Tilton and Northfield, Cong. ch. and so.	100 00—204 33
Rockingham county.	
Atkinson, Rev. Jesse Page,	50 00
Candia, Richard H. Page,	5 00
Exeter, Union m. c.	8 00
New Market, T. H. Wiswall,	10 00—78 00
Strafford county.	
Centre Harbor, Cong. ch. and so.	12 50
Wolfboro, 1st Cong. ch. and so.	50 00—62 50
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Newport, Erastus D. Taylor,	50 00
—, a friend,	60 00
	885 51

Legacies. — Derry, Miss Jennette Humphrey (of wh. 200 for Papal Lands), by J. C. Taylor, Admr,	400 00
Grantham, Dea. Seth Littlefield, by Seth Littlefield, Ex'r; to constitute Mrs. KAZIA A. SMITH, H. M. (discretionary money),	100 00
Greenville, Isaac Russell, by Franklin Merriam, Ex'r,	100 00—600 00
	1,485 51

VERMONT.

Bennington county.	
Rupert, monthly conc., by S. G. Harmon, 18.23; coll., in part, 104.27;	122 50
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Danville, Cong. ch. and so.	28 00
Lyndon, 1st Cong. ch. and so.	8 90
St. Johnsbury, South Cong. ch. and so. 131.60; W. H. Wheeler, 2; H., 1;	184 60—171 50
Chittenden county.	
Burlington, Mrs. R. W. Francis,	100 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Swanton, Harvey Stone,	5 00
Orange county.	
Post Mills, H. H. Niles,	25 00
Thetford, Two friends,	20 00—45 00
Orleans county.	
Brownington, S. S. Tinkham,	10 00
Coverly, M. C. Pearson,	5 00
Derby Centre, Cong. ch. and so.	6 60
Holland, Friends,	6 60
Newport, Cong. ch. and so. m. c.	18 40
North Craftsbury, Cong. ch. and so.	26 00—67 50
Rutland county.	
Pawlet, E. B. Loomis,	30 00
Rutland, J. M. Haven, to const. Mrs. MARY L. HAVEN, H. M.	125 00—145 00
Windham co. Aux. Soc. C. F. Thompson, Tr.	
Brattleboro, Cen. ch. and so. 198.12, m. c. 74.40;	272 52
West Brattleboro, Cong. ch. and so.	14 08
Westminster, Cong. ch. and so.	29 18
Westminster West, Daniel Goddard,	15 00
	830 68

Less, sent twice from Windham, —
February 23, and February 24th, 8 50

Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	327 18
Norwich, Cong. ch. and so.	11 67
Woodstock, 1st Cong. ch. and so.	12 28—23 96
	1,007 64
Legacies. — Georgia, Susan G. Bliss, by H. M. Stevens, Trustee, add'l,	311 80
	1,319 44

MASSACHUSETTS.

Barnstable county.	
East Falmouth, Rev. David Perry, to const. PERRY FARLEY, H. M.	100 00
Falmouth, 1st Cong. ch. and so. 190.24, m. c. 15.50;	305 74—305 74
Berkshire county.	
Pittsfield, James H. Dunham, 25; a lady, in gratitude for a life of threescore and ten, 10;	35 00
Richmond, Cong. ch. and so.	15 80—50 80
Bristol county.	
Attleboro Falls, Central Cong. ch. and so.	10 25
Easton, M. E. V.	3 00
Fall River, 2d Cong. ch. and so.	18 25—31 50
Brookfield Am'n. William Hyde, Tr.	
Southbridge, Cong. ch. and so., for Papal Lands,	141 89
Ware, East, a friend,	9 00—150 89
Essex county.	
Andover, South Cong. ch. and so. 654; Chapel ch. and so. 581.76; Free ch. and so. (of wh. from Rev. F. H. Johnson, 150), to const. J. W. BILL and W. G. POOR, H. M.	207 80; 1,893 05
North Andover, Cong. ch. and so.	50 00—1,443 05
Essex county North.	
Amesbury and Salisbury, Cong. ch. and so.	10 00
Bradford, Mr. and Mrs. Warren Ordway, to const. BENJAMIN F. LEAVITT and JOHN T. BROWN, H. M.	200 00
Haverhill, West Cong. ch. and so. (of wh. 100 from ALFRED POOR, to constitute himself H. M.), 110; a friend, 7;	117 00
Newburyport, Belleville Cong. ch. and so.	589 85—806 35
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	8 90
Danvers, Maple St. Cong. ch. and so., to const. GEORGE W. FISKE, H. M., 152.06; 1st Cong. ch. and so. 150, to const. GEORGE WILLIAM FRENCH, H. M.	302 08
Lynnfield, South Cong. ch. and so.	8 80
Marblehead, 1st Cong. ch. and so., to const. EMILY FREDRICK, H. M.	126 00
Salem, Tabernacle Cong. ch. and so. 648.15, m. c. 41.15;	689 30
Swampscott, 1st Cong. ch. and so.	50 00—1,180 06
Franklin co. Aux. Soc. William F. Root, Tr.	
Shelburne, Cong. ch. and so.	6 10
Shelburne Falls, a friend,	5 00—11 10
Hampden county, Aux. Soc. Charles Marsh, Tr.	
Blandford, Cong. ch. and so.	20 00
Springfield, 1st Cong. ch. and so.	69 60
Westfield, 1st Cong. ch. and so. 118.20; N. T. Leonard, for Eastern Turkey, 123.82;	245 02
West Springfield, Park St. Cong. ch. and so.	62 43—307 05
Hampshire county, Aux. Society.	
Amherst, Mrs. B. H. H.	5 00
East Hampton, Mrs. Minerva G. Gale,	5 00
Northampton, C. H.	300 00
Plainfield, a friend,	1 00
Wheatampton, —	15 00
Williamsburgh, Cong. ch. and so. 35; Mr. French, 1;	36 00—362 00

Middlesex county.

Auburndale, Cong. ch. and so. m. c.	118 44
Cambridge, Shepard Cong. ch. and so. m. c.	65 00
East Cambridge, Cong. ch. and so.	24 50
Lowell, 1st Cong. ch. and so. to constitute JOHN W. SMITH, and OLIVAS M. HARRIS, H. M. 200; Pawtucket Cong. ch. and so. 24.12, G. C. O. 6.50;	230.62
Melrose, Cong. ch. and so. 70.35, m. c. 12.39;	82 74
Somerville, Franklin St. Cong. ch. and so. m. c. 24.35; M. F. Aiken, 25;	24 60
Wayland, Cong. ch. and so.	19 00
West Somerville, Cong. ch. and so.	80
Wilmington, Cong. ch. and so. 91.37, Thomas D. Bond, 50;	141 87—707 07

Middlesex Union.

Littleton, Cong. ch. and so.	70 00
Shirley Village, Cong. ch. and so. to constitute Rev. DAVID SHERLOCK, H. M.	52 00
Westford, Mrs. S.	10 00—132 00

Norfolk county.

Dedham, Albin Evan. ch. and so.	152 01
Franklin, a friend,	10 00
Hyde Park, 1st Cong. ch. and so. m. c.	81 36

Quincy, Cong. ch. and so. 165.13; B. C. H. 100.	235 13
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Randolph, 1st Parish, Gent's Association, 159.25, Ladies' Association, 41;	200 25
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South Braintree, Cong. ch. and so.	7 25
Weymouth, 1st Cong. ch. and so.	67 36

Weymouth and Braintree, Union Cong. ch. and so.	92 77—876 13
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Old Colony Auxiliary.	
New Bedford, North Cong. ch. and so.	200 84

Plymouth county.	
Hanover, Cong. ch. and so.	3 28
Plymouth, Ch. of the Pilgrimage,	43 04—46 32

Suffolk county.

Boston, Park St. ch. 300; Berkeley St. ch. 196.95; Central ch. (Jamaica Plain,) Dr. Wood, 50; Phillips ch. 35; Central ch. m. c. 12.39; Vine St. ch. 10; Union ch. 5.85; State St. 850; H. A. M. 500; The Old friend, 30; H. B. H. 50; Mrs. J. H. Ayers, 10; A. W. and L. C. Clapp, 5;	2,065 19
Chelsea, Central Cong. ch. so.	21 24—2,076 43

Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Shewsbury, Cong. ch. and so.	38 14
Worcester, Central ch. m. c.	212 68—250 72

Worcester co. South Conf. of Oh's. William R. Hill, Tr.	
Westboro, C. B. Kittredge,	5 00
Whitinsville, a friend,	5 00—10 00
—, a friend,	50 00
—, S. B. W.	100 00

	9,243 07
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Legacies.—Auburndale, Caleb Wright by Mrs. Sarah L. Wright, Ex'r, add'l,	161 86
Northampton, Miss Eunice Wright, by Josiah Parsons, Ex'r.	339 50—501 36

	9,749 43
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RHODE ISLAND.

Barrington, Cong. ch. and so., for Papal Lands,	100 00
Providence, Beneficent Cong. ch. and so. 175; Pilgrim Cong. ch. and so. 10;	185 00—235 00

CONNECTICUT.

Fairfield county.	
Stamford, Rev. D. C. Comstock,	50 00
Trumbull, Cong. ch. and so., for Papal Lands,	10 50—60 50

Hartford county, E. W. Parsons, Tr. Collinsville, Cong. ch. and so.	6 50
East Hartford, Cong. ch. and so. 98; for Papal Lands, 12;	110 00

Enfield, a friend,	10 00
Manchester, 2d Cong. ch. and so. to const. DWIGHT SPRAGUE, H. M.,	142 25
Unionville, Cong. ch. and so.	34 22
Wethersfield, Mrs. J. S. Johnson,	2 00—304 97

Litchfield county, G. C. Woodruff, Tr.	
New Hartford, No. Cong. ch. and so.	42 60
South Canaan, Cong. ch. and so.	27 72
Thomaston, Cong. ch. and so.	28 05
Winsted, A member of 1st Ch.	10 00
Wolcottville, Cong. ch. and so.	46 05—154 45

Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	80 00

Middletown, So. Cong. ch. and so. 30.90; 1st Cong. ch. and so. 22;	
J. F. Huber, for Madura, 1;	53 90

Saybrook, Cong. ch. and so. m. c.	13 52—97 42
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New Haven county, F. T. Jarman, Agent.	
Birmingham, 1st Cong. ch. and so. m. c.	82 48
Branford, Cong. ch. and so.	21 00

New Haven, Yale College ch. 546.42;	
Third ch. 44.64; Centre ch. m. c. 20.25; North ch. m. c. 8; A friend 10; A missionary boy, 10; Rev. S. W. Barnum 3.80;	642 91

West Haven, Cong. ch. m. c.	3 00—749 39
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New London county, C. Butler and L. A. Hyde, Tra.	
Franklin, Cong. ch. and so., for Papal Lands,	20 50

Norwich, a member of the Broadway ch., for relief from retrenchment,	200 00
Taftville, Cong. ch. and so.	2 05—222 55

Tolland county, E. C. Chapman, Tr.	
West Stafford, Cong. ch. and so.	10 00

Windham county.	
South Killingly, Cong. ch. and so.	8 00
Woodstock, 1st Cong. ch. and so.	51 40—59 40

—, Two friends, for relief from retrenchment,	75 00
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	1,733 68
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Legacies.—Manchester, Ralph R. Phelps, by James P. Foster, Ex'r. for Mexico,	200 00
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	1,933 68
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NEW YORK.

Brooklyn, Bedford Cong. ch. and so.	16 25
Baton, Cong. ch. and so.	21 51

Fentonville, Mrs. Matilda Lewis,	3 16
Floyd, Welsh Cong. ch. and so.	3 00
Honeyoye, 1st Cong. ch. and so.	39 16

Kiantone, Cong. ch. and so., for Papal Lands,	12 00
Leeds, I. E. S.	3 00
Madison, Cong. ch. and so.	13 50

New York, Mrs. Hannah Ireland, 200;	
J. E. Smith, 100; Charles Merrill, 25; A friend in Mad. ave. ch. 5;	
Mrs. A. L. Ely, 3.90.	333 90

Nineveh, Reuben Lovejoy,	300 00
North Pitcher, Cong. ch. and so.	18 75
Parishville, Cong. ch. and so.	11 50
Pitcher, Cong. ch. and so.	50 00
Riverhead, Mrs. George Miller,	3 00
Saugerties, Cong. ch. and so.	71 63
Smyrna, 1st Cong. ch. and so. (of wh. 2 for Zulu Mission),	37 25
Utica, P. S. Jones, for Mexico,	2 00
Walton, 1st Cong. ch. and so.	46 85
—, Long Island,	10 00—936 45

NEW JERSEY.

Bricksburgh, Presb. ch. m. c. 4.54, special, 6;	10 54
Newark, H. C. B.	1 10
Orange Valley, Cong. ch. and so.	91 97
Plainfield, Mrs. O. Johnson,	7 00
Vineland, Rev. W. T. Doubleday,	5 00—116 61

PENNSYLVANIA.

Ebensburgh, 1st Cong. ch. and so.	11 37
Look Haven, G. B. Perkins,	1 00
Philadelphia, Friends in Frankford ch.	5 00—17 37

MARYLAND.

Frederick City, —,	5 00
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DISTRICT OF COLUMBIA.	
Washington, a thank-offering unto the Lord, avails of Diamond Ring,	100 00
VIRGINIA.	
Hampton, Bethesda church,	94 17
TENNESSEE.	
Coal Creek, Welsh Union church,	6 00
OHIO.	
Columbus, a friend,	25 00
Evansport, Mrs. H. C. Southworth,	5 00
Hudson, Ch. in Western Reserve College,	40 00
Huntington, 1st Cong. ch. and so.	26 06
Lyme, Cong. ch. and so. (of wh. 17.39 for Papal Lands),	41 00
Mantua, Church member,	1 00
Mesopotamia, Cong. ch. and so.	28 80
Rochester, Cong. ch. and so.	4 00—169 85
Legacies. — Cleveland, Eliza Taylor, add'l, by J. W. Taylor, Ex'r,	189 99
	309 84
INDIANA.	
Brasil, Cong. ch. and so.	21 00
Solsberry, Cong. ch. and so.	4 00
Terre Haute, Mary H. Ross, for Japan,	5 00—39 00
ILLINOIS.	
Alton, Church of the Redeemer,	19 08
Amboy, Cong. ch. and so.	52 40
Buffalo, John A. Mason,	800 00
Chicago, C. G. Hammond, 1,000; M. S. Hulburd, 25;	1,025 00
Downer's Grove, Cong. ch. and so.	25 00
Evans-ton, 1st Cong. ch. and so.	50 00
Geneseo, Mrs. Lucy B. Perry,	25 00
Highland, Louis Vulliet,	4 00
Jacksonville, E. D. Dickerman, to const. Rev. G. S. DICKERMAN, H. M.	50 00
La Moille, Cong. ch. and so., with other dona's, to const. Rev. L. F. BICKFORD, H. M.	35 60
Lee Centre, Cong. ch. and so.	20 85
Providence, Cong. ch. and so.	18 75
Roseville, Cong. ch. and so.	65 00
Shirland, Cong. ch. and so.	10 00
St. Charles, Cong. ch. and so.	31 07—1,732 67
MICHIGAN.	
Armada, Cong. ch. and so.	16 41
Columbus, Cong. ch. and so.	5 57
Milton, E. C. Denison,	1 00
Nunica, Cong. ch. and so.	6 00
Portland, Cong. ch. and so.	14 24
Wacousta, Cong. ch. and so.	17 60—60 82
MINNESOTA.	
Albert Lea, Cong. ch. and so.	2 00
Anoka, Cong. ch. and so.	15 00
Faribault, Cong. ch. and so.	29 08
Minneapolis, Plymouth Cong. ch. and so.	36 91
Shakopee, Rev. Samuel W. Pond,	10 00—92 94
IOWA.	
Bloomfield, Cong. ch. and so.	2 25
Cedar Falls, Mrs. A. G. Thompson,	2 00
Chester, Cong. ch. and so.	25 67
Council Bluffs, Cong. ch. and so.	9 00
Edgewood, Cong. ch. and so.	14 00
Fort Madison, Francis Sawyer,	10 00
Gilman, Cong. ch. and so.	10 00
Jamestown, Cong. ch. and so.	20 00
Lucea Grove, Cong. ch. and so.	7 00
Monticello, Cong. ch. and so.	11 20
Muscatine, Cong. ch. and so. 44.85;	
German Cong. ch. and so. 5;	49 85—160 87
WISCONSIN.	
Berlin, Union Cong. ch. and so.	16 80
Boscobel, Cong. ch. and so. 16 60; Female Miss'y Society, 5;	21 80
Milwaukee, Spring St. Cong. ch. and so.	50 00
Pleasant Hill, Cong. ch. and so.	6 00
Windsor, Cong. ch. and so.	32 68—126 76

KANSAS.	
Fort Scott, Cong. ch. and so.	7 00
NEBRASKA.	
Omaha, Cong. ch. and so.	31 20
OREGON.	
Forest Grove, Cong. ch. and so.	14 06
CALIFORNIA.	
Oakland, 1st Cong. ch. and so. 66.87; ditto special, 30.60; Plymouth Avenue Cong. ch. and so. 45;	141 97
WASHINGTON TERRITORY.	
Skokomish, Rev. Cushing Ellis, to constitute IDA M. ELLIS, H. M.	100 00
CANADA.	
Montreal, Emmanuel Church, Mrs. Mary C. Lyman, to const. Rev. I. F. STEVENSON, H. M., 66.25, ditto m. c. 19.57; J. S. MacLachlan, 22.52; P. H. Burton, 11.26, towards support of Rev. C. H. Brooks,	109 60
Paris, Cong. ch. and so., for support of Rev. C. H. Brooks,	40 00
Sherbrooke, a friend,	5 00—154 60
FOREIGN LANDS AND MISSIONARY STATIONS.	
China, Tungeho, Friends,	124 30
Sandwich Islands, Honolulu, Miss M. K. Bingham, 11.25; a friend, 11.25;	22 50
England, London, William S. Lee,	15 00
Australia, Victoria, John Maclehan, £5,	37 40
MISSION WORK FOR WOMEN.	
FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
Mrs. Francis Bradley, Evanston, Illinois, Treasurer (of which \$500 from the Board of the Pacific),	1,300 00
MISSION SCHOOL ENTERPRISE.	
MAINE.—Biddeford, Pavilion s. s. 1.25; Boothbay, Cong. s. s. 11; Eastport, Cen. Cong. s. s. 5; Limington, s. s. 21.75; Orono, s. s. 7.50; Portland, State St. s. s. 30;	76 50
NEW HAMPSHIRE.—Boscawen, Cong. s. s. 10.82; Dover, West Cong. s. s. 6.45; New-castle, Cong. s. s. add'l, 88c.;	18 10
VERMONT.—Bridport, Cong. s. s. 45.82; Brookfield, Cong. s. s. 12.70, 2d Cong. s. s. 18; Holland, Cong. s. s. 7.81; Norwich, Cong. s. s. 50; West Charleston, Cong. s. s. 14.26;	147 86
MASSACHUSETTS.—Haverhill, West Cong. s. s. 5; Lowell, Pawtucket s. s. 3.18; Peru, Cong. s. s. 7;	16 13
RHODE ISLAND.—Providence, Class 33, Pilgrim church, for Mexico,	30 00
CONNECTICUT.—Columbia, Cong. s. s. 20; Cromwell, Cong. s. s. 67.87; Stonington, 1st Cong. s. s. 30;	117 87
NEW YORK.—Churchville Cong. s. s., for native teacher at Ennsom,	10 00
PENNSYLVANIA.—Gouldtown, Cong. s. s.	1 34
OHIO.—Eugles, Mrs. Gault and her s. s. class,	6 00
MISSOURI.—Springfield, Mr. Harwood's children, 1; St. Louis, Pilgrim Cong. s. s. 25;	26 00
IOWA.—Lewis, Cong. s. s.	10 00
CHINA.—Tungeho, Mr. Lafferts, for boys' school,	50 00
Donations received in May,	\$19,709 16
" for the Debt, in May,	835 35
" for Centennial, in May,	156 90
	\$20,691 41
Legacies received in May,	1,753 15
	\$22,444 46
Total, from Sept. 1st, 1875, to May 31st, 1876,	\$311,572 83

THE MISSIONARY HERALD.

VOL. LXXII. — AUGUST, 1876. — No. VIII.

A BLOODLESS REVOLUTION.

BY REV. JOSEPH K. GREENE, CONSTANTINOPLE.

FOR weeks the intelligent Mohammedans of Constantinople have felt that the Turkish Government was on the brink of ruin, and have been casting about for relief. Strange to say, the Mohammedan clergy have been among the leaders in attempts to save the country. Their first step was to secure the removal of the previous Grand Vizier, Mahmoud Pasha, whom they regarded as the tool of the Russians and a traitor to his country. The manifestations which they made about three weeks ago, to bring about the deposition of the Grand Vizier, produced great excitement and alarm, because the real motive of the Mohammedan clergy was not understood. The new Grand Vizier, and the able ministers of state associated with him, appear to have fully resolved to carry out the measures deemed necessary to save the empire, and on Monday last, May 29th, the Grand Vizier, and Midhat Pasha, the leading member of the Grand Council of State, and, indeed, the real leader in all this movement, formally proposed these measures to his Majesty the Sultan for acceptance. The Sultan, instead of listening to these high personages, drove them from his presence, and declared, it is said, that he would recall the recently deposed Grand Vizier, Mahmoud Pasha. We have as yet no official information respecting the propositions made to the Sultan, but from the statements of Turkish papers it is understood that it was proposed to establish a substantial form of constitutional government, with a national assembly composed of representatives elected by the people of all the communities in the empire, with ministers of state no longer dependent for their official existence on the will of the Sultan or the caprice of his harem, but responsible to the national assembly, and, finally, with a fixed and moderate civil list for the sovereign.

It appears to have been anticipated that these proposals would be rejected by the Sultan, and all steps were fully resolved upon in view of such an event. Whatever these steps were to have been, the knowledge of them must have been confined to a very few high personages, and must have been resolved upon with wonderful dispatch and secrecy; for if a breath concerning the intended

treason had got abroad in the city, the authors and participants in it would have immediately lost their lives. So well laid, however, were their plans, and so immediate and complete was the coöperation of the Mohammedan clergy, the army, and the navy, that without a single miscarriage the whole programme of the ministers was speedily carried out.

As soon as the Grand Vizier and Midhat Pasha left the presence of the Sultan, they repaired to the ministry of war in old Stamboul, and there met not only the other ministers of state but also the leaders of the Mohammedan clergy and some Christian officials. It is said that the Greek and Armenian Patriarchs were invited to send clerical representatives to the Council assembled at the ministry of war, but both declined, being afraid to have anything to do with the movement. The first act of the ministers was formally to inquire of the Sheikh ul Islam, the ecclesiastical head of the Mohammedans, whether in certain contingencies it is lawful to dethrone the Sovereign of the Osmanlies and the successor of the Prophet. To this inquiry the Sheikh ul Islam replied, that in certain contingencies it is lawful thus to do. Having obtained this *fatwa*, or legal opinion of the highest ecclesiastical authority, that the Sovereign may be dethroned for cause (a mere form, but deemed essential), the ministers at once prepared to proclaim as Sultan, Murad Effendi, the eldest son of Abdul Mejid, the previous Sultan. According to Turkish law and custom the succession passes to the eldest male member of the imperial family. Murad Effendi was, therefore, the rightful heir to the throne. The Sultan Abdul Aziz, however, has been using every means in his power to secure the succession to his own son, and for seventeen years Murad Effendi has been virtually a prisoner in the palace. He is now thirty-six years of age, is of fine appearance, good mind, and a benevolent disposition, and has occupied the period of his retirement with study.

It was now near midnight of Monday. The ministers, having completed their preparations, dispatched Redif Pasha, the president of the council of war, with eight battalions of troops, to surround the palace of the Sultan on the land side, and Ahmed Pasha, the minister of marine, with a force from the fleet, to guard the palace on the side of the Bosphorus by a cordon of boats, to prevent escape, or communication with other parts of the city. When these arrangements had been completed, the minister of war, with two battalions of cavalry, proceeded to the building occupied by Murad Effendi, which is near the imperial palace, and conducted him to the ministry of war, where the council of ministers was still sitting.

As the ministry of war is fully two miles distant from the palace, and the Golden Horn intervenes, several hours had elapsed, and the morning of Tuesday, May 30th, had begun to dawn. By this time there had assembled at the ministry of war about six hundred officials and representatives of the Mohammedan and Christian communities, and in the presence of this assembly Murad Effendi was enthusiastically proclaimed Sultan, under the title of Murad V. After all the ministers had sworn allegiance to him and all the assembly had kissed the hem of his robe, the royal standards, used on the accession of a new monarch, were hoisted from the towers of Stamboul and Galata, the iron-clad fleet fired salutes, and telegrams were dispatched to all the Ottoman ambassadors in Europe, and to the governors of the provinces, to inform them of the event.

As soon as the new Sultan was proclaimed, an officer was sent to inform Abdul Aziz of what had transpired, and to request him at once to leave the imperial palace of Dolma Baghché, and repair to a place of retreat which had been prepared for him in one of the buildings of the old Seraglio. He replied that he had a communication to make to the Grand Vizier, and was allowed to send his chamberlain and first secretary to convey this communication. It was to the effect that he was willing to conform to the views of the nation and to grant all the reforms demanded. The Grand Vizier simply replied that it was too late, and sent back, as henceforth useless, the seal which he had received only three weeks before from the monarch. The ex-Sultan was now informed that he must no longer delay to leave the palace, and that boats were already in waiting to convey him away. He made no resistance, and with his mother, wives, children, and slaves, was quickly transported to the building prepared for him, where he still remains.¹

The news that he had reached the place designed for him was conveyed to the ministers at about eight o'clock Tuesday morning, and immediately the new Sultan Murad was borne, amid the hearty acclamations of the multitude, to the imperial palace. Before quitting the ministry of war, however, he pronounced an amnesty for all persons condemned for political offenses, and announced that all money and treasure found in the vaults of the palace were placed at the disposal of the minister of finance. The French paper, the "Stamboul," says that the value of this money and treasure is not less than thirty millions of pounds. It is generally thought that this statement is extravagant, but it is universally acknowledged that the amount of money and jewelry locked up by the ex-Sultan is enormous. Indeed avarice, obstinacy, and sensuality were the leading traits of Abdul Aziz. He was also not only totally devoid of sympathy for his toiling and suffering millions of subjects, but utterly unable to comprehend the perils and the needs of the hour.

It is impossible to describe the calmness and wisdom which have presided over this movement. The ruler of forty millions of people, and the commander of a powerful army and navy, in the vigor of his age and the height of his power, a man whose will was law, and whom to disobey was death, has been dethroned without the spilling of a drop of blood; a government has been radically modified without the disturbance of order for a moment, and without frightening either woman or child! Has the like of such an event ever been witnessed in history? It is, indeed, a grand event, and presents a ray of hope that there may be in the Turks a possibility of reform. The leaders in this movement have represented not only the army and navy, and all sections of the Mohammedan people, but also the Christian communities. The spirit of the comments in all the Turkish papers is of happy omen. The leading Turkish paper of Constantinople bids Europe learn from this event, that while the Turks hold their religion in one hand they hold liberty and reform in the other. It is observable, too, that the Turkish papers, which have always been wont to speak of Mohammedans as the "*Islam Nation*," putting their religious designation first, at present group with the Mohammedans all the other subjects of the Government, and call them all, conjointly, the "*Osmanli Nation*." This is the first time that the idea of a single and united nationality in Turkey has found public expression.

¹ This was written before the death of the ex-Sultan. — Ed.

Since the new Sultan was conveyed to the imperial palace the ministers of state have been deliberating on the new constitution, which it is announced will soon be proclaimed. What this constitution will be, and whether, when proclaimed, it will satisfy the rebels in Herzegovina, Bosnia, and Bulgaria, and secure freedom from the threatened intervention of the European Powers, remains to be seen. Thus far, wonderful success has attended the movement, and great are the hopes and expectations of the people. The hand of God appears to be in it, and we hope that the issue will be good.

CONSTANTINOPLE, June 1, 1876.

FINANCIAL PROSPECTS.

THE condition of the Treasury, and the prospects, as compared with last year, have not changed materially since the statement published in July was prepared; but it is pleasant to say, that so far as there has been change it has been for the better. The receipts for June, from *legacies* as well as donations, were slightly in advance of those for the same month in 1875, — donations, \$3,254.17 more, legacies \$2,084.96 more. The total of receipts up to July 1st (not including special contributions for the debt) is \$27,386.87, *less* than for the same time last year, still threatening, therefore, a necessity for continued and even increased curtailment in missionary operations. On this subject two honored missionaries, Rev. E. E. Bliss, of Constantinople, and Rev. Chauncey Goodrich, of the North China mission, address the readers of the Missionary Herald this month, in communications which follow. That from Mr. Bliss, it will be noticed, was written just after reading the Herald for May, but no change has occurred since that time that can much detract from the fitness or the force of what is said. Both these brethren obviously speak from the heart, with a deep sense of the injury that may be inflicted on the missions and the cause of Christ if "retrenchment" must continue; an injury which it may surely be hoped their earnest words will help to avert.

SAD NEWS FROM A FAR COUNTRY.

By E. E. BLISS, D. D., CONSTANTINOPLE.

SUCH, to all laborers in the foreign field, is the statement in the Missionary Herald for May, that the regular contributions to the A. B. C. F. M. for the first seven months of the current year, were \$7,754 less than those of the corresponding months of last year, and that the receipts from legacies were \$24,000 less than the average, — making a deficit of more than \$31,000. All this fore-shadows, we fear, fresh and more stringent orders for retrenchment in our work. The Annual Meeting of the Mission to Western Turkey, held in this city a year ago, after a careful examination of the actual needs of the various departments of the work intrusted to the mission, and a thorough scrutiny of the estimates of expenses to be incurred, as presented by the several stations, asked the Board for specific appropriations, indicating in detail the objects for which the several sums were to be expended. The diminished receipts of the Treasury during the previous year compelled the Prudential Committee to make their

appropriation more than \$8,000 less than the sum asked. The result of course has been, that we have been obliged to fall back all along the line of our operations, to stop work already commenced, and to give up cherished plans for advance into new and promising fields. And, alas, the prospect now seems to be, that having begun to fall back we are to be compelled to continue our retreat.

Will the churches in America lay this necessity upon us? There are, we presume, in all those churches, Christian men who, from personal experience during the war of the Rebellion, know how sadly on the soldier's ear falls the order to retreat from positions gained, after perhaps long marching and hard fighting. So much expense, and fatigue, and danger encountered in vain! So much territory given up only to be with difficulty regained, if the war is to go on to a successful issue! Let such men tell their fellow-Christians how disheartening, how difficult, how dangerous it is to retreat in the presence of the enemy.

In view of the diminished receipts of the Board, missionaries have been asked to consent to a diminution of their own salaries. To any such diminution all will cheerfully submit, so far as possible, though these salaries are based upon a careful estimate of the actual necessities of life, with but little if any margin. We do not stand upon the amount of our own rations, but we do hope that the churches will not fail to furnish us with the means to carry on with vigor the work to which their Lord and ours has called them and us. We do most earnestly deprecate any further retrenchment. That already enjoined has occasioned us great perplexity.

As we have asked the question, Where shall we retrench? each department has seemed to answer, as if with the voice of God's providence and of his Spirit, "Not here." "Certainly not here." Must we go the rounds again, and raise more peremptorily the question of dismissing candidates for the ministry from our training-schools; of sending back to their homes the pupils of our high schools for girls, who have just begun to appreciate the benefits of knowledge and the blessedness of using that knowledge for the good of others! Shall we cease to print books which the thousands on thousands of wakeful minds all over the country (awakened, under God's blessing, by our own labors) need to guide them to the knowledge of the truth, and carry them on in that knowledge? Shall we cease to print tracts that answer such questions as, "What is it to believe in Christ?" — tracts needed by every missionary and native Christian laborer in the land? Shall we cease to help these feeble churches, struggling, many of them, so manfully to provide, to the extent of their ability, for the support of their own institutions? To give no aid to these churches, or to give less than we are now doing, would at this juncture be especially disheartening to them and to us.

The political disturbances rampant in the land, and the utter uncertainties of the future, are almost paralyzing all trades and business enterprises. Great numbers are out of employment, and the resources of all are very much diminished. Very few, here, have those reserves which enable more thrifty communities to tide over times of depression in business. A failure of ordinary receipts means utter poverty and want. It is inevitable that many of the churches will find themselves unable to do what they and we have planned, and confidently hoped they would do. In this day of their calamity, of depression, and trial, beyond anything known in America, we pray our friends in that land, that

they will enable us at least to continue to aid these missionary churches to the extent we are now doing; that they will cheer the hearts of all here, both missionaries and native brethren, by giving us the means to push on the work vigorously. God grant that our forebodings may be speedily turned to joy by the news that the Lord's people are bringing all the tithes into the storehouse, and that there is meat in his house, — a full supply for all the needs of his service. We shall hail it not only as an omen of relief to us, but of the opening of the windows of heaven and a pouring out of blessings, here and there, so abundant that there shall be no room to receive them.

CONSTANTINOPLE, May 29, 1876.

RETRENCHMENT.

BY REV. CHAUNCEY GOODRICH, NORTH CHINA.

RETRENCHMENT is my subject, what shall I take for a text? "And the Lord said unto Moses, Speak unto the children of Israel that they go" — *backward*? Let me meditate a little on "what I know."

I know of two great provinces, just to the west of this, full of men, women, and children, with half as many people as there are in the United States. I have *seen* them — some of them. And in all that country there is not one Protestant missionary! But the mention of such a tract of country, and such a throng of people, looks toward *enlargement*; should they have been mentioned here? We will wait for one or two more generations of men — say thirty or forty millions — to die! *Sometime* we may be able to send a missionary or two there.

I know of a city (Yücho), one hundred miles west from Peking, which has "a name to live" as a station of our mission. Within two days I have been asked if we had not better give up our Pisgah station. Did you ever see the time when you could look at one of your children and say "I will give you up?" Three years ago Yücho was my home, the place to which I returned with my now angel wife to labor. There are still a part of my household goods, and a beautiful cabinet-organ, the gift of Mason and Hamlin. We could not bear to take everything away, it seemed so like giving up the station. For years we have been promised two missionaries for that region, and still we wait, and wait, meantime visiting the place as we can.

I know of another city (Pautingfu), the capital of this province. I have spent nearly all the past six months there, living since Christmas alone. Mr. Porter is now on his way thither. He and I are a kind of forlorn hope, who are doing what we are able to keep the breath of life in that new and very important station. At our recent Annual Meeting I worked *down* the estimates for that station, with one eye looking toward America. I know of other needs pressing enough, I think of losses trying enough, — and I think *back* to promises unfulfilled.

Sometimes men can learn to retrench. I remember how our army began with 75,000 soldiers, and how 200,000 were added, and another 200,000, and meanwhile the country *was not growing rich*. Did loyal men talk of retrenchment? When a great subject fills the soul we can retrench — in something

else. If New York city should burn to the ground, millions of dollars — gifts — would flow in to the sufferers in the next fortnight. Where would they come from? Where would they *not* come from?

We think of our own plans and ask what we can afford, and our plans soon outrun our income, and we can afford nothing. But let a great calamity near by make its appeal to us, like the appeal of a child to the heart of its mother, and suddenly our ability enlarges. We can give royally, and afford it, while our own plans can shrink a little.

In Massachusetts, how many parents' hearts, and hands, and time are full; but suppose that, within the next month, fifty thousand mouths should be added to those homes; would there be room in those parents' hearts? Could they give any time to the little strangers? Could they possibly support them? Who does not know that they could *die* for them? They would work early and late, watch them, caress them, and often graduate their expenses on a new scale for them. They would clothe, feed, school, and bless those children, and bless God for them. They would spend five millions of dollars annually upon them, and we should never hear that our dear Commonwealth was growing poor. How often have I thought that if, instead of being a missionary to the heathen, I had chanced to be the son of some gentleman of good income, in almost any of the towns of Massachusetts, I might be studying in Harvard or Yale College, and spending yearly a larger sum than my missionary salary; all cheerfully given, not by one church, but by one man in one church.

Would that the missionary work, abroad *and* at home, could be taken to the hearts of Christians as if a new child were born into the family. And why not? The work of missions is the church's child.

A lady, formerly a scholar of my brother in Montpelier, Vermont, once gave me this bit of history, which still lingers with me, as fresh as ever. "One day," she said, "I was trying to write a composition, and had finally given up in despair. I told your brother that I had tried and could not write anything. He looked at me with such a pleasant smile, and said, 'Just think that you can and you *can*.' I felt encouraged, tried again, and soon finished my composition. And since then those words, 'Just think that you can and you can,' have often come to me, and helped me over very many difficult places."

There *is* some difficulty; I see it; though, just now, I see no Red Sea. And if there were, God could open the path through that. But it is, "Just think that you can and you *can*." *We can*. We can if we will; and we will, if our hearts are stirred deep down by the needs of the heathen.

Three brethren (Holcombe, Smith, and I) will not soon forget how thirty Chinamen sat by the roadside in Shansi, for forty minutes, and curiously watched our efforts to extricate our mules and litter from the mire. Had they given us *five minutes of help*, we should have been out of trouble; but it would have cost them something, — dirty hands and dirty feet, and some real effort. It does cost something to help men; and missions mean sacrifice.

Retrench! No, we cannot retrench; we *must not* retrench. Retrench! Would I could speak in clarion tones that would ring through the churches. I would cry, **ADVANCE**. I do believe we who are out here among the heathen are too silent. We work, and pray, and look over the sea for sympathy, and help, and prayer. And from over the sea help and sympathy come, and prayer

goes up. Noble souls, whom God has touched with his own fire, bear us up, and love the heathen. God bless them. Those will give most now who constantly give, and give.

But, meanwhile, personal, family, town, and country needs press around you at home, and the cry from abroad grows faint and low. Yet, all the while, this great seething mass of heathenism is surging around us. If it does not seem very real so far away, it seems very real here. And it is real.

Retrench! Did we talk about retrenchment in the war? Yes, we did, — of tea, and butter, and sugar. In the army? No. And yet the country felt straitened sometimes. I heard such words as, "Victory or death!" words that, when meant, stand always for victory. And is not this the church's battle? We send the word to you, *Advance*. Echo it back to us, dear friends.

On this side we are sick of loss. Think back to the meeting at Buffalo and remember those promises to China, a land which, in men, is like both of the American continents repeated over and over again. Do you know of our losses in this mission? I will not write here of my own; but loss after loss we have met. Scarcely two thirds of our number remain, yet there is no reinforcement, and *no promise*, for just now word comes that in our theological seminaries there is not a prospective missionary in all the senior classes! Think of that! Think of it, young ministers. And now we are called upon to retrench! Yes, and we have tried to retrench, but it is the wrong key-note for missionary work. It means loss, if not defeat. Strike a different key, dear brethren. Tell us, now, to advance. Let us hear the drum-roll and we are ready.

Retrench! Let the sun go back toward the east! It is too hard work traveling up the steepes of the sky. Let the spring go back toward winter! It costs too much to bring the year on toward the harvest time. Let the United States of America shrink back toward the old dimensions. Send out the cry in your glad centennial speeches to retrench, to shrink! As your children grow, cut their clothes smaller.

But why *must* children grow? If God would only keep them little, and not make their legs and arms constantly grow away from their clothes! And why will he make the feet grow, so that the shoes — the half-new shoes — begin to pinch? But you need not buy larger shoes for the children. I have a plan for the feet at least. I, a poor American heathen, am learning much from the old civilization of China. *Bind your children's feet*; that will keep them down!

Is my meaning plain? The missionary work has its infancy, but it also has its growth and enlargement. Can you help the work in its swaddling period, and be unwilling it should grow toward youth and manhood? Shall we always make it walk in baby shoes?

I look over toward our great continent, limited only by two oceans, and watch its grand enterprises, even in these times; and I think, Are we, after all, so weak? In my boyhood days there was one speech that above all others stirred my blood, and in it were these words: "They tell us, sir, that we are weak. . . . Sir, we are not weak." America *was* weak then, but America conquered. And now, in this proud centennial year — God forgive us — we shall often boast of victory. Would I could thunder across the ocean, *We are not weak*, if we use the means that God has placed in our power.

Retrenchment! The word has been burning in me till my brain has grown

red hot. Centennial, and retrenchment! Going back on the grandest work of any land, and of all the ages! Fathers and mothers, brothers and sisters of the church, hear the Lord's word, "Speak unto the children of Israel that they GO FORWARD."

RECRUITS FOR THE "OLD GUARD."

HAPPY is it for the cause of Christ at home, as well as abroad, that there are a few in almost every church, whose earnest, self-sacrificing devotion to every good work, whose generous contributions, up to and sometimes beyond their ability, redeem the Christian name from reproach, and compel respect for their character and convictions. It is these few that really bear the burden of our Christian enterprises. Every pastor, and every individual in his parish, knows beforehand who are to make the principal contributions to any cause whose claims shall be presented. These few constitute the "Old Guard," to be relied on in every emergency. There are a few men of wealth in the ranks, and their large gifts supplement the equally generous offerings of the humbler poor, whose prayers and self-denial for Christ's sake sanctify the abundance of the rich. Thanks for all. Thanks for the one dollar taken from the scanty earnings of daily toil, and given in the faith and with the prayer that it may bring light to some soul otherwise left in darkness; thanks for the tens and the fifties saved by a wise economy in family expenditure, that there may be no retrenchment on mission fields; thanks for the hundreds and the thousands which it is the blessed privilege of some to give in gratitude for the Divine blessing on their business and their homes, that others may have the like precious faith and the like precious institutions of the Gospel for themselves and their children; and thanks to all who, in this time of need, are giving of their reserves, of the profits of past years, and even of their capital, that the work of God be not hindered. Such men and women there are, whose devotion, sacrifice, and prayers are our present joy and hope!

What if the entire membership of our churches, what if one half or even a fourth of this membership, realized their duty and their privilege in this service of Christ! One after another of the "Old Guard" falls; men and women who, it would seem, could not be spared. Let the ranks be filled up, till every man and woman bearing the Christian name is in line, obedient to the Great Captain's orders.

It is no small privilege to live in this nineteenth century, and to have part in the grander movements of the Sacramental host. The great work of a world's evangelization is going forward as never before. Let no professed follower of Christ fail of an honest share in the hallelujah chorus!

ANNUAL MEETING OF THE BOARD.

THE Annual Meeting of the *A. B. C. F. M.* will be held this year at Hartford, Conn., commencing on Tuesday, October 3d, at three o'clock, P. M. A notice from the Committee of Arrangements will be found on the last page of the cover of this Herald, to which the attention of those who think of attending the meeting is invited.

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MISSIONS OF THE BOARD.

Japan Mission.

VISIT TO THE ISLAND OF SHIKOKU.

MR. ATKINSON wrote from Kobe April 26th, reporting a visit to the island of Shikoku, and a very promising movement in that new field. The narrative must be much abridged for use in the Herald, but it will bear to be somewhat extended. He writes:—

"Shikoku is one of the four large islands of Japan. It is situated west and somewhat south of Kobe, and derives its name from its being divided into four sections, or territories, — Shi, four, Koku, country; four countries. It is an exceedingly mountainous island, yet it has many fertile plains on the sea-coast. The towns are largely on the coast, accessible by sailing-boat, and many of them by steamer also."

CALL FOR CHRISTIAN TEACHING — GOING.

"A call came from two men of Matsu-Yama, a town of Shikoku, asking if some one could not go from the Kobe church and teach them, and a few others, the Christian religion. The writer of the letter had in some way become acquainted with a native Christian here, and the letter was accompanied by a line from another person repeating the request. The church considered the matter, but the conclusion was that no one could go. The call seemed to me truly Macedonian, and I thought it ought to be heeded. I asked permission of the government to visit the island, and go anywhere in it during the space of two months. A letter was written to Matsu-Yama, — distant from Kobe two hundred miles, — saying that I expected to go, and a reply of rejoicing came. Then one of our young men concluded he could go; but I wanted two. Another, whom I desired, concluded he would go also, and the church, because I asked for two, voted that the two should accompany me, and that their expenses should be paid out of the church treasury."

"My passport came, but about the same time a letter came from Matsu-Yama say-

ing there were obstacles in the way, and asking us to delay a little. We waited, impatiently, for my permitted time of travel there was each day, becoming less. A month went by, we concluded to start, and left Kobe on the night of March 24th. We, that is, Tsudzuki, Ono, and myself, reached our port, Mitsu-ga-Hama, the next evening (Saturday) about ten o'clock. As the next day was Sabbath we thought it best to remain in Mitsu until Monday."

THE WAY BLOCKED — LABORS AT MITSU.

"On Sunday, about two o'clock, P. M., a letter came from Matsu-Yama, from the elder brother of Kusoda, the man who sent for us. He stated that Kusoda was not at home — had gone away; and he himself very evidently had no desire to have any dealings with us. Thus having reached the door it seemed to shut in our very faces. As it was the Sabbath, two of us decided to stay where we were, and if possible get a little congregation for an evening service; but Ono was quite bent on walking over to Matsu-Yama, distant three miles. By night we had a line from him. He had found a young man who was at home on a vacation from the Tokio school, and whom he had met in Kobe, — a Christian, though not yet baptized. He also learned that there had been a quarrel in the Kusoda family, and that the family had been spreading the news far and wide that the 'Yaso Kiyō' was coming. (Yaso Kiyō is the term by which the Roman Catholicism of 350 years ago is known, and it is feared as the black death, or some other frightful disease, would be feared in America. Hence to say that the Yaso Kiyō teacher was coming, would awaken an instant disposition to arrest the evil.) Ono also said, in his letter, that the Shinto and Buddhist priests had held a long consultation, to devise effectual means of blocking our way."

"In view of this letter it was thought best to wait a little longer in Mitsu. But the Sabbath was not wasted. A few were gathered in, both afternoon and even-

ing, and the way of life was explained to them. Monday forenoon Taudzuki and I entered a book-store; a crowd gathered; we preached Jesus to them, gave away some of our little books, and announced a service for the evening. Returning to the hotel, we found another line from Ono. He had found another native Christian in Matsu-Yama, who belonged to the Episcopal mission in Osaka, and thought that a preaching-place could be secured. We decided to go over Tuesday forenoon.

"Monday night a little company gathered in our hotel room, and we talked and discussed till very late. We were on the eve of dispersing when the sliding-door was carefully opened and a shaven head put in an appearance. I looked at my watch and found it wanted eleven minutes of twelve, midnight! It seemed possible that this *might* be another Nicodemus; but to outward appearance, he was a Buddhist priest. He straightway began to examine, investigate, and argue; wanted to know if we had asked government for permission to teach the Jesus religion, etc., etc. He left at half-past one A. M.

"Tuesday morning we were packing up, when some who had heard the Sabbath and Monday talks came for more instruction. We were preparing for dinner when three other men came in from a distance, and pretty soon two others, from Matsu-Yama. A few hours later we learned that one of these two was the richest Shinto temple-keeper — they are not called priests, this title being applied only to the Buddhists — in all that region!"

MEETINGS AT MATSU-YAMA — INCREASING CONGREGATIONS.

"These had barely gone when Ono came in, breathless, and much alarmed at our non-arrival in Matsu-Yama. He said there was considerable stir in M.; that there was to be a meeting of officials that afternoon at three, and that they were expecting me to preach to them. He said also, that the Governor of the District had received a letter from one of the departments of Government, saying that one Atkinson was going there, and would

probably teach the Christian religion, and asking him to see that there was no disturbance.

"We hastened our departure, and in due time reached the place appointed for the service. The room was large and pleasant; eleven men were gathered, and the number increased to fifteen. Besides these there were five or six women. I spoke, among other things, of the difference between Protestantism and Romanism, as I knew this was one of the subjects on which they desired information. In fact this is one of the very first topics that has to be presented in addressing a new audience in Japan. Roman Catholicism is so feared and hated that the explanation is a necessity.

"At the close of the service, which began and ended with prayer, arrangements were made for another meeting the next day at half-past three P. M., and after a pleasant chat we went our various ways, my two helpers and myself, full of joy. The door had been slammed in our faces, but here was another door opened, in a most unexpected quarter. There could be no doubt in this case; it was the *Lord's* doing, and we reverently and joyfully acknowledged it.

"The next day, March 29th, twenty-four men were present, while others were in some side-room, hidden from sight by sliding-doors. Who they were, or how many, I do not know. The previous day they had asked what this religion called on people to do. They were answered from the text, 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; and thy neighbor as thyself.' One of my helpers preached first, and I followed. At the close of the services more friendliness was manifested than on the previous day. The eyes of many had a changed appearance, and a certain distrust that had been apparent was absent now. Many questions were asked as to the progress of the work in Kobe, etc.

"The following day, March 30th, a service was held in the same place, but on approaching the building our attention was arrested by a printed notice, in a very conspicuous place in front of the building and by the side of a thorough-

fare, written in Chinese and Japanese, which read as follows: 'A teacher from America will lecture on the Bible every day at two o'clock. Any one who will may come and hear.' Who put the notice there I do not know. Our congregation numbered at least two hundred! The room would contain only about one hundred, but the verandah and the flower-garden were full of people. Many were students, some were officials, some ex-Samurai, and besides these, men, women, and children of various grades. Of course curiosity to see the foreigner, and to hear him talk Japanese, were powerful attractions to many of the audience, but we rejoiced that, even if the motives for coming were low, the truth was heard, the marvel being, after all, that we were allowed to preach so publicly; and that marvel was intensified by the notice I have mentioned. At the close of the service we gave away tracts, but it was at the risk of being trodden under foot. Everybody wanted one, and the pressure was immense.

"For the following day it was arranged that the services should be in a larger place, and we were to be informed in the morning of the location. The place was mentioned to us, but just before meeting time a messenger came saying that it would not be convenient for us to have the building. We were somewhat taken aback, of course, but as we had hardly expected the continuance of such prosperity as we had had, we said little. Finding that we must now help ourselves if we expected to accomplish anything, we inquired for a place where service could be held, and Saturday evening had found one. I engaged it for ten days. The house would seat, in Japanese fashion, three hundred and fifty persons.

"We had a notice of the service posted on the street, and began our ten days' effort Sabbath morning, April 2d. About a hundred gathered, but in the afternoon the building was full, and, during the whole ten days, with the exception of one rainy day, it was packed. The place for the preachers — one of my helpers and myself preaching at every service — was less than three and a half feet long, and less than three feet wide. The audience

was composed very largely of ex-Samurai, — men and women and priests came every day. On the last day there must have been at least four hundred persons present, the owner of the place having invited friends who occupied the flower-garden. The paper sliding-windows were entirely removed from one side and end, and this was equivalent to making the flower-garden a part of the audience-room. The verandahs, also, were full every day. Our services on the week days were at three o'clock in the afternoon, and on each of the two Sabbaths we had *two* services, during the day.

"Besides these services in Matsu-Yama we held frequent meetings in Mitsu-ga-Hama; and at the request of our landlord, several sermons were preached in the hotel, evenings. The attendance on these was about fifty. We also, at the request of the head-man of a village near by, went out there and preached once. Then of course there were many comers to our rooms; in fact so many came, that our host said he should have to charge us fifteen cents per day extra, for the servant whose time was so fully occupied in showing people up.

"During all this time there was no disturbance and no indication of any. The Governor was friendly, and desirous, I think, of seeing the experiment of preaching the Protestant form of religion tried. We were informed that he had told the various officials of the place to render us what assistance they could.

"As soon as I heard of the favorable attitude of the Governor towards our work I called on him. He is a man of between thirty and thirty-five years, and is said to be one of the very able governors in the Empire. He received me affably, entertained me kindly, and inquired as to how the Bible teaching was received in M., the number of our audiences, etc.; but I found that he was quite well informed before he asked."

INVITED TO ANOTHER PLACE.

"Before our ten days had expired, we received news that some people in Imabari, distant nearly thirty miles, wished to hear of the Jesus religion, and that a place for services was prepared. I con-

cluded to go there, but as there were some who wished to learn more particularly of the Christian way in M., it was decided that Ono should remain and teach them. This he did, and returned to Kobe two days after Tsudzuki and myself. He thinks four or five men are certainly started in the Christian life. Two of them had prayed in public before he left. The native Christian belonging to the Osaka Episcopal mission, and who rendered us very valuable assistance, is still detained there on business, and these five, at the request of Ono, asked him to become their teacher while he remained in M. After this, the Kobe church will be asked to send a man down now and then, the people there bearing as much of the expense as possible. I think if a missionary and a couple of ladies could work there for six months, a large church would be the result. We were perfectly astonished at the attentive hearing and kindly disposition.

"The people we came most in contact with were of the Samurai class. These, men and women, have largely given up idolatry, and yearn for something *true* to rest their faith upon. They seemed to hear with gladness. We gave away one thousand tracts in M., and we gave only to those who visited us and to people who heard the preaching. We could have disposed of double the number in the same way, but had not such a supply with us. We also sold over a hundred volumes of portions of the Scriptures and 'Evidences of Christianity,' and could have sold as many more. I was entreated to go again, and hope to do so. Matsu-Yama is a town of between thirty and thirty-five thousand people, and the villages within a radius of five miles must be about fifty.

"Kuroda, the young man who wrote to Kobe asking us to come, was imprisoned in his home by his relatives during our stay. Tsudzuki and Ono managed to see him, however; and before that, he had sent a long letter and his photograph to us. We also found that it was owing to him that we secured the house we did for our services. He, also, is a Samurai, and had worked through a friend who had access to him."

IMABARI — A CROWD OF HEARERS.

"On the morning of April 12th Tsudzuki and I started for Imabari. We reached there before dark, and were at once waited on by the man who had written for us, — a physician. He first heard of Christianity from Dr. Adams's teacher, who is an Imabari man. Just prior to our going to Shikoku he had placed his daughter in our seminary in Kobe. During the evening other physicians and residents of the place came in to see us, and to consult about the services. They said the place rented would contain two hundred, but thought it would be too small. They had heard of the crowds that had come out to hear the teaching in M., and thought as many would come in Imabari. They inquired about the length of our services. We thought we would tell them the full extent, and try their patience to its probable utmost, and said, 'About an hour and a half.' 'Is that an hour and a half for each,' they asked. 'No,' we said, 'it includes both.' 'But that is altogether too little,' they said. 'Please take at least an hour apiece!' We did not promise, but we worked well on towards it.

"The first day the house and flower-garden were altogether too small for the congregation. What should be done the next day, was a query. That evening a rich man, who had heard the service, said he would loan his residence for Friday, and it was hoped that for Saturday and Sunday, one of the public school buildings could be secured.

"The condition of our having the use of the rich man's house for the one day was that I should go there an hour before service time, and also that I should write something in English for him. At the appointed time I went, accompanied by Tsudzuki. I was ushered into the drawing-room, and conducted to an arm-chair. A feast was provided, which it seemed I was to eat alone, and before the other guests. This is a Japanese way. After the feast and talk we adjourned to the main portion of the house, where four rooms were thrown together, and were filled with people. The congregation must have been four hundred.

"The next day, Saturday, we had the

school building, and the congregation must have been nearly seven hundred. The Japanese persist in saying there were many more, but the appearance of numbers is deceptive. The same evening we held a service for women in the house of the physician already named. Sabbath morning our congregation was three hundred and fifty; in the afternoon about as on the previous day. Sabbath evening we held another service for women, in the house of another physician.

"Our stay in Imabari was very delightful, and the number of hearers far exceeded our expectation. On every hand, as in Matsu-Yama, we heard that the people were well pleased with the new teaching. Of course the number of hearers was owing in part to my presence, as I am the first foreigner who has been through that region; and I saw no one speaking my own tongue from the time I left home till I returned, just four weeks.

"Matsu-Yama is two hundred miles from Kobe. Imabari is about thirty miles nearer, but less accessible, as no steamboats put in there. The inhabitants of the town number between six and seven thousand.

"On Sunday evening one of the physicians, a man near sixty years of age, and said to be the most learned man there, came to bid us good-by. We were to leave Monday morning. He spoke of the joy he had had in hearing the Bible way, and talked as though its teachings had gone directly to his heart. He did so wish we could stay longer! He seemed almost as Simeon of old. He did not say, like Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation;' but the impression left on my mind brought that Scripture into full view.

"Monday morning we started. Several men said they wished to pay for the conveyance of ourselves and our baggage to the next town, distant twenty miles, and I was glad to allow them to do it. (The Matsu-Yama men had done the same for us when we left for Imabari.) We were loth to go, but necessity was laid on us. During our stay we had hardly a moment that we could call our

own. We were called on and called on; talked with and talked with. Many little gifts were also brought, and my impression is that a Christian church could soon be gathered in Imabari also. I told them that if they would bear half the expenses of the trip, and board the person, we could send them some one from Kobe now and then. I had told the Matsu-Yama people the same. The M. men would like to have a missionary reside there; but as no one could live there unless he taught a school, I do not think any one can go. I hope, however, that we shall be able to take the island for Christ, and hold it in his name.

"I was absent four weeks to a day. I lived with my helpers all the time, ate the same food they ate, aside from bread; slept as they slept, and sat as they sat, i. e., on the floor. My table, as theirs, was about three and a half or four inches high. I think I absorbed a little language, I certainly gained considerable insight into the manners, customs, etc., of the people.

"The whole trip was one continued surprise to us all. One of our shrewd members here predicted that I should not even get hotel room in Matsu-Yama, to say nothing of an audience. But my passport insured me that, and the Lord provided for the other. This is the conclusion both of the missionaries and of the native Christians. It was the LORD's doing, and hence marvelous.

"I feel that the standard of the cross is erected on the island of Shikoku. May it ever stand, and may the whole island soon become our Saviour's. This is the first missionary entrance and work there, and my brethren seem to consider it the most remarkable work and tour that has as yet been made in Japan. Many inferences I might draw, a few things I will say. First, our native Christians have been stirred up, and wonderfully enlivened by the report of the work. Second, the conviction increases that our work is moving on towards us in power. Third, I am satisfied that such tours are necessary. The minds of the people must be set right about us. They must learn that we are not Roman Catholics, and the dreadful people they think. Fourth, I need some one to help

me. My health is good, and I rejoice in the work, but my body is only one, and it cannot be in two or three places at once."

On the 2d of May Mr. Atkinson wrote a line, just to announce that, on the previous Sabbath he baptized, in the Kobe chapel, nineteen adults, and five children.

Mr. Learned reported, April 20th, twenty-four boarding and twenty-three day-scholars in the school at Kiyoto.

North China Mission.

OCCASIONAL NOTES.

THE following "occasional notes," forwarded by Mr. Blodget, of Peking, will be of interest to readers of the Herald:—

"*March 1, 1876.* I estimate that twenty thousand persons heard the gospel in the chapel under my care during the year 1875. Of these, two have been baptized; a third is an applicant for baptism.

"*March 8th.* Five persons were received to the church the last Sabbath. Two of them were members of the Bridgman school; two others were men from the city, a Chinese and a Manchu; one was a child, the son of a church member.

"Last year the 'China Inland Mission' sent two missionaries to Burmah, to find their way, if possible, to the Province of Yunnan, by the route to be opened by the English in the negotiations consequent on the death of Margary. The king of Burmah has granted permission to their missionaries, and also to two American missionaries of the Baptist Board, to reside in the frontier town of Bahmo, close upon the borders of Yunnan. Thus the death of the lamented Margary is made the occasion of the introduction of the gospel into a hitherto inaccessible region of China. The American Baptists have for many years looked longingly upon that field, and now at length begin to see their hopes realized.

"A young Manchu from Tsi-tsi-har (Ch'i-ch'i-ha-ri), one thousand miles northeast from Peking, in the region of the Amour River, has recently been a constant attendant at the chapel. He describes this city as located near the northern boundary of a fertile plain, ex-

tending four hundred miles north and south, and five hundred miles east and west, and as being only four miles from the boundary of the present Russian Empire. There are two mosques in the city, and there are twelve languages spoken by persons who frequent the place. The Russians in that region are of course members of the Greek Church. This city is the capital of one of the three provinces of Manchuria. The name of the province is also called Tsi-tsi-har. Some description of this region, so little known to Europeans, may be found in Williams's 'Middle Kingdom,' vol. i., pages 161 to 164. It is worthy of note that Mohammedanism extends from the northeastern extremity of Asia to the Gaboon River in Africa, and from Java to the western boundaries of the European provinces of Turkey, while Christianity is still beyond it on every side, and quite surrounds and incloses it.

March 28th. In a recent journey in the country I baptized the mother of the young man who died at Peking last year, while attending a station class here. The surname of the woman is Fan. She is the first woman to receive baptism in that vicinity."

Foochow Mission.

THE FIRST NATIVE PASTOR ORDAINED.

WRITING from Foochow on the 6th of May, Mr. Woodin reports an event of much interest, saying:—

"You will be glad to learn that we have just ordained the *first Chinese pastor* of our mission, the first native pastor in the missions of the American Board in China. Rev. Ting, Lōng Kō (Kaw) was ordained over the Yungfuh Church, April 23, 1876. The church, after calling the pastor and receiving his acceptance of the call, sent an invitation to all the missionaries of our mission to come and ordain him. As the document is of interest, — being the first of its kind in our missions, I send you a fac-simile copy, and translation.

"We had delegates present from three churches, and with them organized the first Congregational council, as I suppose, ever held in China, with the Chinese. It

met at Yungfuh, the evening before the ordination. The delegates having been invited by the church to aid in considering the matter of the ordination of their pastor, I briefly explained the idea of a council, and proposed the election of Mr. Nga, as scribe, and afterwards that of Dr. Baldwin as moderator.

"We then proceeded to assign the parts. The examination was conducted by all, the ordaining prayer was by Mr. Walker, right hand of fellowship by Mr. Blakely, charge to pastor by Mr. Woodin, charge to people by Dr. Baldwin, benediction by the pastor. The exercises occupied the whole forenoon, and were listened to by a most attentive audience. In the afternoon one person was received to the church, on profession, and a child was baptized by the pastor, who, with Mr. Walker, also conducted the communion service. The church numbers about forty members, who heartily love their pastor, and agree to raise one fourth of his salary, of ten dollars per month.

"We trust that God's blessing will rest upon both parties in their new relations to each other. Mr. Hartwell was detained by important business, from the ordination service.

"We expect to ordain a pastor over the Ponosang church in about a month. The church building is mostly ready for use."

THE NATIVE LETTER OF INVITATION.

The following is a translation of the letter from the church, calling the council:—

"All the members of the Yungfuh Church respectfully invite peace to Messrs. Baldwin, Hartwell, Woodin, Osgood, Walker, and Blakely, the missionaries whom the American Board has sent to Foochow and the neighboring regions, to preach doctrine.

"We, having been baptized previously, were organized into a church during the years of the reign of Tūng Chi, and have received aid from the mission bishops for several years. Now, desiring that the true doctrine may be more clearly set forth, and more beneficial to our church and to the neighboring villages, and judging that we ought to have a Pastor to set

an example for us, on the first days of the 3d moon we chose and invited the preacher who is at present stationed at our humble city, Mr. Ting, Lōng Kò, to be our Pastor. But as we are not wholly able to offer the pastor an adequate support, we still ask the mission to aid us in carrying out the arrangement. Hoping thereby to proclaim the Holy religion of Jesus, and give glory to God, we reverently invite all the teachers, — Messrs. Baldwin, Hartwell, Woodin, Osgood, Walker, and Blakely, to meet at the chapel, on the day of the 3d moon, and ordain a pastor for us, in accordance with our settled purpose. (April 3d, 1876.)

"On the 9th day of the 3d moon of the 2d year of *Kwang Sü*, all the members of the *Yungfuh* Church unite in this.

"P. S. — Will the teachers please to consult together and set the day for coming to Yungfuh for this business, and send a letter beforehand to let us know, so that we can conveniently inform all the members; so you will do us a favor.

"We respectfully present this, and ask all the missionaries to give it their high consideration."

Ceylon Mission.

LIGHT AND SHADE — IDOLATRY — PROGRESS.

MR. W. W. HOWLAND wrote from Tillipally, April 11th, noticing gratefully, first of all, merciful preservation from the pestilence, the cholera having prevailed very fatally in a village only three miles away. He notices also the great relief he finds in his work through the faithful services of the native pastor and other native helpers, and then writes:—

"But while I speak of the work and workers in our gardens, I find I am in danger of neglecting to represent the waste wilderness around. When traveling once on the continent, on a very rough road, which, with its mud-holes, ruts and ridges, made our bullock-cart not a very comfortable and hardly a safe place of rest, my little boy, noticing a telegraph-pole by the side of the road, exclaimed, 'Only think of it, a telegraph-wire along such a road as this!' The

moral contrasts here are still greater. It is very pleasant and encouraging to meet the Christians in our churches, but all around the contrast is strange and sad. In the very next compound to us is a large tamarind-tree, where the demon Kartê is supposed to dwell. Within a few days, the night will be made hideous by drums, rude music, and the firing of guns; and as the dawn approaches we shall hear the noise of sheep and fowls, as they are being sacrificed to the devil supposed to reside there. There is scarcely a house, excepting of course the few houses of the Christians, in this and the surrounding villages, but will be represented there; and when we go out in the morning we shall recognize our nearest neighbors in the crowd. Many of them have read and studied the Bible in our schools, and could now repeat verses, and perhaps all the Commandments, and the Lord's Prayer. Some even have received the seal of baptism in their childhood, and there will not be wanting even those who have once entered into covenant with God, and commemorated the dying love of Christ.

"Some weeks later we shall hear the throngs of people passing all night long, in carts and carriages, with bullocks and horses, and on foot, by thousands, all flocking to the sacred bathing-place on the seashore, about three miles from us. There are fresh water springs on the shore, below high-water mark, and special sacredness is attached to the place and the mingling of the waters. At sunrise the god is taken into the water and bathed, and those who flock in afterwards believe in some particular efficacy connected with bathing then and there. I do not find that there is any sense of sin, or of being cleansed from sin, but that they have in mind some worldly benefit, as being saved from sickness or other calamity; but often, perhaps generally, there is no definite idea save of its being a good thing thus to bathe after the idol, and a means of securing the favor of their gods. As we notice the multitudes on their return, we see among them, here and there, a highly educated man, in his horse carriage, who, notwithstanding all the light he has received, and all the la-

bor that has been bestowed upon him, follows the multitude in their downward course.

"When we see these multitudes so mad upon their idols, and steeped in wickedness, our hearts often sink within us. If we judged by what we see on the surface we should conclude that we have scarcely made an impression upon the masses, or that the impression made is only one of contempt for our religion, on account of the number who have turned back to heathenism, or who are believed to remain outwardly as Christians only for worldly gain. Yet the work goes on, slowly to be sure, but there is progress. It is much of it foundation work, much of it undermining work, — honeycombing the foundations of heathenism. We often grow impatient. We want to see more rapid progress, and consider anxiously our way of working, — what may be our deficiencies, — what may perhaps be hindrances to the work of the Spirit; and we seek for guidance and help. The missionaries, pastors, and catechists of the three missions here, have recently had three successive meetings for prayer and conference with special reference of our need of the influences of the Spirit; and another meeting is appointed for the coming week. A good state of feeling has been manifested in these meetings."

SELF-SUPPORT — HEATHEN FESTIVAL.

Mr. Smith wrote from Manepy, April 12th: —

"During the past year, this church, of twenty-eight members, only ten of whom are resident adult males, raised very nearly three hundred rupees for the support of preaching, and other objects. This was an increase of about eighty rupees over the contributions of the previous years. The church assumed the entire support of the catechist, of their own accord, from about the middle of 1875. They paid him promptly eighteen rupees per month, from the first of September. In the annual meeting of the church, in December, the church committee reported the results of the last year, and suggested plans for the new year, proposing that the church should plan to raise 400 rupees, instead of 300,

the amount raised last year, and that they should add two rupees to the preacher's salary, making it 20 rupees per month, or 240 for the year; and, with the rest of the 400 rupees, meet the calls of the Native Evangelical Society, the Bible and Tract societies, church poor, repairs, etc., etc. The church heartily agreed to the proposal, and in renewing their subscriptions nearly every man increased his quota so liberally that the subscription list alone provides for the 400 rupees required, leaving a margin of nearly a hundred rupees to be almost certainly derived from the annual Thank-giving, and other incidental but reliable sources. Besides this, the Christians here are raising additional funds for seating and lighting their church, and walling in an adjacent verandah as a lecture and committee room, and pastor's study.

"All this is very cheering; but more comforting are the evidences which we have of spiritual life on the part of some who have been told and dead. Many seemed to feel real grief and self-reproach that none were brought in from without during the previous year, and resolved to try, this year, to work for the salvation of others. I hope that we may see decided and blessed results before the close of the year.

"These are the lights; but there are shadows, too, in the picture of our life here. A prominent member of this church, for many years past, has married his only daughter to a non-Christian son of a strong heathen family; and his only son, a graduate of the Government Normal School at Colombo, and a teacher in the Colombo (Government) Academy, is said to be betrothed to an uneducated heathen, with the consent of his Christian parents. This case is a very sad one. The father feels that it is wrong, but cannot bring himself to resist his heathen relatives, and his more than half heathen wife.

"The great festival of fifteen days, ending with the Tamil new year (April 11th), which is celebrated with exceptional pomp at the temple just across the road from our Manepy church, has just closed. It was never more numerously attended, nor more elaborately observed. For two weeks, night and day were made

hideous with the din of native music, native fireworks, and native mobs of shouting, yelling men; and hundreds of pounds have been spent in these vain and idolatrous spectacles. We could rarely get any sleep till after midnight — some nights not till after two o'clock — during the 'festive fortnight;' and on the last great day of the festival, the Tamil new year, we could hardly hear each other speak at our own table, and the air was filled with dust and smoke from the hundreds of fires where the family offerings of the first fruits of the harvest of rice were boiling. There were some, doubtless, who came to fulfill their vows, and to worship what they really believe to be their gods; but to the great majority this is, unquestionably, little more than a grand holiday. More than 1500 tracts and handbills were distributed among the multitudes who came to this festival, by our catechist and several volunteer assistants, from our church and the churches at Oodooville and Naval; and as they were not scattered promiscuously, but given in each case after a few words of conversation, to those only who received them cheerfully and promised to read them, we hope they may really do much good."

LABORS OF CATECHISTS.

Mr. Hastings wrote from Batticotta, April 15th, mentioning the addition of three persons to the church there, by profession, on the first sabbath of the month, — all from the College — and saying: —

"During the past two months, several of the native assistants have been laboring upon the islands connected with this station, in company, particularly in the Bible work, under the auspices of the local Bible Society. They have distributed a good number of portions of Scripture, and have been encouraged by the manner in which they have been received. As we have not been able to supply the more distant islands with resident catechists, these occasional visits are the more valued. This year the aim has been to call at every house in the villages in which they have labored, and to leave at least one portion of Scripture with the inmates."

A letter from Mr. W. T. Howland (April 13th), mentions the graduating of a class of eight, and the admission of a new class of seventeen, at the Oodooville girls boarding school, a growing congregation, progress in the matter of self-support, several candidates for admission to the church there, and the recent admission of one at Alavetty.

European Turkey.

A BULGARIAN EVANGELICAL SOCIETY.

MR. CLARKE, of Samokove, in a letter written partly in January last, and partly April 29th, gives some notice of the "Bulgarian Evangelical Society," organized in July, 1875, which will interest the readers of the *Missionary Herald*. The formation of such a Society, its constitution, and its early operations, indicate a very encouraging degree of Christian character and enterprise in that small body of evangelical Christians now connected with the mission churches. In January Mr. Clarke gave the following outline of the constitution:—

"The object of this Society is to seek to spread a pure Christian faith and good morals among men, especially among our Bulgarian nation. It shall also oppose everything which tends to undermine Christian faith and good morals. In order to accomplish these objects it will, with half its funds, print and scatter religious and moral books at a fair price, and with the other half, employ colporters and settled preachers,—the latter, however, not till the income of the Society shall exceed one hundred Turkish pounds (about \$500).

"Annual members of two classes shall pay one half, or one fifth of a pound; life members of the same classes shall pay four, or one and a half pounds; and life directors twenty pounds,—the latter having a vote with the Executive Committee of the Society.

"No drunkard or immoral person can be received or remain as a member. All officers must be members of some evangelical church. No moneys can be borrowed in the name of the Society except

as ordered by the Society or the Executive Committee, at a regular meeting. Only such moneys as are on hand (in the treasury) shall be expended, and these in accordance with the laws of the Society, and no officers can use or lend the Society's moneys.

"The whole Constitution makes a tract of seven and a half pages. It is the work of one who has been in America, whose whole heart is in the work; and was drawn up wholly without missionary aid, after a careful examination of the constitutions of different benevolent societies. It was then thoroughly revised and approved by a committee chosen by those forming the Society. It seems complete and well adapted to its work.

"This Society is an agency which in many respects can do evangelical work here better than foreign missionaries. Missionaries may become members, and thus have whatever influence may be desirable. During the first meeting the sums pledged, to be paid within a year, were over forty Turkish pounds. Since that time, besides new memberships, one man has given a thank-offering of ten pounds. This first year two tracts, the Constitution, and some necessary papers, have been published, and a student from the theological school employed for the winter vacation of ten weeks. The time for the second annual meeting is April 20th. I hope that Christian friends in America will pray for the success of this new native enterprise."

ITS SECOND MEETING.

In April Mr. Clarke noticed the meeting of the Society thus:—

"The meeting of the Bulgarian Evangelical Society took place here last week, and was all we could have expected under the circumstances. Notwithstanding many rumors [connected with the civil commotions] which almost prevented the meeting, twenty-seven men were present,—some with their families,—from eleven different places. The pastor from Yamboul represented twenty-nine members. I think their whole membership is now over ninety. The total amount received since last July is 6,195½ piasters. They now have on hand for a bookseller 1,700

piasters, and propose to employ a man for the whole year if they can get a good person.

"Four missionaries were present and took part in all the exercises, as members. A most cordial feeling was manifested through all the meetings. Each day, from April 20th to 24th, commenced with a prayer-meeting at six A. M., where hearts seemed to blend together. The whole meeting was a success. But for the disturbed state of the country a larger number would have been present. Next year the gathering is to be in Yamboul. God has blessed this work."

TOURS.—POVERTY.

In the same letter Mr. Clarke reports a tour of seventeen days, by himself and a deacon of the Samokove church. The narrative indicates that, aside from the disturbed condition of the country, there is much to encourage in the missionary work. A few extracts will be given here:—

"Three years ago, Kustendil was regarded as one of the darkest places around us, but a loving Christian brother and his wife have had an influence there, and now there is freedom for conversation in the streets and shops, though the hearts of our brother and sister are sad that none in that city have become true followers of Jesus. We spent two days in seeking access to the people, and were encouraged by the result.

"In Palanka, where the Sabbath was spent, nearly the same experience was repeated. Twelve or fifteen years ago our rooms at khans were, on Sabbath days, often full of inquirers. Of late years few come to us, and we are obliged to seek men wherever they can be found, in the rum-shops or *half-opened* stores. There is a great increase in the knowledge of Bible truth, but in many places the leaders are more decided than ever in their opposition.

"Komanovo and Vrania were open for work, and there was scarcely any opposition. On the Sabbath a company of thoughtful men gathered into a little store and asked many questions as to the reasons why missionaries had come here.

Greek tried to stir up opposition, but

his words had but little influence on the Bulgarians.

"The political situation of the country keeps all classes in expectation. Some would not subscribe for the '*Morning Star*,' as they believed Serbia would in a few days declare war, and they fail to receive their papers. In a little village among the mountains, twenty-five miles from any large place, the same questions as to the prospects of the nation were asked with intense earnestness. Our government guard, who had been among those mountain places with tax-collectors, spoke of the utter inability of the people to pay their taxes. One village was owing 11,500 piasters, but any one entering their houses could see that they had absolutely nothing of money value. A man had just brought to the khan a chain for hanging kettles over the fire, the only salable article he possessed, and even for this there was no buyer. Poor crops and heavy taxes have almost ruined the people in this vicinity. We met one man who had bought millet-bran for bread, at the rate of ten cents per hundred-weight. Our guide said the *caimakam* was not in fault. Word is sent to the Vali at Ruschuk, from Constantinople, 'We must have money;' so he passes the order on to the pashas under him, and they to the *caimakams*, etc. As the tenure of office depends on money, each one fears to fail, and the weight falls on the people with a crushing force. What the end will be we cannot guess.

"In this tour I have seemed to get nearer the common people than ever before. The people do not seek us, but are open to warm-hearted effort when we seek them. In leaving each place we felt that our time in it had been too short. Were it possible I should like to spend months in this work."

EVANGELIZING WORK BY STUDENTS AND HELPERS.

"The students of the theological school have been at work during their ten weeks' vacation, going chiefly by twos, in six different directions, to places the extremes of which are about three hundred miles distant. Their experience has been similar to our own. In the excited state of

feeling among the people we had feared persecution, perhaps personal danger. In one case only have they met with real opposition.

"Part of a letter from a helper—who was accompanied by a Christian brother, at his own expense—may interest you: 'We first visited Sestremo. Before we were fairly in the khan a company of men filled our room, and immediately commenced conversation on spiritual subjects. . . . We understand their object was to overcome us in the discussion, and then, having proved to the people that we were going about to deceive them, to drive us out of the place. But being unable to hide the hideousness of their "Orthodoxy," and overcome the truth, they took to their old rusty weapons of abuse and reviling,—threatening to beat us with clubs if we did not leave the village. Under the circumstances we thought best to leave the khan, and in truth found God's hand was in the driving us out, that we might go to the home of a friend in the village where we had far better opportunities for work than we could have hoped for in the khan. We had good talks with our friend, who much needed counsel.

"I can't tell you how I wondered and rejoiced to see how gloriously God turned the efforts of the devil against himself. Six persons in the home of our friend are agreed with him to serve God, and according to the light they have seem trying to live as Christians. The leaders in Sestremo are ready to burst with anger, because they, with all their power, and wealth, and learning, cannot annihilate this poor, weak, ignorant man, whom they regard as they would a fly. We have the greatest assurance that an Almighty arm is on the side of this Christian. He has suffered very severe persecution. Among other things they have taken away his anvil by force, and now say to him, "If you will give your written promise not to work on holidays we will return it," and it is already a long time that they have not returned it.

"Besides Tsarovo we visited three other villages, L., K., and K. O, how white a harvest we found in those places! As soon as we entered Lachechovo, as it

was a holiday, at once we were surrounded by a crowd of men thirsty for learning the truth. . . . Afterwards I went to the school, where some of the men followed us and begged us to continue the conversation. All our short stay there was constant work.'"

Austrian Empire.

MR. SCHAUFFLER'S CASE.

A LETTER from Mr. Schaffler, announcing the suspension of his Biblical lectures, and charges against him before the Police Direction, was published in the Herald for July. That letter was dated April 8th and 11th. On the 11th of May he wrote again:—

"The sunshine which gladdens all nature this morning, after a long time of cold, wintry weather, is not so bright as the sunshine in our hearts. A month and a half has the storm of persecution lasted, and now we learn that the bitter attacks and false accusations have failed of their object, which was nothing less than my renewed condemnation for violation of the press and meeting laws, and my consequent expulsion from the country. Last year I was fined for holding meetings in my dwelling (alleged to have been public), and my wife and I for lending tracts to children. Could I be found guilty again of the same offense, it was thought I could be expelled. In my last letter, I gave you an account of my examinations by the police. My case, and that of our colporter, were then handed over to the Attorney General for Moravia. The trial took place last Saturday. The first charge taken up was that against me, for violation of the meeting law. I was very curious to hear in what way it was to be proved that I had violated that law. The police official, who was present at my last public lecture, had indeed maintained that I had *preached* instead of lecturing, because I had spoken of the transforming power of the love of God, and wished that my hearers might be affected by that love; but I could fully prove that I had not preached in any proper sense of the term, and that,

if I had, the official permission I had received would cover it. To my astonishment, the prosecutor announced that my offense consisted in having renewedly held public meetings in my dwelling. I declared that I had held none since, more than a year ago, I was forbidden to do so. The judge ruled that, inasmuch as the complaint now brought against me was an entirely new one, not even mentioned in the pile of documents (relating to the case) before him, the trial on that charge must be adjourned, to give the prosecutor time to ground the charge, and me time to prepare my defense.

"The second charge against me was for violation of the press law, in that I had furnished our colporter with some tracts not on his license. One little tract of this kind had been found, but as I could not tell whether I had given it to him or not, and he thought he had procured it himself in Prague, and no other proof of the charge was furnished, I was acquitted.

"The colporter admitted that he had sold books outright, instead of keeping strictly to the law, which allows only the gathering of subscriptions, after which, in due time, the book subscribed for can be furnished to the subscriber. For this offense he was fined \$2.50. The second charge against him was that he had held meetings in his dwelling, accessible to all comers; but as he was able to convince the court that his meetings were *private*, and that all who attended them were *invited* by him, he was acquitted on this charge.

"It now remained to be seen whether the prosecuting attorney would appeal from these decisions of the lower court, and what he would do with the charge against me for violating the meeting law. This morning I learn that no appeal will be made against the decisions rendered, and that the prosecuting attorney has dropped the charge against me of violating the meeting law. This is, of course, better even than an acquittal, for it shows that the government, through its attorney, finds no case against me.

"That the desperate efforts of my bitterest enemies, the Catholic Consistory

and the Lutheran minister, who left no stone unturned, and no misrepresentation unmade, whereby they could hope to incriminate me and procure my expulsion, should end in the dropping and complete ignoring by the government of their charges, affords great cause of rejoicing. Of the nature of the attacks made on me, you can judge from the facts that the bishop's consistory declared me a dangerous person because I belong to the Independents, a fanatical sect with political aims; and that the Lutheran minister complained that I had settled down in a house adjoining the Lutheran parsonage, apparently in order to *deceive the public*, as several persons had called at the parsonage and inquired for me; and that my standpoint is that of an *unscientific and intolerant pietism*!

"The charge of intolerance from a Protestant minister who scours the town for accusations to carry to the police against me, is as remarkable for its aptitude as an ultramontane Bishop's charge of fanatical furtherance of political aims. The latter, however, we expect, and receive with a smile, while the former makes us blush for the Protestant name, as it has become town-talk, and people who do not know me reason that, if the Protestant minister is against me, I must be a suspicious character.

"When official investigation of the charges against me began, I had received permission to hold my tenth lecture (on the Brazen Serpent). This permission was suspended until the result of the investigation should be reached. Now, having been completely vindicated, I shall at once claim my right to deliver that lecture.

"Whether those who have so strenuously sought to prevent me from explaining and commending the Word of God in this city will renew their attacks, I know not. I think they will. But the cause is not ours; the responsibility is not ours. Endurance, wisdom, and strength for the conflict will be given us as we need it, and the ultimate triumph of the truth is certain. I feel as though the Lord were saying to us, as to the children of Israel under Jehoshaphat, — 'Ye shall

not need to fight in this battle. Set yourselves, stand ye still, and see the salvation of the Lord."

On the 20th of May, Mr. Schauffler wrote that he was not permitted to re-

sume his lectures, was informed that he would not be suffered to engage in any religious work in Moravia or Silesia, and that, indeed, it would be useless for him to undertake such work anywhere in Austria.

MISSIONS OF OTHER SOCIETIES.

SOUTHERN PRESBYTERIAN BOARD.

THE Fifteenth Annual Report of this Board (1876) gives the receipts for the year as \$61,273.27. Of this amount \$7,817.85 were from ladies' associations, and \$6,605.51 from Sabbath-schools. "The expenditures, in despite the most rigid economy that could be practiced consistently with the preservation of the missions, has amounted to \$56,498.76. This leaves the debt reduced to \$9,848.67. The number of churches that have contributed during the year is 1121, being an increase over those of last year of 224. This shows also that nearly two thirds of the whole of the churches have contributed during the year, and the aggregate of their contributions is an increase of very nearly fifty per cent. on those of last year. The number of Ladies' Missionary Associations which have contributed is 108 to 58 of last year, being an increase of fifty new ones."

The Report states: "When the annual estimates of the different missions were laid before the Committee in January last, it was found that they amounted in the aggregate to \$60,000. A careful examination of these estimates left the impression upon the mind of the Committee that there was scarcely an item on the long list laid before them, which did not seem to be very important in itself, and which would not have been gladly granted if the state of the funds would have allowed. No little perplexity was felt as to what particular items should be stricken from the list. The pruning knife, however, had to be applied, and the schedule was reduced to \$50,000. In consequence of this retrenchment, schools had to be reduced, colporters dismissed, the salaries of missionaries in some cases reduced, and some of our missionary brethren will have to live another year in

uncomfortable and unhealthy houses. By this general arrangement the debt is cancelled in part, but nothing will be left either to repair the breaches that have been made in the work by death and removal, or to send out any of the new missionaries who have been waiting so long for the order to 'go forward.'

"In view of the embarrassed condition of the treasury, the Committee have not felt themselves authorized to send out any new missionaries. This is the first year since the church has fairly entered upon the foreign missionary work, that no new missionaries have been sent abroad. At the same time, the call for laborers was never more urgent; nor have our young people ever manifested a greater desire to consecrate themselves to the work. One young minister, who has been under appointment for nearly eighteen months, holds in his hands at this present moment a call from one of our best churches, waiting to hear what command the Assembly shall issue in relation to the matter. Not only have no new missionaries been sent out during the year, but in the judgment of the committee none can be sent for some time to come, unless the receipts of the treasury are rapidly and greatly augmented.

"We have now six principal stations in the southwestern Indian Territory; one in Mexico; two in the United States of Colombia; two in the Empire of Brazil; one in Italy; one in Greece proper and one among the Greeks in European Turkey; and two in China, with a much larger number of out-stations in all these different parts of the world. Connected with these various stations there are twelve schools of various grades, embracing more than 500 pupils in all, many of whom, it is hoped, will become efficient laborers in the great harvest field."

BAPTIST MISSIONARY UNION.

THE last (sixty-second) Report of the American Baptist Missionary Union states: "The total receipts for the fiscal year, ending March 31, applicable to the work in hand were \$245,997.23. The total of liabilities for the missionary year, on the foreign field ending September 30, 1876, are \$223,176.68. This leaves a balance of \$22,820.55 applicable to the deficiency of the last year, reducing it to \$30,136.17. This total of receipts is \$4,-026.59 in excess of the total of last year."

The receipts appear larger than in any previous year with the exception of 1874, when they amounted to \$261,530.91. The statistics of the missions are presented in the following tables:—

ASIATIC MISSIONS.

MISSION STATIONS.	Missionaries.	Native Preachers.	Churches.	Baptized.	Members.
BURMAH.					
Rangoon	21	86	90	258	3,869
Maulmain	14	24	18	61	1,077
Tavoy . . . . .	..	21	31	62	1,021
Bassoon	10	112	87	339	7,066
Hanthada	10	52	47	134	1,335
Shwaygyeen	4	31	15	85	810
Toungoo	11	90	120	64	3,560
Prome	3	9	8	12	317
Thongai	2	8	8	17	236
	75	433	404	983	19,671
TELEGOOGS, INDIA.					
Nellore	4	5	1	16	183
Ongole	4	80	1	181	2,325
Rampasam	7	16	2	48	764
Alloor	1	..	..	..	..
Secunderabad	2	2	1	1	17
Kurnool	1	..	..	..	60
	19	63	5	246	3,837
ASSAM.					
Gowahati	2	12	1	9	111
Nowgong	3	..	1	10	77
Sibsagar	3	4	1	14	86
Gowalpara	6	7	8	132	391
Naga Hills	2	..	..	..	21
	16	23	11	196	670
CHINA.					
Ningpo	7	12	3	1	164
Swatow	7	12	..	49	337
Bangkok (Siam)	2	9	5	80	317
Zoe-hying	2	5	..	7	..
	18	38	8	147	899
JAPAN.					
Yokohama	3	1	1	7	15
Tokio	3	..	..	..	..
Totals	134	648	496	1,577	25,136

EUROPEAN MISSIONS.

Sweden ¹ . . . . .	..	130	234	338	10,496
Germany ¹ . . . . .	..	270	103	..	19,997
France ¹ . . . . .	..	10	9	47	576
Spain	4	..	3	..	260
Greece	2	..	1	2	..
Total	6	410	350	877	31,247

¹ Carried on entirely by native agencies.

GENERAL SUMMARY.

Whole number of missionaries, including wives and single women, 140; native preachers, ordained and unordained, 958; number of churches, 786; number of baptisms, so far as reported for the year 1876, 2,373; whole number of members connected with the churches, 56,382.

THE MORAVIAN CHURCH AND ITS MISSIONS.

The "Missionary Record" of the Church of Scotland, for March last, contains a letter from Dr. Hutchison, medical missionary of that church in Chumba, giving some account of a visit he had recently made to the mission of the Moravians, or United Brethren, in Thibet. As introductory to his account of that mission he makes the following more general statements in regard to the Moravian Church and its work, which many readers of the Herald will be glad to see: "Before giving the details of my visit to the Moravian mission in British Lahool, I may say, in reference to the Moravian Church itself, that it owes its origin to the preaching of John Huss, the Bohemian Reformer. In spite of violent persecution, the United Brethren, as they were called, spread rapidly in Bohemia and Moravia. In the course of the seventeenth century, however, they were nearly extinguished in their native home, and only rose once more into prominence in Saxony in the beginning of the eighteenth century, in connection with the name and pious labors of the well-known Count Zinzendorf, who founded and encouraged a settlement of them upon his estate, which was named 'Herrnhut.' This settlement gradually took up its position as a distinct Protestant Church in the midst of the other Reformed churches of the Continent, maintaining, however, also the character of a select Society. In this sense they were joined by many members, even office-bearers, in other churches, who, at the same time, retained their position in their own church.

"The Brethren," rapidly increasing in numbers and activity, soon sent forth missionaries to the heathen, and established colonies or settlements as centers of their evangelizing work, and on the

plan of the original sect at Herrnhut, not only in Germany, but also in Great Britain and North America. From one of the original homes of the church, its members have been popularly called 'Moravians,' though very few amongst them can now trace their descent to these early emigrants.

"The correct name of the church is 'Unitas Fratrum' — Unity of the Brethren — indicating that it embraces Christians of various shades of opinion on minor points, and consists of a union of distinct parts or provinces (Germany, Great Britain, and North America) joined in the bonds of a Christian confederation, under one church constitution, and with the same orders and ritual.

"The first Moravian congregation in America was organized in 1736, and there are now 34 congregations and 27 mission stations. The first Moravian congregation in Great Britain was organized in London in 1742, and there are now 38 congregations — one of which is in Ayr — and about the same number of mission stations.

"The constitution of the Moravian church seems to be closely allied to Pres-

byterianism. There are bishops, but these have no administrative authority; and the continuance of the office seems designed chiefly for the purpose of keeping up the episcopal succession. The creed of the Moravian church is very brief, consisting of only six doctrines, which are deemed most essential to salvation: —

"1. The doctrine of the total depravity of human nature.

"2. The doctrine of the love of God the Father.

"3. The doctrine of the real Godhead and the real manhood of Jesus Christ.

"4. The doctrine of the atonement and satisfaction of Jesus Christ for us.

"5. The doctrine of the Holy Ghost and the operations of his grace.

"6. The doctrine of the fruits of faith."

"The Moravian church began very early to send forth missionaries to the heathen — the first being in 1733 to Greenland. Since then, missions have been established in Labrador — for the North American Indians, — West Indies, Mosquito Coast, South Africa, Australia, and Thibet."

STATISTICS OF THE MISSIONS.

THE last report of the London Association in aid of the missions of the United Brethren presents the following tabular view of the missions: —

MISSION PROVINCES.	Stations.	Missionary Agents.	Native Ministers and Assistants.	Native Helpers and Occasional Assistants.	Communicants.	Baptised Adults.	Candidates, New People, etc.	Baptised Children.	Total.
Greenland	6	23	..	90	840	124	168	417	1,549
Labrador	6	47	..	56	450	177	140	439	1,208
North America	4	8	..	15	168	74	26	153	421
St. Thomas and St. Jan	5	9	1	56	1,248	348	75	759	2,430
St. Croix	3	8	1	42	1,241	272	88	697	2,348
Jamaica	14	22	7	253	4,511	2,542	268	5,875	13,196
Antigua	8	12	5	151	2,651	660	..	2,457	5,768
St. Kitts	4	6	2	87	1,216	645	73	1,215	3,149
Barbadoes	4	4	2	70	1,006	372	26	1,117	2,521
Tobago	2	6	1	68	869	280	109	923	2,181
Mosquito Coast	6	14	4	9	205	224	87	441	957
Surinam	18	67	..	387	5,413	5,979	5,252	5,827	23,471
South Africa, West	7	38	4	189	1,763	1,193	1,825	3,144	7,925
" East	6	20	2	55	332	139	653	487	1,611
Australia	2	8	..	2	87	10	54	35	136
Thibet	2	6	..	..	10	7	2	7	26
	92	307 ¹	29	1,530	21,960	13,046	8,796	23,393	67,795 ²

¹ During the past year 8 persons have retired or withdrawn, 3 have died, 16 have been appointed.

² Of the whole number, 2,755 are Eskimos, 1,378 Indians, 9,534 South Africans, 53,964 are of West African descent, 162 natives of Australia and Thibet.

MISCELLANY.

THE INDIANS AND THE WAR DEPARTMENT.

THE "Word Carrier," published by the Dakota mission, noticing the proposition to transfer the care of the Indians of this country from the Department of the Interior to that of War, says:—

"Evidently there are large classes of men who hate Indians, and want by all means to get rid of them. There are many who, notwithstanding all the evidence produced, have no faith in the effort to civilize the Indian races. . . . Supposing the desire is to educate them up to the status of self-supporting men, it would seem as if thinking men would hardly claim that the army is the best educator. Our own personal experience has been that the Indian, of all men, must have the force of example to induce him to work. It will hardly be claimed that the officers in our army are in the habit of working at manual labor, so that they could thereby be the best teachers of Indians in this regard. If work is *not made honorable* by the white men who are among them, our North American Indians will not degrade themselves by working. This much our legislators should consider.

"In the discussions on this subject in Congress, it has been claimed that the change proposed would save millions of dollars to the government. Just there has been the fallacy. . . . But if our Government does such an unwise thing, we will endeavor to make the best of it. As missionaries among the Indians, we have always found the officers of the army our best friends. Furthermore, we have found many of them in large sympathy with our missionary work. In one instance, within a few years past, the noble Christian wife of a commanding officer raised over three hundred dollars for foreign missions."

INDIANS OF WASHINGTON TERRITORY.

REV. MYRON EELLS, in the "Word Carrier," states some interesting facts in regard to Indians in Washington Territory, among whom the American Board

once had a mission. The Colville Agency, in the northeast part of the Territory, he says, is now in the hands of the Roman Catholics, and embraces the remnant of the Spokanes (about 680 persons), as well as other tribes:—

"Mission work was begun among them by the American Board in 1838, Rev. E. Walker and Rev. C. Eells and their wives being the missionaries, and was carried on until 1848, when it was broken up on account of the massacre of Dr. M. Whitman, another missionary of the Board, who was stationed near Walla Walla, in the southeast part of the Territory. Since that time the Cayuse tribe, which murdered Dr. Whitman, has been blotted out of existence.

"Under the present Indian policy, the Nez Perces were assigned to the Presbyterians, while the Spokanes, being in the Colville District, were assigned to the Catholics.

"When the mission among the Spokanes was broken up there was not one of those Indians who, after ten years of teaching, gave such evidence of conversion that the missionaries were willing to receive them into the church. But when they were deprived of religious teaching, some of them still held on to the principles which they had been taught. They observed the Sabbath, asked a blessing on their food, held religious meetings, and remained friendly to the white people in time of Indian wars. In connection with the Nez Perces they twice prevented an outbreak, and when, in 1861, one of their old missionary teachers moved back within one hundred and fifty miles of them, they often went there for more instruction.

"When they were placed under the Catholic agent, they persistently refused Catholic instruction, but constantly asked for Protestant teachers. Finally the Agent recommended that a Protestant teacher be sent to reside among them, since their home was about seventy miles from the Agency, so that there was no probability of a collision between the two

seen and heard the groups of little ones gathering on the beach, and singing welcome to the *Star*, I am sure you would all be glad to own stock in a vessel so useful in bringing teachers to the Mortlocks.

"November 4th. Since my last date I have exchanged my residence from the *Morning Star* to my dear home on land, so I write now from Ponape, and not the ocean. You will be glad to know about your vessel during the latter days of my residence on board. When I last wrote we were becalmed, — that is, in the 'doldrums,' — of course you know what the doldrums are! Most people, big and little, get sometimes into very hot days, when they don't feel like doing anything or going anywhere, when they feel 'all out of sorts;' and this is the way your *Morning Star* sometimes feels, and nobody can coax any go into or out of her. All she wants to do is to toss up and down, to shake and roll, as if she wanted to get rid of her burdens, as an elephant does when he wants to get the boys off his back! I am almost ashamed to tell tales about your very kind *Star*, she always treated me so nicely, but it is so seldom she hears anything but praise, she might get proud!

"About the time I wrote you, she was playing her pranks. I asked the captain if she would not be a better and happier Christian if she gave a shirt and pants to little Charlie (a Mortlock boy I was taking up to our school on Ponape, who till then was just as naked as when he was born). The captain took the hint; so his good wife and the missionary cut the clothes, and the boy's father made them, and we had hardly dressed up the pretty little fellow when the wind came, and we were hurried on and by Ponape, and soon brought up at Pingelap.

"Four years ago the *Star* took teachers to that island, but the people would not have them. A year later she returned with two natives of the island, who had strayed into my school and who introduced the Word. The next year the *Star* took up Ponapean teachers; and last year she went up with a full force; and now she finds a little church there of 114

members, worshipping in a large stone structure, with its Sabbath and day school, and the teachers loved and fed by the people! When I was there two years ago, hardly a native had any clothing; now, not one on all the island is without some clothing! After spending a day and night with that most wonderfully changed and interesting people, the *Star* brought us to Mokil, where we have teachers and a little church, doing nicely.

"From these two islands we bring eighteen scholars to our school. We hope in a few years to take these pupils back to teach their countrymen, and some of them, and also some of our Ponape teachers, to still other islands.

"These islands of 'the circuit now visited by your *Star*, are all occupied by teachers sent out from here. They are mere children, most of them born since I came here; they need to be seen and encouraged in their work; and there is no way of getting to them but by your vessel, and don't you think she is doing a good work. Three trips only to these heathen islands, and from her third trip, she comes back with report of five churches, with an aggregate membership of 154, all taught and gathered in by native teachers!

Your missionary,

A. A. STURGES.

GLEANINGS.

THE "Spirit of Missions" states that education in Japan "is coming more and more under Christian influences. The present Government Director of the Imperial University at Tokio (Yedo) is Hatakeyama, a native Christian gentleman, who was educated in America, and who now wields an immense influence in his own country. Several of the professors, also, are Christian ministers.

—"The Government Female Normal School in Japan, established to train teachers for the girls' schools throughout the country, has been placed under the superintendency of a native Christian gentleman of great learning, whose wife and daughter have also quite lately received Christian baptism."

— Mr. Hutchinson, of the Presbyterian

mission, wrote from Mexico, May 13: "We are in the midst of the fires. Have just buried [or held a burial service for] two brethren from San Lorenzo, who were murdered last Thursday night. One, a judge, and the most influential member of our church in that place, was killed in his own house at midnight, about forty men surrounding and entering his house. He died exhorting the few brethren who were near not to fear to confess or die for Jesus."

— "The Basel German Evangelical Mission in S. W. India reports the past year as the most fruitful this mission has yet had. Number of adults baptized, 206; increase in number of communicants, 274. The total number under care of the mission is 5,757, an increase of 473. The European missionaries, male and female, number 103; native pastors, five. The number of converts has doubled in fourteen years.

— The receipts of the British and Foreign Bible Society, for its last financial year, were, in all, about \$1,110,000, gold. The issues amounted to 2,682,185 copies.

DEATH.

At Great Barrington, Mass., June 18th, at the residence of his son, Rev. Isaac Bird, one of the earliest missionaries of the American Board to Syria. Mr. Bird was born at Salisbury, Conn., June 19, 1793, and was therefore within a few days of 83 years of age when he died. Educated at Yale College and Andover, he went to the East with Mr. Goodell, sailing from New York December 9, 1822, and was a much esteemed missionary at Malta, Beirut, and Smyrna, — for a short time at Jerusalem, — until 1836, when the ill-health of Mrs. Bird constrained him to return to the United States. He was afterwards Professor in the Theological Institution at Gilmanton, N. H., but removed to Hartford, Conn., in 1845, and established a school, in which he taught for many years. He lived, and died, as a faithful servant of Christ. Two of his children have followed him in missionary work in the East; his eldest son, Rev. William Bird, being now in Syria.

SPECIAL DONATIONS FOR THE DEBT.

NEW HAMPSHIRE.		MISSOURI.	
Suncook, E. G. Green,	5 00	Utica, Rev. Israel Carleton and wife,	5 00
CONNECTICUT.		WASHINGTON TERRITORY.	
New Haven, a friend,	10 00	Colville, Rev. Cushing Kells,	25 00
Stafford Springs, a friend,	1 00—11 00	Received for the "Debt" in June,	\$72 00
NEW YORK.		Previously acknowledged (see July	
Port Henry, for the Debt,	1 00	"Herald"),	\$9,197 82
Sherburne, Mrs. William Newton,	25 00—26 00		\$39,269 82

CENTENNIAL OFFERINGS.

St. Johnsbury, Vt. St. Johnsbury Academy,	\$38 00	—, Minn. Mite for Fort Berthold,	1 80
68 scholars,		Received for above in June,	\$1,005 80
Springfield, Mass. "Centennial Year,"	\$60 00	Previously ack'd (see July "Herald,")	8,150 57
Greenwich, Conn. "In memory of a departed			\$4,155 87
mother," for Fort Berthold,	6 00		
New Haven, Conn. A friend,	10 00		

DONATIONS RECEIVED IN MAY.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		New Gloucester, Cong. ch. and so.,	
Falmouth, 1st Cong. ch. and so.	8 00	to const. SAMUEL R. FOSB, H. M.	110 10
Gorham, Cong. ch. and so. 5.40; a		West Falmouth, 2d Cong. ch. and	
friend, 10;	15 40	so.	19 75—258 28
Portland, Plymouth Cong. ch. and		Hancock county.	
so. m. c. 29.50; St. Lawrence Cong.		Castine, Cong. ch. and so.	10 00
ch. and so. 5.48; State St., a thank-		Penobscot co. Aux. Soc. E. F. Duren,	
offering, 50; Mrs. Dr. Ellingwood,		Tr.	
20;	104 98	Hampden, Balance of Collection,	90
		Orono, Cong. ch. and so.	17 50—18 40

Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	27 00
Union Conf. of Churches.	
Hiram, a friend,	1 00
York county.	
Kennebunk, Cong. ch. and so.	52 14
	366 77

Legacies.—Greenville, Oliver Eveleth,
by John H. Eveleth, Ex'r,

580 00
896 77

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilesum, Cong. ch. and so.	84 00
Rindge, Cong. ch. and so.	10 25
Troy, Cong. ch. and so. 40; Dea. A. Baker, 10;	50 00—94 25
Grafton county.	
Bristol, Cong. ch. and so. (of wh. 2 for Dakota Indians), 4.96, ditto 2.91;	7 89
Campton, Cong. ch. and so.	81 00
Hanover, Cong. ch. and so.	25 00
Plymouth, Cong. ch. and so. m. c.	12 24
West Plymouth, Rev. and Mrs. John Clark,	10 00—86 18
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Francetown, Joseph Kingsbury,	10 00
Hollis, Cong. ch. and so.	5 00
Merrimac, Cong. ch. and so.	16 00
Nashua, 1st Cong. ch. and so.	23 88—54 88
Merrimac county Aux. Society.	
Boscawen, Cong. ch. and so.	28 00
Pembroke, Cong. ch. and so.	45 18
Suncook, E. G. Green,	5 00—73 18
Stratford county.	
Sanbornton, Cong. ch. and so. m. c.	12 82
Wolfboro, S. Clark,	4 00—16 52
Sullivan county Aux. Soc. N. W. Goddard, Tr.	
Claremont, Cong. ch. and so., m. c. for May and June,	7 86
Meriden, Cong. ch. and so., to const. FRANK DE F. BAKER II. M.	28 50
Newport, Cong. ch. and so.	46 75—82 61

Legacies.—Pelham, Miss Sarah Church, by Mrs. T. C. Tyler, Ex'r,

825 00
782 02

VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so., Anna C. Park, to const. SOPHIA E. PARK, H. M.	100 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	1 00
St. Johnsbury, H.	
Chittenden county.	
Essex, Cong. ch. and so.	50 00
Jericho Centre, Ladies Cent Society,	20 00
Williston, Cong. ch. and so. (of wh. m. c. 88),	110 50—180 50
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Keosauqua, Cong. ch. and so.	25 00
Orange county.	
North Thetford, Mrs. E. G. Baxter,	2 00
Orleans county.	
Coventry, a friend,	8 70
Derby, Cong. ch. and so.	12 72
Glover, Cong. ch. and so.	15 00
Greensboro, R. Crane,	5 00
North Craftsbury, Mrs. D. W. Loomis,	80 00—86 42
Washington county, Aux. Soc. G. W. Scott, Tr.	
Waterbury, Cong. ch. and so.	80 00
Windham co. Aux. Soc. O. F. Thompson, Tr.	
Brattleboro, H.	10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Norwich, Cong. ch. and so.	11 12
Plymouth Union, Rev. Thomas Baldwin, a thank-offering,	10 00—21 12

486 04

Legacies.—Springfield, Mrs. Phebe Whitcomb, by I. Whitcomb, to constitute
LUCK P. WHITCOMB, H. M. 100 00
Sutton, Mrs. Lucinda B. Hyde, by S. M. Lane, 100 00—200 00
686 04

MASSACHUSETTS.

Berkshire county.	
Lenox, Mrs. Amanda Washburn,	10 00
Lenox Furnace, Mrs. Emily Washburn,	10 00
Pittsfield, South Cong. ch. and so.	55 80
Sheffield, Cong. ch. and so.	6 75
Stockbridge, Cong. ch. and so.	115 06—197 19
Bristol county.	
West Attleboro, Cong. ch. and so.	28 50
Brookfield Asso'n. William Hyde, Tr.	
Charlton, Mary L. Dodge,	2 00
Gilbertville, Cong. ch. and so.	10 10
Southbridge, Manning Leonard, to const. Miss SARAH C. LEONARD, H. M.	100 00
West Brookfield, 1st Cong. ch. and so.	23 17—124 27
Dukes and Nantucket counties.	
West Tisbury, Jona. Allen,	1 00
Essex county.	
Andover, West Cong. ch. and so. 71.75; Chapel Cong. ch. and so., add'l, 10; a friend, 5;	86 75
Essex county North.	
Haverhill, Centre Cong. ch. and so., to const. O. S. WILLIAMS, H. M.	102 50
Merrimac, a friend,	6 00
Newburyport, Mrs. T. C. Tyler, to const. Rev. GEORGE THOMPSON, H. M.	50 00—157 50
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so. (of wh. 4.88 for m. c.),	300 51
Boxford, 1st Cong. ch. and so.	51 71
Lynnfield, 2d Cong. ch. and so.	5 92
Lynnfield Centre, Evan. Cong. ch. and so.	7 25
Peabody, Cong. ch. and so., to constitute Mrs. LUCY K. UPTON and Mrs. HARRIET A. COOLIDGE, H. M., 896.80, m. c. 66 74;	462 54
Salem, South Cong. ch. and so.	700 90
Swampscott, 1st Cong. ch. and so. extra,	84 02—1,562 86
Franklin co. Aux. Soc. William F. Root, Tr.	
Buckland, Cong. ch. and so.	17 42
Charlemont, Cong. ch. and so.	1 00—18 42
Hamden county, Aux. Soc. Charles Marsh, Tr.	
Springfield, a heave-offering,	1,000 00
Hampshire county Aux. Society.	
Cummington, Village Cong. ch. and so. m. c.	16 14
Granby, Cong. ch. and so.	178 45
Hadley, Russell Cong. ch. and so.	23 99
Northampton, 1st Cong. ch. and so. 10.07; a friend, 15; C. H., 400; 425 07	
South Hadley, 1st Cong. ch. and so.	14 50—655 15
Middlesex county.	
Burlington, Cong. ch. and so.	21 47
Cambridgeport, Prospect St. Cong. ch. and so. m. c. 59.73; Chapel Cong. ch. and so. 24;	83 78
Dracut, Central Cong. ch. and so.	16 00
East Somerville, a friend,	8 00
Malden, Cong. ch. and so. 300; "Three Friends," 5;	305 00
Medford, Mystic ch. and so., to constitute Rev. CHARLES H. BALDWIN and Mrs. ELIZABETH McM. BALDWIN, H. M.	154 61
Natick, 1st Cong. ch. and so.	98 26
Newton, a friend,	500 00
Newton Highlands, Cong. ch. and so., to const. S. H. DANA, H. M.	125 00
Saxonville, Edwards Cong. ch. and so.	49 75
Somerville, Franklin St. Cong. ch. and so.	6 96

Stoneham, Mrs. H.	1 00
West Somerville, Cong. ch. and so.	72-1,865 49
Middlesex Union.	
Fitchburg, Calv. Cong. ch. and so.	6 25
Lancaster, Evan. Cong. ch. and so.	37 99
Maynard, Union Evan. Cong. ch. and so.	41 00
North Leominster, Cong. ch. and so.	25 52—110 77
Norfolk county.	
Braintree, 1st Cong. ch. and so. m. c.	27 00
Brookline, Harvard Cong. ch. and so.	160 00
Dedham, "A friend,"	5 00
Medway Village, Cong. ch. and so.	116 50
North Weymouth, Pilgrim Cong. ch. and so.	57 50
Quincy, B. C. H.	100 00
Randolph, 1st Cong. ch. and so.	100 00
Wellesley, Wellesley College Miss'y Society,	14 72
Wrentham, Cong. ch. and so. m. c.	11 00—691 72
Old Colony Auxiliary.	
Lakeville, Cong. ch. and so.	32 47
Plymouth county.	
Abington, 1st Cong. ch. and so.	15 46
Bridgewater, Central Rqr. Cong. ch. and so.	11 00
Middleboro, 1st Cong. ch. and so.	2 22
North Middleboro, Cong. ch. and so.	62 85
Scituate, Rev. W. B. Greene,	2 00
South Abington, Friends,	40 00—133 54
Suffolk county.	
Boston, Shawmut ch. 1,800; Old South ch. 500; 1st ch. (Charlestown), 187.70; Union ch. 4.41; "Mrs. —, Union ch." 50; Central ch. 58.65; Highland ch. 16.00; Vine St. ch. m. c. 10; a widow, 100; D. M., 25; a stranger, 5; a friend, 5; a friend, 5;	2,766 80
Chelsea, 1st Cong. ch. and so.	90 90—2,857 70
Worcester co. North.	
Hubbardston, Cong. ch. and so.	23 00
Petersham, Cong. ch. and so.	5 00
Winchendon, North Cong. ch. and so. (of wh. from Mrs. James Wilson, deceased, 10),	136 66—139 66
Worcester co. South Conf. of Oh's.	
William R. Hill, Tr.	
Saundersville, Cong. ch. and so. m. c.	20 00
Sutton, 1st Cong. ch. and so.	43 90
Upton, 1st Cong. ch. and so.	15 63
Westboro, Evan. Cong. ch. and so.	195 53—274 96
	9,378 85
Legacies. —Braintree, Rev. Richard S. Storrs, five bank shares (and dividend, 85), 847.50; Mrs. Anne S. Storrs, by Rev. R. S. Storrs, Ex'r, 100;	747 50
Whately, Elliott C. Allen, by Austin De Wolf, Ex'r,	500 00—1,247 50
	10,321 35

RHODE ISLAND.

Providence, a friend, for Austria,	5 00
Woonsocket, Rev. B. F. Parsons,	5 00—10 00

CONNECTICUT.

Fairfield county.	
Bridgeport, a member of Park St. Cong. ch. and so.	100 00
Greenwich, 2d Cong. ch. and so., for	
Papal Lands,	181 54
Southport, Cong. ch. and so.	475 03—706 57
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so.	80 92
Litchfield county. G. O. Woodruff, Tr.	
Bantam Falls, Lucy A. Knight,	2 00
Canaan, Fanny S. Cowles,	2 00
Falls Village, Cong. ch. and so.	17 68
New Preston, 1st Cong. ch. and so., Rev. George Tomlinson, by Rev. H. Upson,	5 00
Roxbury, Cong. ch. and so.	19 25
Salisbury, Mrs. M. M. Blake,	2 00
South Canaan, Cong. ch. and so., add'l,	12 50

Thomaston, Cong. ch. and so.	13 20
West Winsted, Cong. ch. and so.	51 30
Woodbury, a friend,	1 00—125 98
Middlesex co. E. C. Hungerford, Tr.	
Deep River, George Spencer,	25 00
Easthampton, Union Cong. ch. and so.	22 65
Middletown, J. F. Huber, for Mad-ura, 1; 1st Cong. ch. and so. 27;	28 00
Old Saybrook, Cong. ch. and so.	18 00—98 65
New Haven county. F. T. Jarman, Agent.	
New Haven, Prof. George E. Day, 25; a friend in 3d ch., for Mah-ratta Mission Theol. Seminary, 25;	
Mrs. Rachel B. Tomlinson, 60;	
East Cong. ch. and so. 25; 3d Cong. ch. and so. 43 82; North Cong. ch. and so. m. c. 9.20; 1st Cong. ch. and so. m. c. 14.41;	191 98
Northford, Cong. ch. and so.	23 03—214 96
New London county. C. Butler and L. A. Hyde, Tre.	
Griswold, Cong. ch. and so. m. c.	5 00
Ledyard, John T. Leach,	1 00
New London, a member of 2d Cong. church,	50 00
Norwich, 1st Cong. ch. and so. m. c. 9.04; 2d Cong. ch. and so. m. c. 31.07; Broadway Cong. ch. and so. m. c. 11.27;	51 88
Salem, Rev. Jairus Ordway,	10 00—117 83
Tolland county. E. C. Chapman, Tr.	
Rockville, 2d Cong. ch. and so.	70 67
Windham county.	
Pomfret, Cong. ch. and so.	109 60
	1,469 68

Legacies. —Bridgeport, Mrs. Lucinda C. Bradley, by Ed. H. Bradley, Adm'r,	500 00
Hartford, Edward H. Perkins, by John C. Perkins, Ex'r,	5,000 00—5,500 00
	6,999 68

NEW YORK.

Albany, a friend,	5 00
Belmont, L. A. Heekok,	20 52
Binghamton, 1st Cong. ch. and so.	180 73
Brooklyn, J. Daveport, 100; Park Cong. ch. and so. 10.15;	110 15
Buffalo, S. A. French,	10 00
Canandaigua, Friends, for relief from retrenchment,	11 00
Eldred, Cong. ch. and so.	1 00
Eima, Mrs. E. S. A. Bancroft,	2 00
Gainesville, Cong. ch. and so.	5 00
Gilbertsville, A. Wood,	15 00
Hamilton, Cong. ch. and so., for Papal Lands,	10 00
Medina, Mrs. G. Samson,	5 00
Miner, Cong. ch. and so.	10 60
New York, Elisha Wilson, 10; I. J., 10; a friend, to const. Rev. James H. Childs, H. M., 50; Mrs. S. M. Ballantine, 10;	80 00
Pekin, Abigail Peck,	50 00
Rodman, John Bill,	5 00
Rushville, 1st Cong. ch. and so.	4 13
Sherburne, William Newton, to const. Lois Amelia Newton, H. M.	100 00
Steamburg, Sophia Wellman,	4 00
Syracuse, Plymouth Cong. ch. and so.	28 45—655 89

NEW JERSEY.

Bloomfield, Rev. D. B. Coe,	25 00
Newark, 1st Cong. ch. and so.	50 00
Plainfield, H. A. Newhall,	4 00
South Orange, Presb. church,	50 00—129 00

PENNSYLVANIA.

Mahanoy City, John W. Williams,	5 00
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OHIO.

Castalia, Cong. ch. and so.	4 15
Cincinnati, Columbia Cong. ch. and so.	85 00
Elyria, M. W. Cogswell,	10 00
Gambier, Cong'l Miss'y Society,	10 09
Greenwich Station, "Friends of Mis-sons,"	12 00

Marblehead, Cong. ch. and so.	8 00
Oberlin, 2d Cong. ch. and so. 30.38;	
Rev. E. P. Barrows, 25;	55 38
Painesville, 1st Cong. ch. and so.	38 78
Sullivan, Cong. ch. and so.	15 00
West Williamsfield, Cong. ch. and so.	6 00
“ “ Centre, Cong. ch. and so.	1 00—188 24

Legacies.—Clarksfield, Spelman Pelton, by S. P. De Wolf, Ex'r,	750 00
	938 24

INDIANA.	
Crawfordsville, Rev. Caleb Mills,	10 00

ILLINOIS.	
Chicago, Rev. E. W. Clark, 10; Mrs. S. H. Nichols, 5; Plymouth Cong. ch. and so. \$2.69;	67 69
Galesburg, Mrs. B. F. M.	5 00
Harvard, Cong. ch. and so.	3 00
Joy Prairie, Cong. ch. and so.	70 70
Malden, Cong. ch. and so.	38 30
Malta, Cong. ch. and so.	7 55
Monticello, Cong. ch. and so.	71 45
Newark, H. Day,	5 00
Peoria, 1st Cong. ch. and so.	100 00
Peru, 1st Cong. ch. and so.	30 10
Pittsfield, “A friend,”	20 00
Roseville, Rev. A. L. Pennoyer and wife,	5 00
Toulon, Cong. ch. and so.	47 88
Wyoming, Cong. ch. and so.	8 42—472 57

MICHIGAN.	
Almont, Cong. ch. and so.	26 50
Augusta, Cong. ch. and so.	2 00
Bedford, Cong. ch. and so.	5 50
Cheboygan, Rev. J. H. Maile and wife, per Sec'y Clark,	20 00
Covert, Ellen O. Shaw,	5 00
Detroit, 1st Cong. ch. and so.	679 81
Dexter, Maria B. Field,	9 90
Grand Rapids, Rev. E. C. Olney, per Sec'y Clark,	2 00
Hudson, Cong. ch. and so.	14 86
Jackson, 1st Cong. ch. and so. (special),	36 00
Richland, Presb. ch. and so.	5 40—306 27

MISSOURI.	
Brookville, Cong. ch. and so.	5 00
Greenwood, Mrs. B. C.	25
La Grange, Mrs. Jno. Scherer,	2 00
Meadville, Cong. ch. and so.	3 00
Memphis, Cong. ch. and so.	1 00
Stokes Mound, Cong. ch. and so.	5 00
Utica, Rev. I. Carleton and wife (of wh. 2.50 for Papal Lands),	5 00—21 25

MINNESOTA.	
Cottage Grove, Rev. E. J. Hart,	5 00
Hawley, Adna Colburn, for Japan,	10 00
Marshall, Cong. ch. and so.	5 74
Minneapolis, Plymouth Cong. ch. and so.	9 56
Spring Valley, Cong. ch. and so.	57 00—87 30

IOWA.	
Big Rock, Cong. ch. and so.	4 00
Davenport, German Evan. Cong. ch. and so.	9 00
Dubuque, Cong. ch. and so.	14 85
Durant, Cong. ch. and so.	10 00
Muscatine, German Cong. ch. and so., H. Metzger,	5 50
Sherrill's Mount, German Cong. ch. and so.	1 75
—, a friend, per Sec'y Clark,	10 00—55 10

WISCONSIN.	
Bashford and Jenkinsville, Cong. ch. and so.	8 50
Beloit, 2d Cong. ch. and so.	50 00
Delavan, Cong. ch. and so.	46 56
Durand, Cong. ch. and so. 3 40; Rev. A. Kidder, 5;	8 40
Geneseo, Cong. ch. and so.	12 00
Milwaukee, Spring St. Cong. ch. and so.	30 00
Sun Prairie, Cong. ch. and so. m. c.	8 00—168 46

KANSAS.	
Millwood, Charles S. Foster,	15 00
Valley Falls, 1st Cong. ch. and so.	14 76—29 76

NEBRASKA.	
Strahmburg, Pilgrim Cong. ch. and so. 6; “A friend,” 5;	10 00

CALIFORNIA.	
Oakland, 1st Cong. ch. and so. m. c. 43.80; ditto special, 59.13; ditto regular coll. for June, 46.07; ditto special coll. for June, 38.64;	187 64

DAKOTA TERRITORY.	
Riverside, Cong. ch. and so.	4 00
Yankton, Cong. ch. and so.	28 00—27 00

FOREIGN LANDS AND MISSIONARY STATIONS.	
England, Liverpool, J. Q.	50 00
London, Miss Ropes (of wh. 80 for Japan), 60; Mrs. Charles, for Miss West's work in Smyrna. £5 (\$27.40);	87 40—137 40
Japan, Kobe, Rev. P. J. Gulick,	5 00
South Africa, Cape Town, F. F. Ruther- ford, for use of Mrs. Wilder,	65 64
Wellington, Teachers and pupils of the Huguenot Seminary, for the Zulu Mission,	76 58—143 23

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For outfit and travelling expenses of Mrs. Williams and children to Constantinople, 745.66; for do. do. of Miss Ellen C. Par- sons, 381.62; for travelling expenses of Miss Powers, to Manila, 254.50; for purchases in England for “the Home,” 117.04; for salaries of Mrs. Williams and Miss E. O. Parsons at “the Home,” to December 31, 1876, 180.18;	1,606 96

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treas- urer (of which \$800 from the Board of the Pacific, and 56.48 for support of Maritas Turkey),	2,609 61
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MISSION SCHOOL ENTERPRISE.

MAINE.—Biddeford, Pavilion s. s. 95; East Machias, Cong. s. s. 29.50; Lake s. s. 1.50; Sandy Point, Cong. s. s. 10.82; Waterford, Cong. s. s. 9.10;	51 87
NEW HAMPSHIRE.—Gilem, Cong. s. s. 8; Meredith Cong. s. s. 6; Pembroke, Cong. s. s. 30; Sanbornton, Cong. s. s. 53.58;	77 58
VERMONT.—Burlington, 3d Cong. s. s. 30; Pittsfield, Cong. s. s. 3.50; West Town- shend, Cong. s. s. 9;	43 50
MASSACHUSETTS.—Brookline, The Mary and Phebe Bible Class, for school at Amasia, Turkey, 25; Lakeville, Cong. s. s. 33;	58 00
DISTRICT OF COLUMBIA.—Washington, 1st Cong. s. s.	35 00
ILLINOIS.—Bradford, Cong. s. s. 12; Peru, Cong. s. s. 3.08;	15 08
Iowa.—Chester, Cong. s. s., for Harpoet Seminary, 30; Davenport, German s. s. 2.50; Grand View, German Cong. s. s. 10;	42 50
WISCONSIN.—Mount Sterling, Fannie's Mis- sionary Fleece, from her pet “Zulu,”	1 90

Donations received in June,	\$19,734 54
“ for the Debt, in June,	72 00
“ for Centennial, in June,	1,005 30

Legacies received in June,	\$20,811 84
	8,552 50

	\$29,304 34
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Total, from Sept. 1st, 1875, to June 30th, 1876,	\$340,937 17
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THE MISSIONARY HERALD.

VOL. LXXII.—SEPTEMBER, 1876.—No. IX.



THE SCOPE AND NEED OF THE FOREIGN WORK.

BY THE FOREIGN SECRETARY.

THE foreign work of the churches acting through the American Board has for its object the evangelization of a population more than twice as large as that of the entire United States. This is our part in the great work for Christ, freely chosen, successfully carried forward. The blessing of God has been upon it. Till within the last two or three years, we have steadily and joyfully followed the leadings of Divine Providence into new fields as they were opened, — supplementing the lack of missionaries from home by native evangelists, and the lack of means by leading the native Christians to faithful, self-denying efforts to sustain their own schools and churches, and in every way to coöperate with us. In this way, with little if any increase in the missionary force or missionary contributions at home, the work has increased fully forty per cent. in volume during the last ten years, the number of native church members has more than doubled, and a great advance has been made in the Christian literature issued, in schools of all grades, and especially in labors in behalf of women.

But a limit has been reached. The native Christians, but recently brought to the light, often poor, persecuted, and oppressed, are already doing generously, contributing in some fields what would be equivalent to twenty and even thirty dollars for each church member here ; but beyond providing as far as possible for their own schools and churches, they cannot do much in the general work. The best native evangelists, and therefore the most efficient helpers of the missionaries, are constantly drawn off to be pastors of churches, thus cutting down the working force that might otherwise be employed in pushing out into new fields.

It is just here that retrenchment tells with such fatal effect on the progress of the work. The experience of the past year shows that the salaries of missionaries are so low, so graded to actual needs, that any reduction here is impracticable. Home expenses are at the lowest figure, less than eight per cent. on the donations and legacies received. The retrenchment comes, therefore, mainly on the native agency, and the schools and seminaries through which the native agency is prepared for its work. Young men carefully selected and trained in the schools, tried in actual service, on whom money and time and

care have been expended, must be dismissed and sent back to their shops and farms. The missionary is crippled in his plans; the hope of doing a great work for Christ in the foreign field, in view of which he gave up home and country, and opportunities of honor and influence amid the comforts and privileges of cultured society, — this hope is blighted; and he is left to do but a half or even a fourth, of what he might do if adequately sustained. I speak not here of outposts, won at the hardest, given up; of the deaf ear turned to the piteous calls for teachers and preachers; of men and women just roused to a sense of their need, and left to perish in darkness and gloom; but of the missionary himself, — of the fearful loss of power and opportunity entailed on him!

And then to dismiss students from the seminaries, where, at an expense of only thirty or forty dollars each, per year, they are preparing to become teachers and evangelists to their countrymen, this is, if possible, harder yet, for it *cuts off hope for the future*.

Ought these things so to be? We have only about one to a thousand of our church members in the foreign field. Cannot the nine hundred and ninety-nine who remain at home, in all the happiness and social enjoyments of our Christian life, — not less dear to the missionary than to them, — sustain generously the one that goes abroad? The one supreme duty of living and working for Christ is laid on all alike. It should be but a distribution of labor, — one to go and another to stay, — not exemption for any. How little self-denial on the part of the great majority would be sufficient to make glad the hearts and strengthen the hands of the little band of devoted men and women on mission ground! We ask it in the name of the Lord Jesus, who though he was rich for our sakes became poor. We ask it in the name of the perishing millions for whom Christ died, and who, in the providence of God, are left dependent on us for the bread and water of life.

The times are hard here; but what are they to the missionary, what to the people among whom he is laboring?

Retrenchment again stares us in the face. The receipts of the first eleven months of the year must be supplemented by larger and more generous offerings of the last month, or the sad necessity will be on us again. Let every church give something, — every member something. Let every one who can, make a grateful offering for the mercies of this Centennial year, and all will be well.

This appeal, we know, will touch those most deeply who are already giving generously and with self-denial. And while it will act upon their convictions of duty in this regard, we would beg them, and pastors especially, to use their personal influence with individuals, now uninformed, and therefore uninstructed as to the work, and its claims and opportunities. We are sure that the cause only needs to be known, to stir the sympathies and to call forth the generous offerings and earnest prayers of all Christian hearts.

SHALL WE ADVANCE OR RECEDE?

BY REV. H. N. BARNUM, OF HARPOOT.

It is conceded on all hands, that the command of Christ to preach the Gospel to every creature was intended not for the Apostles alone, but for the church

universal. I suppose that every truly spiritual and earnest person will acknowledge that to do good as they have opportunity is an obligation resting upon all Christians alike, and not pertaining to any special class, although the particular manner of discharging the obligation varies according to the circumstances of each individual. A has those endowments which seem to fit him to preach the gospel. Providence manifestly leads B and C to some other calling, in which they are as conscientiously to seek to glorify God as though they had been set apart to the ministry of the word. A has an impulse, which seems to him a call of God, to preach Christ where he has not been named. He is ready, like Paul, to labor with his own hands for his support, that he may be chargeable to no man; but the work to be done is so vast, while the laborers are so few, that this does not seem a wise economy; so B and C propose to him that, as they cannot go, he give his whole time to the work of soul-saving, and they will assume his pecuniary support, and thus make him their representative to the heathen.

This, I take it, is the tacit understanding between the missionaries of the present day and the churches at home. The churches have asked to be associated with us in the labor of making known Christ to the people of other lands. We clearly understand that if the churches become straitened in their resources, and are not able to give as they had planned, we are to arrange our affairs accordingly; and if the straitness proceeds to the extent of curtailing the necessities of life, we are to share in this too. If one member suffers all are to suffer.

We know that the times are exceedingly hard at home. So they are here. This country is passing through a great crisis. Every department of business feels the effect of it. The people, always poor, always oppressed, are reduced now to unwonted straits. The evangelical work, however, is full of encouragement. Retrenchment somewhere is doubtless essential, but where shall it begin, — at home, or abroad, in the Lord's work, or in cutting off luxuries and other personal expenses? If God by his providence shuts us up to the necessity of serious curtailment here, we have nothing to say. If the distress shall increase to such an extent as to compel us to seek some means of supporting ourselves in this land, where manual labor brings from fifteen to twenty cents a day, we are ready to meet this too. But with a true view of stewardship, — using our time, our talents, and our substance for the glory of God, — has the financial embarrassment of God's people reached this extremity? Will faithful stewards sacrifice the interests of the Master while a single luxury remains? The retrenchment which will stand the test of the Judgment, — must it not be in the direction of personal expenditure rather than in those matters which affect the work of Christ?

So far as I can see, the only hope for poor Turkey is in the Gospel. Without its renovating power, her future will be even darker than the present. The leaven has been introduced. It has already shown, by its effects on small communities, — reforming, enlightening, educating them, and preparing them for civil as well as religious liberty, — that it is able to transform the whole Empire, and prepare it to become a civilized, Christian state. And I am bold to say that no other power can purify the corrupt mass. The truth has never occupied a higher vantage ground than now. Education was never so effective as now. It is the time, not for a retreat, but for an advance all along the line. Shall we go forward or backward?

"HELP THOSE WOMEN."

AND those *men*, also, noble workers for Christ in foreign fields, whose time is more than occupied, whose hands are full of labor, who are often wearied and ready to faint under their many cares. Yes, *help them*, — by your generous support, by your earnest prayers, by your words and *letters* of sympathy, and love, and cheer. But do not *needlessly* add to their burdens. Do not demand or expect too much from them in the way of correspondence. Remember that the writing of many and long letters takes time, and strength, and may be the added "straw," if you please, that will break down the strongest. The introductory, *apologetic*, portion of a recent letter from an excellent missionary woman in Turkey, to her former pastor in New England, so well presents some facts which ought to be pondered, that the editor must venture to use it here, suppressing names, of course. The writer is by no means alone in her experience. Many abroad, men as well as women, and not a few at home, including some secretaries of benevolent societies, have doubtless seen times when they could fully enter into her feelings, and would heartily indorse her implied petition for relief. It is easy to ask a question which it will require no little research to answer; easy to call for a communication to prepare which will cost hours that cannot well be taken, and strength that ought not to be spared. But to the letter: —

"MY DEAR PASTOR, — As I take up your and Mrs. E.'s letter, of January 28th, and then turn my eye to the date I have just written, it pains me to think how you, together with all my home friends, must think that I have neglected you. The truth is, we have so many calls for letters that I am bewildered, and hardly know which way to turn. If we answered every request (Turkish and English) we should have almost no time for anything else. Besides, I *cannot* create time, and I *cannot* create strength. Day after day I resolve in the morning that I will write in the evening. After school work is done I am too tired to write, and perhaps callers come, and they *must* be treated civilly, for we are here to win them to the truth. And so day after day goes and no letters are written. And then comes a polite request for some story for the Turkish children's paper; and a polite request for a letter to fill the columns of some children's paper at home; and another polite request for an article for the 'Life and Light'; and another from some 'Auxiliary' that feels that it has a right at least to some information concerning girls for whose support it is paying money; and another still from some Society that is paying money for building purposes; and still another, — ad infinitum. They only want a 'few words'; 'you surely can write just a few lines,' etc. But it may be there is little or nothing to write. The girls are simply here and being trained; some additions to the building are simply being made, or are to be made. In a word, the seed is simply being sown, and they want news from the harvest. They want us to do the work of a teacher and missionary among the women, — and that, too, in a foreign tongue, — and, besides, act the part of a reporter. I protest that it is not the part of modesty to write about ourselves and our own work. And so our own dear home friends, whose love and sympathy we do prize, whose prayers we need, and who are with us constantly in our day-dreams, are put off with an occasional letter. I am sincerely sorry, but I see no remedy for it unless the Board will kindly send us some one to do our writing in English.

"I say this, you see, to forestall all complaints about my not writing oftener; but it is no mere excuse manufactured for the time; it is a real difficulty. This letter-writing, this immense general correspondence, is getting to be a burden on the missionaries, and, I believe, a serious hindrance to their highest usefulness. Yet I do not know what induces me to write this to you, except as an apology for past neglect; for I would not have you suppose for one moment that I would have letters from you less frequent. I only regret that I *cannot*, consistently with the pressing nature of our work, write to you oftener, and so keep the interest in our work alive and warm."

PROGRESS IN TURKEY.

REV. C. H. WHEELER, of Harpoot, Eastern Turkey, now in the United States, writes for the Herald:—

"Turkey does move. The government has adopted the Prussian school laws, and the Harpoot missionaries write, that in that district a committee has been appointed to visit all schools and report regularly. They add, that a leading *hoja*, who has visited the missionary schools, says there are none to compare with them, which is a good deal for a Turk to say in a city where, as in Harpoot, the Turks themselves have not only common schools, but a theological seminary.

"Not many months since a company of students from this seminary, visiting a missionary and seeing some beautiful outline maps and other new things for the Protestant schools, exclaimed, 'Ah, you missionaries care for your schools, but our great men do nothing!' One of them then began to mimic and ridicule the sleepy old *hojas* in one of their schools. When young Turkey becomes thoroughly awake, something will be done in the line of progress. The *hoja* who teaches the Turkish language and laws in Armenia College proposes hereafter to have a monthly examination in his department, with a view to attract attention to the school. The missionaries write from Harpoot that there was great rejoicing at the change in rulers, as the former Sultan was very unpopular there, mostly because of his extravagance.

"Years of effort have ended in securing from the government permission to erect a church building in Temran; and so earnest were the people, that in twenty days they laid the foundations and built the walls of stone, fifteen feet high, of a building 85 feet by 50. They propose also to erect two school-rooms. The people themselves pay almost all the expense, the native preacher 'inspiring them to give, and not lean on the missionaries.'

"In Pashaeunk, another mission out-station among the mountains north of Harpoot, the Turkish Bey declines to sell land for a chapel, but says to the missionaries, 'Chose any house in the town, and I will put it in order for use as a place of worship, rent-free.' The proposal was at once accepted. The cordial relations between the Turks and the missionaries are cause for thankfulness.

"The people of Harpoot, and probably of other cities also, were commanded to celebrate the accession of Sultan Murad, by opening and illuminating their places of business for three nights, under a penalty of a gold pound (five dollars) 'Compulsory joy!'

"The Eastern Turkey mission, comprising Erzurum, Harpoot, Mardin, and Van, at their meeting in June, reduced the estimates \$7,000 from last year. How much harm to the work this reduction means remains to be seen ; but they mean to do their best to free the Board from debt.

"Pastor Boiajian, of Diarbekir, writes that the rumor of the intended massacre of the Christian races by the Mohammedans still continues, but that he believes it to be without foundation. He adds, that the government were taking all necessary steps to preserve the peace of the city.

"We beg all praying people to pray much, in these days, for the missionaries and the work in those distant outposts in Eastern Turkey."

INDIRECT RESULTS OF MISSIONARY LABOR IN NORTHERN TURKEY.

BY E. E. BLISS, D. D., OF CONSTANTINOPLE.

THE *direct* results of this labor appear to the readers of missionary publications, in the statistics of congregations gathered, churches organized, schools and seminaries of learning established. They appear to those engaged personally in such labor, in the reformed lives and earnest piety of the converts, in the multiplication of Christian households where God's word is read and the voice of daily prayer is heard, and in the Christian zeal for the conversion of others shown by those who have themselves felt the power of the gospel. Such laborers see the direct results of their labors when, seated by the dying beds of native converts, they hear from their lips joyous and unwavering declarations of trust in Christ, and of a sure hope for the life to come. Contrasting such scenes with what would have been witnessed had the light of the gospel not shone on those dying men or women, the missionary feels that his labor has not been in vain in the Lord. Many such sheaves, precious in the sight of the missionary laborer, more precious in the sight of the Master, have been gathered to the storehouse above. Indeed, who can number, or adequately present, all the direct and blessed results, for time and eternity, of what has been done here during the past forty or more years of missionary labor ?

But besides direct results, there are others which may be called *indirect*, and yet are of great interest and importance in any full estimate of what has been accomplished.

There is, first, the indirect but most decided religious and moral influence of the preaching of the missionaries, and of the native pastors and evangelists laboring in connection with them, upon the general community, outside their own congregations. The missionaries and native evangelical preachers address now, every Sunday, an aggregate of from eighteen to twenty thousand hearers. But the influence of the truths they present is by no means confined to these thousands. Those truths become themes of discussion in the market-places, and wherever men meet, all the week long. Echoes of them are heard perhaps the very next Sabbath in the neighboring Armenian or Greek church. Ecclesiastics ministering in such churches have, in repeated cases, sent young men, their friends, to take notes of sermons in the Protestant chapels, — sometimes that the ecclesiastic may undertake to reply, but oftener that he may use these notes to eke out his own scanty material of thought and illustration.

Formerly preaching in the so-called Christian churches here seldom rose to higher themes than the duty of keeping the prescribed fasts and paying to the priest the prescribed dues. Now something else is demanded. Many of the attendants at these churches have, upon occasion, strayed into the Protestant chapel, or at least they know the style of preaching there, and they demand a like service at the hand of their own preachers. This demand must be heeded, else the church will be deserted and the chapel crowded. The demand is heeded. Under its stimulus, preachers in the old churches not only give their hearers better sermons, but sermons that are oftentimes noticeably evangelical in doctrine and sentiment.

In this connection should be mentioned the organization of Sunday-schools and Bible-classes in many Armenian congregations, in imitation of their Protestant neighbors. In some cases the motive is simply a fear lest their young people be drawn into the Protestant schools, but in others it is, apparently, an honest desire to secure for those youth the advantages so obviously resulting from the study of God's word. The neighborhood prayer-meetings of the Protestants, with their social singing and extempore prayers, are imitated also, in not a few places, by the Armenians; sometimes, indeed, as in the case of the Sunday-schools, merely in self-defense, but sometimes, also, apparently, from a growing interest in religious things. "What then? Notwithstanding, every way, whether in pretense or truth, Christ is preached." The knowledge of Christ, and of the true doctrines of his gospel, is spread in the community far beyond the limited number directly reached by the missionary or his co-laborers.

The consequence is a marked and wide-spread change of sentiment in the general community, in reference to many religious and moral questions. Once the churches were filled with pictures, and they were regarded with religious reverence by all. Each church had its sacred relics, and large sums were paid for the privilege of kissing them. Sin was confessed to the priest with full confidence in his power to absolve, and the prescribed rites of the church were looked upon as the sure means of salvation. Now these pictures and sacred relics are little regarded. They are disappearing from many of the churches. The number of persons willing to confess any faith in the superstitions once so generally received is steadily and rapidly diminishing. This change is, no doubt, to be attributed in part to a rank infidelity which is contaminating the minds of many, especially of the young, but much more, it is believed, to enlightened views in regard to the nature of true worship, resulting from increased acquaintance with the Word of God. These more enlightened views are leading the ecclesiastics even to drop out superstitious parts of the church ritual, and to consent to changes, in the direction of much greater simplicity and brevity, in baptism and marriage ceremonies. Formerly six days were devoted to a marriage feast, with any amount of drunken carousal. Now much greater sobriety prevails, and the whole feast continues but two days.

Equally marked changes of sentiment and practice appear in reference to moral questions. Said an intelligent Armenian, not long since, to an American missionary in this city, "Since you missionaries came among us, our ideas in regard to morals have undergone a great change." He was speaking, not of his countrymen who had become Protestants, but of the Armenian community at large. "Things once esteemed to be right, or at least but trivial offenses, are now known to be utterly wrong, and we cannot do them without being con-

demned by our consciences." Said another equally intelligent witness, a native of Mesopotamia, "Before the Bible, in the spoken language of the people, was put in circulation here, it was almost the universal custom of those engaged in the cultivation of cotton, to steal from the crop before it was divided between themselves and the owners of the soil, and thus make their own share large and that of the owner small. Now this practice has almost entirely ceased. It is known and confessed to be wrong."

Formerly falsehood, profanity, and obscenity were fearfully prevalent. They have not yet ceased; but the public moral sense has been so far quickened, in many places, that it revolts at such practices, and persons still guilty of them are often sternly rebuked by by-standers, and by others than Protestants. Formerly Protestant traveling merchants, selling their small wares from place to place in the interior, exposed themselves to ridicule, sometimes even to expulsion from town or village (the priests of the place taking lead in the movement), because they insisted upon the use of correct weights and measures. Now such honest dealing not only commands respect, but general practice so far conforms to it, in places where the influence of the gospel is felt, that Turks even notice and commend the change in their neighbors. Formerly there was very little scruple among the Christians in regard to opening shops or engaging in secular labors on the Lord's day. Now the day is much better observed. In some places the magnates of the Armenian community expressly forbid the opening of shops on that day. These and many similar changes in sentiment and practice are to be attributed to the wide circulation, in connection with the missionary enterprise, of God's Word in the spoken language of the people; to the constant appeal made by Protestants to the authority of that Word in all discussion of moral and religious questions; and not a little to the example of a higher morality on the part of the Protestants themselves.

Another very marked result of missionary labor, but indirect in the sense that it has not been sought as the primary object of such labor, is a greatly increased interest, among all classes, in education. When the missionaries first came to Turkey the number of schools in the country was very small, and the education to be obtained in such as did exist was to the last degree meagre. Female education was almost unknown and undesired. While the great object of the missionary was to draw attention of men, women, and children to God's message of love and salvation, it was of prime importance to the attainment of this object that all should be able to read that message for themselves. Hence one of the first measures in the missionaries' programme was to establish, in every place where they attempted to do anything, common schools for children, and to make special provision for the instruction of adults.

In the few already existing schools the text-books were all in the ancient language of the country, practically unknown tongues to the pupils, and no effort was made to secure any real understanding of the lessons taught. In the missionary schools, on the contrary, all the text-books were in the language now spoken here, and no pains were spared to secure an intelligent understanding of each lesson. The results of this new method were speedily apparent. To the people of the country they seemed miraculous. Pupils made acquisitions in a few months which years could not secure by the old methods. In process of time, as the progress of their proper work demanded, the missionaries established schools of a higher order for the training of teachers, and for the educa-

tion of pastors and preachers. But while what they did was thus rather incidental and auxiliary to their main object, the influence of their schools and of their methods of instruction has been very great, especially in the interior. In imitation, and oftentimes, too, in rivalry of these schools, others in great numbers have been established. The text-books prepared by the missionaries, and their methods of instruction, have been widely adopted. In the country at large there has been what may truly be called an entire revolution in the system of education. Other than missionary influences have contributed to this in the large cities upon the sea-coast, but through the interior almost all the educational enterprises undertaken, especially the schools for girls, and the better methods of education used, may be traced to the influence of the schools established by the missionaries and the Protestant communities.

Mention hardly need be made, in this connection, of the colleges already established, or about to be established, at three important points in Northern Turkey, — Constantinople, Aintab, and Harpoot. These colleges, with the provision they make for an education in advance of anything yet known here, have indeed no organic connection with the missionary body, but to a very great extent they owe their very existence to that demand for a higher education which the progress of the missionary work has created, and many of the instructors in these colleges have been taken from the missionary ranks. The books published by the missionaries have had an important agency in starting and stimulating the mental waking up of all classes. For many years the issues of the mission press were almost the only books offered for sale in the towns of the interior. These books were eagerly sought and studied by those who could read, while hundreds, and no doubt thousands, in the aggregate, of adults, learned to read under the stimulus of a desire to make themselves personally acquainted with the contents of those books.

Again, for more than twenty-five years the missionaries have published a newspaper, devoted to scientific and political, as well as to moral and religious topics. The circulation of this newspaper in the interior parts of the country, though not large in itself, has been and still is larger than that of any other newspaper published here, and it has had an educating influence far beyond the ranks of professed Protestants, and to a degree which can be but feebly apprehended by those who live in lands flooded with newspaper literature.

The residence of missionaries in so many places in Northern Turkey has not been without its influence in promoting material prosperity, and improvement in physical comfort. The missionary's house has often been the first white-washed building in the place, the first with a glass window, and a chimney that did not smoke; his American wagon the first wheeled vehicle above carts of the rudest construction; and, of course, his wife's sewing-machine the first of its kind. Through him artisans and cultivators of the soil have heard of labor-saving machines, and have been stimulated and helped to obtain a greater or less supply for themselves.

All the world knows of the battle which has been going on in Turkey for twenty-five or thirty years, on questions of religious liberty. The world knows, too, or should know, that although the victory has not been so completely and finally on the side of liberty as could have been desired, or as has, sometimes, in the joy of notable success in special issues, been claimed, yet religious liberty is to-day enjoyed to a remarkable degree when compared with what was the

case thirty or forty years ago. That much of this progress may be claimed as an indirect result, at least, of missionary labor, admits of no question. A large proportion of the cases on which the issue of tolerance against intolerance has been tried, have arisen in connection with the labors of missionaries. Their own residence in the country, their right to teach and preach so long as they observe the laws of the land and claim nothing beyond what is granted to citizens of other countries found here, the right of natives to worship God according to the dictates of their own consciences, free from all annoyance and oppression on account of their religious opinions and practices, — these questions have come up in times and places without number; and the firmness and pertinacity with which the missionaries, and their native friends under their counsel and direction, have contended for religious liberty, has had a very great influence not only in directing the attention both of government officials and of the mass of the people to the question at issue, but in spreading enlightened and just views, and in securing right action in regard to it.

In connection with this earnest contention for the rights of the individual conscience have come aspirations for civil as well as religious freedom, and a marked increase of manliness on the part of many natives of the country in claiming such rights as are by the laws of the empire accorded to them. Such claims have not been without success, and the more, that the men urging them have been careful to fortify those claims by a faithful performance of all the duties of citizenship. The two hundred or more Protestant communities already organized (and their number is continually increasing), largely made up as they are of intelligent men, and under the guidance of well educated native pastors and teachers, are even now a power in the land, and are destined to have more and more influence as their acknowledged loyalty to the government, united to their just claims to corresponding rights, comes more and more to the front.

These various indirect results of missionary labor have appeared most among the Armenians in Northern Turkey, for the reason that the missionaries have had most to do with that nationality. But others, Greeks, and even Turks, have been more or less affected by those labors. Intelligent men among the latter have often remarked, some with approbation, and some with decided displeasure, upon the influence in reference to education, religious liberty, etc., etc., exerted upon their own people as well as upon the Christians, by the labors of the missionaries. And though this influence may be, as above intimated, regarded with jealousy by many, it is believed that this jealousy will diminish as the conviction spreads that the influence is friendly in its purpose and beneficial in its results.

FINANCIAL PROSPECTS, AUGUST 1.

THE friends of the American Board will bear in mind that the financial year closes with the month of August. The books will be kept open during the first week in September, for last remittances from local treasurers, churches, and individuals; and the earnest hope is that such remittances will be many and generous. The receipts for eleven months, up to August 1st, towards the current expenses of the year (not including contributions for the debt with which the year commenced, and upon which there remains a balance of about \$5,000 not

yet provided for, and not including some donations for a centennial fund), have been \$341,295.38. To this may be added something more than \$7,000 to come into the account as interest upon permanent invested funds, etc., making a total of not far from \$348,500. The appropriations of the Prudential Committee for the year were \$475,000. Every effort has been made to keep the expenses down, and perhaps they will fall somewhat short of this estimated sum, reduced as this sum was. It is impossible to state, now, precisely what the total of expenses for the year will be, but certainly the amount which must be received during this month, to prevent a serious debt, is very large. Are there not many disciples of Christ, lovers of his cause and kingdom, who perhaps have been waiting to know more definitely what the call might be, and who will now make a last generous effort to save this work from the unhappy influence of such a debt?

ANNUAL MEETING OF THE BOARD.

THE Annual Meeting of the *A. B. C. F. M.* will be held this year at Hartford, Conn., commencing on Tuesday, October 3d, at three o'clock, P. M. A notice from the Committee of Arrangements will be found on the last page of the cover of this Herald, to which the attention of those who think of attending the meeting is invited.

MISSIONS OF THE BOARD.

Zulu Mission.

NATIVE MEDICAL PRACTICE.

WRITING from Umsunduzi (35 miles west of north from Port Natal) on the 3d of May last, Mr. Tyler says:—

"While visiting the kraals the other day I found a sick man in the hands of a medical practitioner, and had a good opportunity of studying Zulu pharmacy. The 'medicine man' had come with all the contents of his laboratory, expecting to cure if possible, and obtain a fat cow for his services. Such a quantity of nonsensical articles, called *remedies*, I never saw before. Half a dozen leathern bags were emptied of their contents, consisting of the bones, teeth, and hair of wild animals, the bark of trees, roots, and herbs of various kinds, bits of alligator's skin, horns and hoofs of the wild buffalo, leopard's whiskers, pieces of quartz, mica, red clay, etc., etc. Cutting off from each of these things a small particle, a compound was made, to which was to be added some beef cut out of various parts of a young

ox, which had been slaughtered for the purpose. According to the Zulu way of thinking, the greater the variety of medicines the stronger the probability of some one of them reaching the spot affected by disease.

"Should this course fail, and the patient be apparently in serious danger, the religious element is called into operation. An animal is slaughtered to appease the ancestral spirits, and supplications are made to them that the remedies used may be effectual. I found the sick man disposed to converse, but was made sad when he told me that his trust was in the spirit of his father, which he worshiped. I had not expected this, for he had often been instructed in regard to the atonement by Christ. After directing his attention to the Great Physician, and entreating him to apply to *him* in this time of trouble, I called his three wives and children, and after requesting the doctor to suspend his operations for a few minutes, kneeled on the ground and asked our Heavenly Father to have compassion

on this poor man, and all others in this land who like him are sitting in darkness."

THE BLESSING OF THE GOSPEL.

"As I rode towards home, I thought of the great blessing the Gospel of Christ brings to these people. Not far from the kraal just visited lives a man who was, only a short time ago, as confirmed a spirit worshiper as the one to whom we have alluded. Now, the Saviour is the object of his worship, and he rejoices in the privileges of the sanctuary. When sickness comes to his house, he employs the remedies suggested by his missionary or friends, who know something of the healing art, looking to God at the same time for his blessing upon them. His hope grows stronger day by day; it is accompanied by faith, and he will doubtless have grace given him to meet without alarm the 'last enemy.' Surely no sane man, religious or not religious, can observe the contrast made by Christianity among this people, without acknowledging that it is *the* religion they need."

VISIT TO ITAFAMASI — A POLYGAMIST AND HIS WIVES.

"May 10th. I have lately returned from a visit to Itafamasi, the station of Rev. Benjamin Hawes (native missionary), and I must tell you about the good work going on there. Eight individuals were received into the church, which now numbers twenty-four. One of the new converts is the eldest daughter of the native pastor, who is the teacher of the day-school on the station. The most interesting case, one illustrating most clearly the power of the gospel, was that of a converted polygamist, who has given up two wives for the gospel's sake. In narrating his experience he said, that when a lad he was convinced of the truth of Christianity, by the faithful preaching of Mr. Marsh (of precious memory, whose remains lie on this station), but was prevented from becoming a believer by his father, who seems to have had a deep prejudice against the gospel. As he grew up cows were given to him, by which he was enabled to purchase wives, until he became the owner of three. On the death

of his father he was influenced to go to the station, where he heard the truth from the lips of the native preacher. His convictions returned with renewed power, and he determined to cast in his lot with the followers of Jesus. But what should he do with polygamy? He was thoroughly satisfied that he could not serve God acceptably while entangled in this snare. He was exhorted to look to God for guidance; he did so, and an answer came sooner than he expected. One day two of his wives said to him, 'We see that you are in perplexity. You feel that you cannot be a good Christian while a polygamist. Take your first married wife and her children, live with her, and we will take our little ones and go elsewhere.' The way was prepared. He thanked the Lord, and them also, accepted their proposition, and after generously providing for their future wants, bade them farewell, feeling that he was a freed man. I ought to say that the two departing wives were desirous of embracing Christianity themselves, or they might not have been willing to make such a surrender."

SABBATH — SUNRISE PRAYER-MEETING.

"The Sabbath services at Itafamasi were of a deeply interesting character. The natives are too poor to build a chapel, so they meet in the missionary's house on rainy days, but in pleasant weather, under the shady orange-trees which abound on the station. Last Sabbath was one of the most delightful days we have had in this our winter, which is the loveliest portion of the year in Natal. The sun is not too hot, and we can remain in the open air from morn till night without suffering from the cold. I was glad to see that the station natives particularly enjoyed it. As the sun was rising above the horizon the bell rang to call them to prayer. Some of them were obliged to walk a mile, through the long grass, covered with dew, but they did not mind it. A goodly number assembled, and occupied a full hour in imploring a blessing on the services of the day, especially on the 'servants of the Great King,' that they might deliver faithfully the messages intrusted to them."

OTHER SERVICES — ADDITIONS TO THE CHURCH.

"After breakfast, parents and children neatly clad, Testament and Hymn-book in hand, wended their way to the station to attend the Sunday-school. An hour flew quickly by, profitably spent in reading and explaining parts of the Bible and hearing the Catechism. Then the congregation, two hundred or more, three fourths of them clad in heathen fashion, gathered about the house and seated themselves as comfortably as they could on the ground, to listen to the sermon, from the text, 'And whosoever will, let him take the water of life freely.' All gave good attention, and it is hoped salutary impressions were made.

"But the exercise of the day best calculated to excite emotion, and lead to serious reflection, was that connected with the reception of those who stood up in the presence of their heathen relatives and friends and avouched the Lord to be their portion. Among the spectators present were many with whom they had often mingled in unlawful pleasures, some of them appearing quite thoughtful, others indifferent. After the converts had been baptized, the converted polygamist called for his eight children, and gave them, one after another, to the Lord, the seal of the covenant being applied to each. We then partook of the sacrament, after which the native pastor made an appeal to the heathen part of the congregation, which for pathos and power I never heard surpassed. One after another, many of the heathen, including the aged chief Um-gune, hung down their heads, apparently conscience-stricken, and at the close of the service retired quietly to their kraals.

"On the evening of the Sabbath I visited the grave of our lamented Brother Marsh, and read on the stone at its head, 'I know that he shall rise again.' It was a fit time to meditate on that blessed truth, and on what I had seen during the day. Mr. Marsh felt, on his death-bed, that he had done but *little* for the salvation of the Zulus, and to human view it seemed little; but the 'incorruptible seed' he scattered on these mountains of heathenism is now springing up and bearing fruit."

MISS HANCE'S WORK IN THE KRAALS.

It was announced in the Herald for February last, that Miss Hance, though greatly interested in her work among women in the kraals, feared that its effect upon her health would constrain her to give up much of it. Writing in May she mentions having commenced two more schools, having the schools now so arranged that all the children on the "location" can attend if they are disposed to do so, and having "seven helpers, — five teachers (men) and two Bible-women." She then gives some very interesting details respecting her kraal work: —

"I do not know but you would like to hear more about my work in the kraals. I began it more than four years ago. It was then such a new thing, and I felt so uncertain about its success, that I did not find courage to say much about it until God brought me more and more to see that he was ready to bless my efforts for these poor, degraded kraal women.

"After much visiting, talking with headmen and women, and encouraging a Christian woman to go with me, the meetings began. The Bible-women thought I could not understand how hard the hearts of these kraal women were. Men and boys wished to come in to the meetings, women laughed, babies cried, dogs barked, and all that knew how talked and snuffed. Well, we became quiet after a time, and the men and boys seemed to understand that I had rather they would not stay in, as the meeting was not for them or the children, but only for the women, and that I did not wish the parents to send their children in the place of the women, as an excuse for their not coming. The children could go to school and learn there. I wished the women, at the beginning, to feel as far as possible a responsibility, and that the meetings were *theirs*.

"We kept them up for some time, and I could see that the women were learning to respect my wishes in trying to come, and to keep still while we were together; but I could not see that the truth was impressing their hearts, or that they came because they wished to hear it.

"One day — I shall never forget it —

I started with my Bible-woman to walk to a place about two miles away, where we were to have a meeting. The day was very warm. I became so wearied that we sat down near the road, in the hot sun. I felt very tired; yes, and discouraged. As I sat there I thought, 'What will it avail if I go on? What can I do? I speak the language so imperfectly; and then, to-day what *could* I say that would reach their hearts even though they understood? While I sat there with such thoughts, a woman came up with a pot of food on her head. She seemed hurried, and said as she ran along, 'I am hastening home with this food that I may be in time for the meeting.' At once we got up and went on, and when we reached the kraal we found one of the houses made clean and nice for us, with mats spread down to sit upon. I went in and it seemed cooler there than outside. I felt a little refreshed, and soon the house began to be filled with women. I think, this time, there may have been as many as thirty.

"After we had sung I said to the Bible-woman, 'I do not feel as if I could speak at all to-day, ask God to help us;' and she prayed. In her prayer she seemed to bring God very near, and I felt such a flood of light break in upon me,—such peace, such strength in God's love through his Son,—that when she closed I began to tell them about this love. I forgot that I was not speaking in my native language, I forgot my fatigue, I forgot almost everything but that I had their quiet, fixed attention, and that God was giving me words to speak.

"As the meeting closed we all went out. The setting sun, with its golden rays, made beautiful the whole landscape before us, and seemed like an earnest of the time when the Son of Righteousness should lighten every dark corner of the earth. The women were hushed, standing in twos and threes. I heard one say, 'If this is true that she has told us, what can we do, what shall we do?' As we passed a house, I heard a woman, who had returned from the meeting, telling over to another, and trying to make her understand, what she had heard. A third fol-

lowed us a long way to tell various reasons why she could not become a Christian. When we were alone the Bible-woman said, 'I never heard you speak before as you did to-day.'

"There was an old woman at this meeting whom I did not then observe. I remembered her at two or three meetings afterwards, and saw that she seemed to catch every word. She was taken suddenly ill, and in a few days died. She was conscious to the last, and seemed fully to realize that her days on earth were nearly over. She called all her friends and the people about her, and said, 'I believe the words that Miss Hance has told us are true. I am going to die. I do not know as this Saviour will save me. I have asked him, but I don't know him very well, and I don't know how to pray very well. Still I have asked him to help me, and perhaps he will. Before I die I wish to tell you that I believe God and his Son are the ones we should worship, and I want you to go to the meetings for the women and try to learn all you can about God and Jesus Christ, so that when you come to die you will not need to be as I am now, but *sure* that you will be saved.' She was a quiet old woman, and much respected by both men and women. All were astonished, as she had never spoken on such a subject before. Even now persons often refer to what she then said.

"From that time the kraal work gradually grew in popularity, and, as I trust, in usefulness, until now we have meetings in five or six directions from the station. There is more to me that is interesting in this work than I know how to express. My Bible-women, too, seem very happy in it. At present they go out more frequently alone than with me (and then report to me), as I have not felt strong enough to go very often of late. The heat and bad air seem to wear on my health in such a way that I am obliged to be careful, for a time, of what strength I have. Did I not so love my work, I should feel, many times, that I could not go on longer, but must give up. Much of the work away from the station is in the hot sun, or in confined and bad atmosphere."

European Turkey.**THE NEW HELPER VISITED.**

MR. JENNEY wrote from Monastir, June 7th, noticing first a visit to a helper of whom some account was given in the *Herald* of June last, page 184:—

"Last March I wrote you that we had had an ex-priest under our instruction for some months, and had sent him to his village to preach. On account of these troublous times I have hesitated to expose myself on the road, but I became so anxious to see him, that on the second of May I went with our helper to his village, fifty-three miles distant. As he took my hand and kissed me,—so glad was he to see one who was in full sympathy with him,—I saw immediately that he had changed for the better since he left us.

"I knew from his letters that he had been persecuted, but I did not realize how hard it is to be alone amid those who care little or nothing about spiritual things, not to speak of bitter opposers. I was pleased to see that he had commanded the respect of all, and that not one word was said against his Christian character, although many would be glad to prove something against him, and thus lower him in the estimation of the people. As I went with him from place to place where he was opposed the most, I could see that while persons were afraid of him they yet respected him. He has a free, easy way of getting hold of the people, and exhibits tact in presenting the subject of religion. Almost every evening, for weeks, he has had a congregation of his neighbors at his gate, often twenty or more in number, who eagerly talk on religious topics. The night before I left, twenty-five were thus gathered, who talked with him for nearly four hours, and seemed unwilling to leave even then.

"He preaches every Sabbath morning and holds a Sabbath-school in the afternoon. At these services he has from ten to twenty-three in attendance. In speaking of his work he said, 'It is hard to be hooted at on the street (this is principally by children of very ignorant parents), and then go home and experience much greater opposition from wife and

mother.' But he added, 'I am glad I can do something, although it is little, for the Master.' His influence is increased by the fact that he has been a priest, and as he is by far the superior of any around him, and is strong in argument, he is convincing many of the vanity of their faith, and of the true way. Of course priests and many of the common people oppose him; for, as they acknowledge, they hope by persecution to drive him back to the old faith."

SHALL HE BE SUSTAINED?

"We ask for this man only thirty liras (\$150), to support himself, his wife, and three children. As we made out our appropriations, and took them up one by one, we said, 'The Prudential Committee will not cut us down here, and here;' but when we came to this thirty liras we had our doubts, for a letter from you gave us the unwelcome intelligence that the Committee would, in all probability, reduce the appropriations of last year. Will the churches leave this field of which I have spoken without one to gather in the harvest? We shall pray for this thirty liras, feeling confident that the Great Shepherd, who is anxiously watching over this field, will direct you."

A NEW INQUIRER.

"The morning before I left Kafadartsi there came to the khan where I was a company of men who had business with the government. Among them was one man, tall and well built, with one of the most noble faces I have seen in a Bulgarian. I stepped up to him as he was drinking wine. He very politely asked me to drink. Excusing myself I took occasion to give my reasons for declining. He listened eagerly, and then called upon all to hear my arguments, repeating them in a way which showed that he had a mind. I asked him if he could read, at the same time handing him a tract on intemperance. He read quite rapidly to his associates, who became very much interested. At length he stopped and said abruptly, 'I have heard that there are some Christians, real good people, who never drink, nor do they worship saints

or pictures. Do you know anything about them ?

"As some one now called him away, I promised to meet him in the evening. After supper I went, and he immediately asked me if I knew why some good people did not worship saints,' adding, 'I have heard several times that there are such Christians.' I replied, that this was not the most important question for us now, and spoke of the value of the soul, of the Lamb of God who taketh away the sins of the world, of the home of rest for the Christian, and the place for the lost, reading proof-texts.

"The four persons present listened with rapt attention, and the large man looked as if he wished he knew that he was sure of heaven. At last I showed him some of the follies of his church, and as he read the words of Christ or the Apostles he was filled with wonder, and said, 'You are right, for you speak just as Christ did.' Then, eying me closely, he said, 'You are one of those Christians who do not worship saints and pictures, nor drink.' For two hours I talked to one of the most interested and interesting men I have met here. Next day, as I was passing a small khan by the road, I saw a man rise and clap his hands, saying, 'There he is!' It was my friend of the night before, who stepped up and gave me a hearty shake of the hand. We traveled together for a while, and he renewed his warm invitation to me to visit his village, which I shall do as soon as it is safe to travel.

"In Perlepe I spent only one day, as things were in a very unsettled state, and all advised me to return home. But on that day I talked fully nine hours on religious topics, to eager, interested groups. I regret that we are hindered from touring by the war, as I had hoped before this to revisit the region visited last December, as well as many new cities and towns. But the Orderer of all the affairs of men knows what is best."

PROGRESS AT BANSKO.

Writing from Samokove, June 1st, Mr. Locke gives the following very pleasant account of progress at Bansko, one of the out-stations of this mission :—

"Nearly nine years ago you read to me an extract from a letter just received, in which allusion was made to a very interesting state of religious inquiry in a town named Bansko, situated on the plain of *Raslage*, among the mountains which divide Macedonia from Thrace. Somewhat over a year later I made my first visit to that place. In all, I have made six visits there, and I have noted the progress of the work from time to time. The interval between my last two visits was some four years, I think, sufficient time for the transpiring of many changes. On my last visit, February, 1876, I could not see that the town had changed outwardly, but I found a marked advance in spiritual things. I spent four days including a Sabbath in the place, making such a visit, and enjoying such a treat as never before in my missionary life.

"Step by step the truth has won its way, until it is no longer a disgrace to be known as a *Protestant*. The leaven that was cast into the mass has never lost its power, and the whole place has already been reached and influenced, more or less. And not only so, but the region round about; all the plain of *Raslage* feels its power. 'The little one has become a thousand.' I spent all the time I could get in going from house to house, again and again saying to myself, 'How I wish that some, yea, all of those in America (if there be such) who have been discouraged by what to them seems the slow progress of the work in foreign lands, were here to-day to hear and see for themselves.' Could they ever doubt again the progress and the final triumph of the truth ?

"Saturday afternoon was taken for the examination of such as wished to become members of the church. Some five or six were examined by the pastor and the church committee, my helper and myself being present by invitation. After the examination was over my helper and I retired, and it was decided that of those examined it seemed best not to receive two persons.

"The morning service on the Sabbath is held about two hours after sunrise. Come with me, in imagination, and at-

tend this service. The room used for worship is a part of the first story of a building purchased some two or three years since, to provide a room for public services, a school-room, and a pastor's residence. Be careful as you enter the low doorway, lest you receive a bump of admonition that may jostle your ideas a little. . . . Look over your audience for a moment now, and tell me if the sight be not an impressive one! Fathers and mothers, young men and maidens, old age, manhood, childhood and infancy; all classes are here; gathered not out of curiosity, not to hear some new thing, but *to worship God*. Verily, as you look into their upturned faces, you feel, if ever you did, that you need to be led by the Spirit. 'God help us of a foreign language to lead the devotions of this waiting assembly.' The invocation over, you give out 'Safely through another week,' and it is sung by so many and with such hearty good will that you think of 'a sound of many waters.' On announcing the passage to be read you pause for a moment, while your audience 'find the place.' In the face of so many who follow you verse by verse, you will be careful how you read.

"So far it has not been very difficult, for you have not been obliged to use any large vocabulary of words, but can you hope to succeed in the sermon? The dialect—the pronunciation—is not the one you have learned. Yet they seem to understand; for, as an allusion is made here, and an application there, you *see*, you *feel*, from the appreciative look, the dropping of the eyes and the falling tear, that the truth strikes home. It is felt, especially when, in applying the text 'There remaineth yet very much land to be possessed,' you ask if it be not true of the town, and of the plain of Raslage, and if *they* are not called upon to enter in and fully possess the land? Service over, a general hand-shake occurs. 'Could you understand me?' 'Yes,' replies the deacon addressed. 'You used, for the most part, *Bible language*, and whoever understands that would understand you.' Thanks for this one certain means of communication.

"Two hours later the Sabbath-school
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is held, and you find over one hundred persons present, divided into twelve classes, with their six male and six female teachers, and once again you feel at home. The Sabbath-school occupies an hour and a half, and then, after an interval of half or three fourths of an hour, a prayer and conference meeting is held, in which the prayers and remarks are short, following one another for all the world like those at home. The public services of the day over, some of the brethren drop into the pastor's study for a word or two of converse, and you can but notice the change wrought in the few short years that they have had a pastor. How well one remembers that first Sabbath,—such a weariness to the flesh,—when, understanding hardly a word, the time did not pass so quickly. Then over one hundred persons gathered, but not as to-day. Then all was new. To-day, by count, 140 were present,—all the room would hold; and that is now the usual attendance. Once a week the women gather from house to house, and, under the lead of the pastor's wife, hold a prayer-meeting.

"For the past few months a good deal of the time and attention of the pastor and his wife have been given to the sick. The blessing of God upon the use of some simple remedies has given the pastor's wife such a name that she has been called to visit among the very first families in the place, to prescribe for the ailing, and so a door has been opened, most unexpectedly opened, for work. Want of time forbids me to speak of some remarkably interesting cases, showing how God has opened doors where it seemed that the pastor could never enter. One day, in company with my helper, I visited the coffee-room of the place, in the khan, the doors of which were closed upon brethren Morse and Page some seven years since. We found all the head men assembled, and a Turk,—a tax-gatherer. We were received with honor, given seats of honor, and had a very interesting conversation upon several subjects, especially religious ones." . . .

SHALL THIS WORK BE HINDERED?

"The general complaint formerly was,

'We have nothing to do.' 'We cannot raise money; and do not know what we shall do. We can get food, for we can raise that,—such as it is,—but we cannot sell *anything*.' Since then the times have grown most decidedly worse. Now a part of the means for the spread of the gospel in this place has come from the patrons of the Board, and a part has been paid by the people, from the first. To curtail expenses, means to cut off from such a fountain its earthly supplies. Surely no one can say that because there has been no success the means must be cut off from such a place! How delighted would be the enemies of the truth on all the plain of Raslage to have the pastor removed! What a shout would go up,—a shout of derision and scorn. . . .

"Each Sabbath sees more or less people present at the services in Bansko from the villages on the plain. What has been done there is only a specimen of the work. To be sure there is only one Bansko, but the hearts of men are the same. Look over, now, this oasis created by your care, and tell us, shall we abandon it? Shall we say to the people, we cannot give you further help? I would that I could share with you the *certain* feeling that I brought away of the future triumph of the Word of God. Although we *know* that the world moves, it does one good to *see* it now and then. If our friends can do no more they can at least do this; remember this church and its pastor at the throne of grace, that he may have grace and wisdom to *hold* on and *fight* on for God and the right."

POLITICAL AFFAIRS.

Writing again June 17th, Mr. Locke mentions the admission to the church, at the last communion season, of three pupils in the female boarding-school. Two other pupils were wishing to be examined for admission. Respecting the Turkish Government, and the condition and prospects of the country, he writes:—

"We have received far too many proofs of the good will of the Government to speak lightly of its bearing toward us. So far as I am aware, with but a single exception, we have never lost a letter out

of the hundreds that have been mailed to us in this country, and not unfrequently letters, and papers even, have been forwarded to us from the general post-office at Constantinople by the authorities,—some one there adding the name of the place in Turkish. One can hardly mention a direction in which we have not received personal favors. I think we can truthfully say, that step by step, as our mission has become better known and understood, we have gained in the esteem and good will of our townsmen. We see in the papers very sweeping conclusions as to what would be, and be done, were the Turks removed; but in my opinion such statements are not well grounded. Of nothing do I feel more sure than this, that should the present rulers be removed, unless some other foreign power came in, a state of confusion and terror would follow, the like of which has never yet been seen since we came here."

Again he says: "Day by day stories of terrible suffering are told, but upon how good authority I cannot say. As yet we have heard of but one death of those who are called 'Prots.' He was shot down, we hear, in his own village, and the village was destroyed by troops. There is a general demoralization now that specially favors any evil-doer. Such hard times have not been seen here for a long time. It is *very* hard for the poor to get money."

Mr. Byington wrote from Constantinople, June 29th: "The present Government is evidently endeavoring to introduce real reforms. They perceive that something must be done. Many are impatient at their delay, but I think this very delay proves that they design something more than high-sounding proclamations, which mean nothing. I am glad that they are making haste slowly. The difficulties in their way seem well-nigh insurmountable."

On the other hand, a private letter from Constantinople, dated July 3d, from one who has the best opportunity to know the truth, says:—

"There is just now a good deal of in-

terest in regard to the atrocities committed in Bulgaria by the Turks. I have the most exceptional advantages for finding out the truth as to these stories. I have made every effort to sift them and get at the truth, and I am certain that the accounts published in the 'Daily News' are true. Not only this, but I have hundreds of similar accounts well authenticated, too horrible to think of. A perfect reign of terror exists to-day in the Province of Philippopolis, and this absurd Servian war will make it worse. I do not object to the Turks punishing those who had a hand in the feeble attempt at insurrection in Bulgaria; that was a mistake and a crime. But the Turks are massacring those who never had a thought of revolution, and are torturing and plundering everybody in that province."

Western Turkey.

CONTINUED PROSPERITY AT CESAREA.

AT the close of a letter dated May 30th, Mr. Farnsworth, of Cesarea (370 miles east-southeast of Constantinople), remarks:—

"I should be glad to write you a full letter about the work, but must not now. You will be surprised, I think, to know that even now we are having meetings three evenings in the week, and that they are attended by hundreds (I think the number present last night was about three hundred). Last Sabbath our congregation at the chapel was 630. At the same time there was another meeting in the girls' school-room. A week ago I was at Yozgat, and had (on the Sabbath) a congregation of more than 400. The people have enlarged their chapel, and now have really a very nice place. It seems as if one of our families ought to make its home in that place this summer, for the sake of the work both in the city and in the vicinity. In Sarai Keoy, where there was no work a short time ago, there are now more than thirty Protestants."

GOOD MEETING OF THE "CENTRAL UNION."

The annual meeting of the Western

Turkey Mission, which was to have been held at Cesarea in June, was given up because of the disturbed condition of the country, and the possible dangers of traveling and of leaving families unprotected during the absence of the husband and father. Mr. Farnsworth wrote, June 16th:—

"Though greatly disappointed that the Annual Meeting has failed, I am very glad to report a very pleasant meeting of the 'Central Union' of churches and delegates. The meeting was appointed with especial reference to the meeting of the mission, but the delegates could not get information of our change of plan in season to make a corresponding change. The meetings were harmonious and pleasant, the questions discussed practical and vitally important, and the spirit of the meeting excellent. All the pastors and delegates present (nine) were from the Cesarea field excepting two from Gurun. They were here two Sabbaths, and those two days were occasions of the deepest interest to both people and delegates. The afternoon and evening of June 4th were given up to the reports of pastors and preachers from all parts of the field. Almost without exception these reports were exceedingly encouraging. One pastor spoke of a time when he was obliged, with two or three others, to go to a hut in a vineyard at a distance from the village, to pray. He was then twenty-two years old and knew but a portion of the alphabet. In that same village he is now pastor of a very interesting and efficient church, with a congregation averaging two hundred or more, and his influence in all the region is very great and every way most excellent. This was pastor Yeghai, of Injirli.

"One preacher spoke of the fact that three or four men, some four years ago, were accustomed to meet in a sort of cave, and pray that God would visit and enlighten that village. Last winter there was a school of about one hundred pupils in that same village, a night-school of some thirty young men, and a daily prayer-meeting attended by nearly two hundred. The number of persons now known there as Protestants is about two

hundred,—probably fully one half the village.

"Sunday, June 11th, was communion. Eight persons were admitted to the church; several children were baptized, and every way the time was a most hopeful one for the progress of the Lord's work in Cesarea. The congregations on both Sabbaths must have been about eight hundred."

PERSONAL.

"A word of personal history. I am reminded that it is twenty-two years this day since I arrived in Cesarea. Brother and sister Ball were then with us, but both have long since rested from their labors and entered upon their reward. We had also with us a native brother for interpreter, for many years a teacher and preacher. He, too, long since rested from his labors. We would praise the Lord that both myself and wife have been permitted to work on, almost uninterruptedly, with no change of field and with constantly increasing evidence of the Master's approbation all these twenty-two years. The little band of 30 Protestants is now more than 2,500, and multitudes are ready to hear the Word. 'What shall we render for all His benefits?'"

Eastern Turkey.

STATISTICS FOR THE YEAR.

The Secretary of this mission (Mr. Parmelee) wrote on the 18th of May, forwarding statistical returns for the year, excepting those from the Mardin station, which he had not received. In regard to these returns, he says:—

"A glance at the footings indicates that the work as a whole has about held its own. The number of helpers is 201, against 214 the previous year. One new church has been organized during the year, at Egin, but the two churches in Diarbekir have been united into one, and the one at Divrik has been transferred to the Western Turkey mission, leaving one less this year than last, 30 instead of 31. A very encouraging number, 118 (against 106 the previous year), have been added

to the churches by profession, increasing the membership, after balancing all losses by the transfer of the Divrik church and from other causes, from 1,567 to 1,584. Attendants on public worship have also increased from 5,746 to 6,597, and the number of Protestants from 8,256 to 8,960. Notwithstanding the very hard times, pecuniary contributions have risen from \$6,319 to \$6,538. There has also been an advance of those under instruction from 4,154 to 4,417. It seems, therefore, that in nearly every respect there has been some progress. At Bitlis and Van there have been interesting revivals, the work at Bitlis being still in progress. Some parts of the Harpoot field have also been visited with the Holy Spirit's power.

"We would, therefore, raise our memorial Ebenezer, and praise God for what he has done for us and for the glory of his name, and press forward to new conquests in the future."

CHURCH FORMED AT VAN.

Dr. Reynolds wrote from Van, May 26th: "On the last Sabbath a little church was formed here, and the communion, in our simple form, was administered for the first time to citizens of Van. Of the seventeen who presented themselves for examination fourteen men and one woman were accepted." Only ten, however, finally presented themselves, but it was hoped that at least three others would be received at the next communion season.

MIDYAT—A PLEA AGAINST RETRENCHMENT.

Writing from Mardin on the 2d of June, Mr. Andrus states: "We have received very urgent letters from Bagdad, beseeching us to begin a work there; but we have been obliged to say, 'No,' thus far." Passing that place by, for the present, with this brief reference, he presents facts more fully in regard to another field which he thinks it very important to secure if possible, and urges that, if other obstacles can be overcome, the churches at home will not constrain them to abandon their purpose and their hope for want of a small sum of money. He writes:—

"Let the reader take the Missionary

map of Turkey and Persia, published in the *Herald* for January, 1868 (and also in 'Wheeler's Ten Years on the Euphrates'), and draw a straight line from *Mardin* to the River Tigris at the point where it crosses the meridian of the 42d degree of longitude. Now draw another line from that point to the town of *Hassan Kaif*, up the river, and from thence complete the scalene triangle to *Mardin*. This triangle contains 1,353 square miles, or 47 more than the State of Rhode Island! This is only a corner of our field, but it has proportionally a larger nominally Christian population than any other portion, — scattered in more than a hundred villages, and numbering not less than 40,000. Moslem Koords, and Yezidees (devil worshipers), both oppressors and persecutors of these Christians, make up the bulk of the population of this wild and mountainous district.

"These nominal Christians are of the Syrian Church, and use a dialect of the Syriac peculiar to themselves and called the *Toorānee* (i. e., mountain dialect). They are as fierce, and as far from God in practice, as are their Moslem and Yezidee neighbors, and human life is, by their own confession, worth among them the 'price of an onion.'

"*Midyat* is the chief town of that region and the key to the work among all those mountains. This key we have for more than seven years been trying to get into our hands. The headman of the village, and the instrument of oppression upon all the Christians in the mountains, has thus far stoutly and successfully prevented our seizing it. With a view to getting in there we received and trained up a young man from that place, *Isaiah* by name, of whose father we have hired a room for several years. In that room he now has a school, which a few weeks ago numbered thirty-four pupils, and is one of the most promising of our village schools. It is, however, liable to be summarily broken up by the headman of the village. But there is already considerable gospel leaven at work in the village, and it only needs a decisive stand on our part to give it expression and expansion.

"Aware of the great importance of tak-

ing and holding this place, if we would accomplish anything among those mountains, we began the erection of a house some two years ago, for a missionary residence during the winter, while working out among the surrounding villages, and also for a training school, preparing teachers for village schools in that dialect, and young men of promise to enter the theological seminary at *Mardin*. The house was nearly finished, and was occupied in the lower part, when some of the rock foundation proved to be too thin for the weight of the structure built upon it, and gave way, destroying a part of the walls and causing the arches to fall.

"It is upon the repair of this house that the opposition to us now centers. When it was first built, the tyrant of the mountains was in prison at *Mardin*, and we improved the time of his imprisonment to build without molestation. Now he is determined to keep us out of the village and the mountains, because he sees that so soon as a Protestant community is formed in the village, his power will be broken not only there, but throughout all those regions. We have permission from the *Diarbekir* government to complete the building, but he has prevented us from working upon it. He compelled the villagers to complain that we were building a church, and that without permission and deceitfully. We gave the government a paper to the effect that if it proved to be a church we would submit to its being pulled down without suing the government for damages. The government then said to us, 'Go ahead.' We went ahead; but the moment we began to place one stone upon another we were stopped, with threats that if we persisted there would be a fight. Not caring to have blood shed we have again appealed to the government, claiming our right, as American citizens, and in accordance with the terms of the new protocol recently signed by our government, to build wherever we please, provided we pay the taxes on the building in accordance with the requirements. It remains to be seen whether the government will compel that man to respect its orders and our rights, or refuse to support its own honor and

our claims. If we succeed, a great work will open before us. If we are defeated, little more remains to take possession of in these parts.

"But a government order will not build the house. We need not less than \$500 to put it in shape for use as the base of operations for the whole mountain work. Will the home churches sound a *retreat* at this stage of the assault, when the native churches here are *cheering us on* in this tough contest? Must our cause here suffer shame, and be made to face the *first defeat* in our career, because the churches have ordered us *back to the trenches*? For that is just what *retrenchment* means for us. Who will bear the responsibility of such a sad and disastrous retirement from our most advanced position?"

SCHOOLS AT HARPOOT—HOPEFUL OUT-STATIONS.

Mr. H. N. Barnum wrote from Harpoot, June 7: "Our schools are doing finely. In the normal school there are about fifty pupils. The female seminary has twenty-five boarders,—a larger number than ever before,—and some ten or twelve day scholars." In a postscript (June 9th) he says:—

"We have an out-station in the Geghi district, the village of Horhore. The work there had scarcely a beginning until a year and a half ago, when we sent a young married man from the normal school, a candidate for the next class in the theological seminary. He is a rough fellow, the son of a poor villager, but he and his wife are both earnest workers. I have just received a letter from him, from which I will give you an extract:—

"If you inquire as to our welfare, thank God we are very happy, and in health salute you. We have much occasion for joy in the work here. Up to this time some twenty brethren have been added to our number, of whom three are church-readers (an office in the Armenian church); one of the latter is the son of a priest, and his brother is a priest; both living. Two of the brethren have joined the Geghi church, and we hope there will be others. Our Sunday con-

gregation varies from 50 to 80. The school has grown small, as it is summer. There are now twenty pupils, of whom two are women. Up to the present time we have had meetings every day. Henceforth, through the summer, we shall meet but three times a week.'

"In another village, some twenty-five miles from here, Oozon Oba, the work is in a very hopeful state. The only priest in the village is a simple-minded old man, who is very friendly to the preacher, and asks him to read and pray with him when he comes to see him. This priest's son is an earnest Christian, and a member of the church in Ichme."

Madura Mission—Southern India.

PERSECUTED FOR CHRIST'S SAKE.

MR. CAPRON, of the Mana-Madura station, wrote from the Pulney Hills, April 28th, mostly on business, but reporting, in one paragraph, a case of persecution and wrong, as follows:—

"Since my last, some of our people have passed through the very bitter experience of imprisonment. They were engaged in the peaceful cultivation of their fields,—fields which they have owned and cultivated for many years,—when they were set upon by their Romanist and heathen relatives, severely beaten, and their cattle unyoked and driven off. Unfortunately they resisted, wrenching the clubs from the hands of their assailants, as they were themselves unarmed, and when the case came up for trial, the native magistrate, instead of taking it up as an unjustifiable and almost murderous assault, as it really was, called it a riot, and punished the assailants and assailed alike, with heavy fines and two months of rigorous imprisonment. Two of our three men are members of the church; the fourth is a Romanist relative who was assisting them in ploughing, but did not strike a blow; the fifth and sixth of the party are heathen, who had nothing whatever to do with the affray, but were included in the complaint in order to prevent their giving testimony on the side of the Christians."

Micronesia Mission.

ILLNESS OF MR. SNOW.

A LETTER has been received from Mr. Whitney, of Ebon, mostly written in January, but with a paragraph added on the 2d of March,—to be sent by the first opportunity,—in which he mentions a matter of painful interest to all the missionaries in Micronesia and to their many friends at home. He writes, January 25th :—

“Our Brother Snow is suffering from a stroke of paralysis. He was taken on New Year's day, and though very much prostrated is slowly recovering now. His whole left side was affected, and is so still. He was able to walk about the house the next day, and in the course of the week walked out to church; was able to attend service the following Sabbath, and assisted in the administration of the Lord's Supper. His voice is affected, and he is not able to speak very loudly, or distinctly, yet can usually be heard even in our large church. He seems to be easily prostrated, is able to read and to write letters to some extent, but he cannot translate, or apply himself to close study. He thinks he is improving, but it is slowly. . . . But our Physician is one who can heal all our infirmities, and we trust Him even here.”

On the 2d of March Mr. Whitney stated, “Mr. Snow is still improving, but slowly.” A letter from Mr. Snow himself, with one date as late as March 10th, announces that he was then about to sail for Kusaie, with his wife, hoping to be benefited by the change. Capelle & Co., traders in the islands, had very kindly offered them a passage on one of their vessels.

THE SCHOOL AT EBON.

Mr. Whitney writes of other matters connected with the mission work, and several extracts will be given from his letter. What he says of teaching “Moral Philosophy,” and a code of laws, in the school, is suggestive, as indicating the primitive, unformed condition of society and all its institutions at those islands, and the greatness of that elevating work

to be done there, as it has been done already in many other islands of the Pacific, by the Gospel of Christ :—

“We began school one week ago yesterday (Monday), and have a very encouraging prospect. Never has there been so much interest in study since we came here in 1871. How long it will last remains to be seen. Our scholars are unusually punctual in attending every day, and are promptly in their places when the time comes for school to begin. We have divided the school into four classes. In the ‘senior’ class there are none this year, the ‘junior’ class numbers 12, the ‘sophomore’ class 17, and the ‘freshman’ class 24. Of this number we have had an average attendance of 47 during the week past, and some only began to come this week. The studies of the junior class are Arithmetic, Geography, Practical Ethics, Composition, and Bible Exegesis. The sophomore class have Reading, Writing, Spelling, Arithmetic, Bible History, Composition, etc. The freshman class have the same studies, but are in a different stage of advance. The course for the senior class is not yet arranged.

“Bible Exegesis, for the junior class, was to have been under Mr. Snow, and owing to his sickness is deferred for the present, but will be taken up as soon as he is able to teach safely. Or, that failing, I shall take it myself. Mrs. Snow has charge of Reading in the freshman class, Writing and Spelling in freshman and sophomore classes, and Arithmetic in all three classes. Mrs. Whitney has charge of Bible History and Geography; while Reading in the sophomore class, and Practical Ethics fall to my lot, and we divide the Compositions among us. The idea of introducing Moral Philosophy in some form, was suggested by the oft-repeated advice of the delegate of the Hawaiian Board, to teach the people something like a code of laws. To prepare for them a penal code, and teach them what laws are, seemed to be his idea. Laws must be taught, either in the abstract or the concrete. If the latter, then what laws, and on whose authority? I thought the matter over, and we talked about it, and concluded that

the best way would be to give lessons as to the duties of every-day life, — in the family, society, the State, etc., — and thus accomplish the desired end without presenting a code which might be opposed or abused.

"The people seem to be in earnest to learn, for the native schools are well attended, and there could be two more in operation if we had teachers. The teachers are in our school, and being trained now, so that in our vacation they will teach at other places.

"The past year was one of sorrow to us, because so many church members fell into sin, and the people seemed to take so little interest in schools. Now, as this year begins, one of our number, our *head*, is stricken down and unable to be actively engaged, though he can still assist by his counsel and experience. This very affliction has done much to awaken the people, and I think they all listen to him with more interest and attention than formerly."

THE WEEK OF PRAYER — TRIALS, JOYS, AND HOPES.

"The meetings of the week of prayer were well attended, and there were some hopeful conversions. In one instance a boy, one of our best scholars, spoke for the first time, with great feeling, while the tears coursed down his cheeks. Here we are, with all this work upon our hands, and the way opening for a great advance, if only the Spirit were here with power. Pray for us. What we need now is the outpouring of the Spirit to turn the hearts of old and young. We are isolated, and have some trials and self-denials, but we do not think much of these, for we are happy and contented in our work, and ask no other; but the burden of our cry is for the salvation of men. We want to see the people turn to the Lord, and serve him.

"I have not spoken particularly of the theological class. I have not yet formed one this year, but am waiting to see who will be willing to go out as teachers. If any will go I shall form them into a class for special preparation for the work. I think I wrote of the sad fall of some

whom we were expecting to send out as teachers last year. This has seemed to bid us move with caution in sending out native teachers. It is, however, only a question of time, we believe, for we certainly have those who will become efficient teachers and preachers. We may yet have one or two this year, but if not, then next year. We have been disappointed in some whom we have chosen, in that they have often proved unworthy or unwilling to go, and circumstances have sometimes shown us that the unwillingness arose from unworthiness. But enough of this."

Mission to Spain.

MOTHERS' MEETINGS — TRIALS OF PROTESTANT WOMEN.

THE following letter from Mrs. Alice G. Gulick, of Santander, was written to a friend in America, April 27, 1876. A copy was sent to the Missionary Rooms, and it would have appeared in the *Herald* at an earlier day but for the want of room. It will be read with much interest: —

"Over a year ago I received the circular letter addressed to the 'missionary sisters' on behalf of the 'Union Maternal Association' of Boston; and was much interested in the plan to hold, at each mission station, meetings similar to those which have been held for so many years in the home-land. At that time, however, it did not seem best to call a meeting here of distinctively *Christian* mothers, for many reasons. But now, I am thankful to be able to report, that the 'First Evangelical Church of Santander' having been formed April 9, 1876, the women who united with the church at that time, sixteen in number, met in my parlor on Wednesday, April 26th, and we held our first *Christian* mothers' prayer-meeting.

"It was a very pleasant and impressive meeting, — the tears coming to many eyes as we talked together of the *Christian's* privileges, and comforted ourselves with the promises to those who 'overcome' and remain 'faithful unto death,' — taking for our watchword Heb. x. 23: 'Let us hold

fast the profession of our faith without wavering; for he is faithful that promised.'

"Those who live in a land of religious liberty have little idea what it costs a woman in Spain to break away from the bondage of the Romish Church. Several of those who form our little band have given ample proof of their willingness to suffer affliction, rather than give up their newly-found hope of salvation through the blood of Christ. Let me mention one particularly. She was one of the first to attend our meetings, when they were held in our own parlor, and has been present at nearly every service held during the four years. Being a widow and very poor, she was dependent upon a brother, whom she also dearly loved. He heard that she was in the habit of attending the Protestant meetings; so he came one Sabbath and watched from the opposite side of the street, to see who came in at our door. He satisfied himself that she was numbered among those who are here called, in most contemptuous terms, 'Protestants,' 'heretics,' 'Jews'; and sent her word that unless she ceased from her 'evil doings' he should pay her rent no longer, and would have nothing to do with her! But she said, having once had her eyes opened to the truth, no money could tempt her to put herself again under the influence of the priests. So she struggled on for months in the endeavor to live. Finally, the brother was taken sick and she went to his house, offering to help care for him; but he would not see her. She went again and again, and her sisterly affection at last overcame his opposition. He died in her loving arms, asking her to forgive the great wrong he had done her!

"Another, who is now an assistant in

the school, and preparing to be a Bible-woman, could for a long time find very little employment after she became a Protestant, on account of the fanaticism of those who had been her employers; for they not only refused to give her work, but warned everybody against her.

"One who has been for several years a Protestant, having come here from Madrid, is troubled greatly by the efforts of some of the Santander ladies to convert her. Day after day they have been to her house, with bribes of money, clothes, etc., and with unceasing argument have tried to prove to her that she is living in the belief of a great error. Yesterday they sent her word that they should bring a priest to her house to-day, who would convince her of her sin in remaining longer out of the 'Holy Roman Catholic Church.'

"Still another continued to come to our meetings, although her brothers, who have hitherto helped support her, threaten to cast her off if she does not stop. In our little meeting yesterday, I was explaining that the principal object of our prayers in these monthly reunions, would be the conversion of the *children*, when this woman suddenly said, in the simplicity of her heart, 'O, can't we pray for anybody except the children? I want you all to pray for my brothers, that they may be converted!'

"But all are not so strong in the faith. Some are weak, and greatly need your prayers that they may become *spiritual* Christians. If by the aid of the Holy Spirit the *mothers* can be led to Christ, we may hope for better things in the next generation, instead of the ignorance, fanaticism, and unbelief which lead every one to say, in speaking of this land, '*Poor Spain.*'"

MISCELLANY.

A CALL AND A TESTIMONY FROM FRANCE.

A LADY wrote recently to the Secretary of the Board, from La Rochelle, urging the appeal, "Come over into France, and help us." In the course of her letter she says: "I was very happy

to make acquaintance with several of the missionaries you employ in Austria, — Mr. Schauffler, now in Brünn, Moravia, Mr. Adams, in Prague, Bohemia, and Mr. Clark, in Tyrol. I spent a few months with the family of Mr. Schauffler three years ago, while the three above named

families dwelt in the same house, in Branik, near Prague. It was a blessed time for me. I found them so true, so faithful, so zealous, that I have been always wishing, since I am in La Rochelle, for a missionary like one of them. Why should you not do something for France? Are we not all brothers and sisters before the Lord? By faith we meet, around one common mercy-seat. May our dear Saviour guide you in your decision; we leave it all to him, as he knows best what we need. May he give you a sympathizing heart for our dear country, and increase our faith, and pour out his Holy Spirit upon us, that the Lord may find us ready at his coming."

NOTES WITH DONATIONS.

A STRUGGLING student writes: "I again take the opportunity to send my weekly contributions to the American Board. My weekly saving for the cause of Christ is fifteen cents, the price of an hour's work. Though I am poor, and am trying to help myself in getting an education, I think I ought to make this sacrifice for the honor of my Master, Christ. I do not know but the time may come when I shall need the help of others, and I sometimes think of the passage: 'Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth.' Recently I received a present from my brother in Ireland, unexpectedly. I take out of it \$1.50 for Christ, which I send with the amount of my subscriptions, making in all about \$5.00. May the Master own and bless it, though but a mite, and greatly bless you all, and every effort you and all the servants of Christ make to extend his kingdom."

An aged friend, grieved that he can no longer do what he has been doing, states his case thus: "From January, 1870, to June, 1876, inclusive, I sent you regularly a monthly donation of \$1.00 for the Madura Mission, which I designed to continue to the close of life; hoping, through God's grace, to be able to do so. But while I, for years, most cheerfully denied myself of many comforts and even

some seeming necessities of life, in order to satisfy the desire of my heart to contribute my mite to your own most excellent and to some other similar institutions, I feel now compelled, by a serious reverse in my circumstances (owing to long protracted personal and family affliction, and death, in addition to a heavy loss), in duty to myself in my fast declining years, to lay a restraint upon myself, and to forego the privilege and luxury of further contributions, at least for the present.

"Believe me, dear sir, that it is only after a long and hard struggle and with deep regret that I have come to this decision. But I reverently submit to the visitations of Divine Providence, and fondly hope and pray that many other persons who are able, may much more than supply the lack of my contributions, and that God's richest blessings may rest upon the most noble cause of missions.

"Should the Lord again smile upon me financially, you may rest assured that I shall again most cheerfully remember you."

Another warm friend of missions writes: "Had I thousands or millions in possession, and should I give all to promote the kingdom of my gracious Lord, I suppose I could not stand higher in his esteem than the poor widow, of whom he makes such honorable mention in Mark xii. 43, 44. The Christian law of obligation to give, I understand to be, 'According to that a man hath, and not according to that he hath not.'

"Though in the habit of putting into the treasury something at our weekly Sabbath collections for benevolent purposes, and though I have little that I can give, I herewith inclose you \$5.00 as the result, in part, of the appeals of our brothers, Bliss and Goodrich, in the August number of the *Missionary Herald*.

"God save the Board, the missionaries, the churches, the millions perishing, from the evils of retrenchment in missionary appropriations."

A minister, advanced in life, writes "in great feebleness," from Iowa: "I

feel that I must send you another V. for the same cause. Had I thousands instead, I do think it would be a pleasure thus to help on the blessed work of evangelizing the world. Laid aside entirely by increasing infirmities, I can do nothing to speak of but *pray*. And I do pray that He whose is the silver and the gold, and the cattle upon a thousand hills, will call forth the means from the hearts and coffers of those who certainly have it in their power to fill the Lord's store-house. O what a call from every part of the world, for men and means; and what encouragements! When will the churches awake, and respond? O Lord, how long."

One of the missionaries in European Turkey, sends one dollar from a poor woman among his people, with this statement: "The other day the widow of our native teacher in the theological school, of whose death I wrote not long since, came and handed me a little gold piece, worth about a dollar, wishing to give it to the work of the Lord. She is very poor, not having, I presume, over twenty-five dollars in money (she has a little household furniture besides) *in the world*, and she has herself and two little children to support. It adds still greater interest to this (*for her*) large gift, that she was for a long time an opposer of her husband; but before he died we hope she became a Christian, and now she seems like a sincere, humble, earnest follower of the Master. She has not yet united with the church, but wishes to do so. Will you please, then, put into the Treasury of the Board one dollar, gold, and charge the same to my account."

MISSIONS IN FORMOSA.

THE periodical published by the mission of the Board in Japan, in the number for March 10th, has an article on missions in the island of Formosa, which states:—

"Twelve years ago missionaries from England commenced labors in Formosa. We have from Mr. Ritchie, a missionary

thence, on his way to England, the following account of the success of this mission. There are now 1,000 baptized converts, and 3,000 hearers of the Word. There are three hospitals to aid in missionary work, located at different points. The missionaries first commenced their labors among the Chinese portion of the population, who inhabit the low lands and the plains of the eastern portion of the island. Five years ago, one of the aborigines from the central and mountainous region of the island, with a bad swelling on his neck, came to the hospital. He was treated and cured, and returned to his mountain home. A year and a half later a delegation came from the mountain village, saying that they, having been led by the man cured in the hospital, had cast away their idols, and kept the Sabbath as best they could; and they desired a missionary to come and teach them. The missionary went up to the mountains, and thence sprang several churches among the aborigines. There are now thirteen churches of the English Presbyterian missionaries among the Chinese, and thirteen among the aborigines. In the northern part of Formosa is a mission commenced five years ago by Canadian Presbyterians, which has now nine churches; making in all, now, thirty-five churches.

"The aborigines cannot read the Chinese characters, so the missionaries have written their language with the Roman letters, and have translated and published the New Testament in the Romanized form. The Christians among the aborigines read this Romanized Testament."

"THE ROMANCE OF MISSIONS."

It is pleasant to know how highly some very competent judges appreciate this excellent volume. Mrs. Helen C. Knight, of Portsmouth, N. H., has written the author as follows: "I have had many minds, my dear Miss West, about telling you how attentively and critically I have read your book, and how thoroughly I like it. 'The Romance of Missions' is the most informing, satisfactory, vivid, and picturesque account of mission

work ever written. I prejudged the book too long, and with a 'fancy' title, but found myself mistaken. Its very fulness is one of its excellences. I feel, as never before, what woman can and must do for woman,—how the Gospel combs the hair, washes the face, sweeps the floor; and how, in elevating the wife and mother, it roots itself in the home, never to be rent away. I believe more than ever in woman's mission to woman. The name, too, expresses that true æsthetic element which only a fine imagination can discern and bring out. God bless you in this new field, with much fruit."

Dr. Wood, of Constantinople, also writes: "I have just read your 'Romance of Missions' with admiration and delight. You have done a good service by such a series of pictures of work for women, and the missionary work in general. Some references you would perhaps have accompanied with an additional touch if you had had more recent information. For example, you would have been glad to append to your notice of the young teacher and preacher at Marsovan, during the period of trouble, the statement that he has become one of the most spiritual, earnest, and useful ministers in Turkey."

BIBLIOGRAPHICAL.

The Orient and its People. By Mrs. I. L. HAUSER; seven years a Missionary in Northern India. Milwaukee: I. L. Hauser & Co. 1876. 335 pages, duodecimo.

THIS volume contains a very considerable amount of interesting and important information. In her preface the author says: "In the Orient are the two vast empires of India and China. In their antiquity, extent, fertility, and greatness of population, they rank first among the nations of the earth. In these two countries are nearly 700,000,000 of people, about one half of the earth's inhabitants, all bound by the shackles of idolatry, superstition, and ignorance. For the breaking of these fetters, and enlightenment of these millions of our fellow-men, we are called upon to sustain Christian missions,

in which many Christian people have but little interest, because they fail to realize that the heathen are men and women like ourselves, of the same mental and moral capabilities. . . . I have striven to picture the people of India and China in their every-day life, hoping that some, reading these sketches, may feel better acquainted with our brethren and sisters of those countries; that love and interest, as well as duty, may prompt them to aid in the redemption of that part of Christ's inheritance." The following from among the headings of chapters may serve to indicate the nature, variety, and interest of the contents: Geographical Sketch of India; Historical Sketch; the Women of India; Wonderful Architecture in India; the Religions of India; Incidents of the Mutiny in Lucknow; Christianity in India; the Land of Sinim; the Women of China; the Religions of China; Education and Literature in China; the Opium War; Christian Missions in China.

Giving as an act of Worship. By the Rev. HENRY S. DE FOREST, Council Bluffs, Iowa. [Reprinted, by special permission, from the "Congregational Quarterly." American Tract Society, Boston.]

AN excellent tract, of 15 small pages, on the subject indicated by the title.

The same Society also publishes — has had "on its list for several years" — "Uncle Ben's Bag," noticed in the Herald for June, in a somewhat abridged form; 15 miniature pages; price \$1 per hundred.

GLEANINGS.

— The British and Foreign Bible Society report the sale of 54,000 copies of the Bible in Spain the past year.

— The above Society circulates the Scriptures in 210 different languages; and has distributed in all 76,000,000 copies of the Word of God, wholly or in part, throughout the world.

— About ten thousand students are gathered in the great Moslem University at Cairo, for the study of the Mohammedan religion, jurisprudence, astronomy, history, medicine, poetry, — in short, the

whole encyclopædia of Moslem learning. These pupils come from China, Tartary, India, Arabia, Morocco, Central Africa, and European Turkey, as well as from Asiatic Turkey and Egypt. These are trained to be the antagonists of the gospel in these various lands.

— Mr. Oldfather, of the Presbyterian Board, writes from Oroomiah, Persia: "One grand thing in our work is the spirit of inquiry among the Mussulmans. A number of Mussulmans, from twenty to forty, each Sabbath, attended the ser-

vice in the city chapel this winter. The interest among this class is on the continual increase. Several have been baptized the past winter; and now we are sending special workers among them."

DEATH.

REV. MARSHALL R. PECK, who was constrained by ill health to return from the Madura mission very soon after his arrival in India, died at his father's residence in Brookfield, Vermont, August 6th.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

MASSACHUSETTS.		CALIFORNIA.	
Boston, Sarah,	10 00	Oakland, T. B. Bigelow,	112 00
NEW YORK.			
Walton, C. H. L.	50 00	Received for the "Debt" in July,	\$677 00
WISCONSIN.		Previously acknowledged (see August	
Beloit, Mrs. S. M. Clary,	5 00	"Herald"),	89,269 82
—, a friend, "In his name," by			
Mrs. J. Porter (previously acknowledged, 500),	500—505 00		\$89,946 82

CENTENNIAL OFFERINGS.

Boston, Mass. Elliot Church, a friend,	200 00	Kidder, Mo. S. C. Coult,	5 00
Haverhill, Mass. H. P. Fairbanks,	8 00	Brant, Wis. E. W. and Mary B. Scott,	8 90
Springfield, Mass. Fourth of July Centennial Offering, 1,000; Centennial, 500;	1,500 00	Received for above in July,	\$1,722 90
Brooklyn, N. Y. "Bethel," for Fort	1 00	Previously ack'd (see August "Herald,")	4,155 87
Berthold,	5 00		\$5,878 77
Kinderhook, N. Y. "A lady,"			

DONATIONS RECEIVED IN JULY.

MAINE.		Grafton county.	
Cumberland county.		Bristol, a friend to the cause, 100;	
Gorham, Cong. ch. and so.	11 40	Cong. ch. and so. 2 84;	102 84
New Gloucester, A. C. M. Foxcroft,	25 00	Orford, Cong. ch. and so.	28 00—130 84
South Freeport, Mrs. O. Waite,	10 00	Hillsboro co. Conf. of Ch's. George	
Yarmouth, H. Kleaser Burbank,	20 00—65 40	Swain, Tr.	
Kennebec county.		Bennington, Cong. ch. and so.	18 75
Augusta, JOEL SPALDING, to constitute himself H. M.	100 00	Francetown, Moses B. Fisher,	5 00
Union Conf. of Churches.		Hollis, Cong. ch. and so.	20 10
Hiram, Cong. ch. and so.	2 00	Mount Vernon, Cong. ch. and so.	10 00
Watford, Rev. J. A. Douglass,	20 00—22 00	Nashua, 1st Cong. ch. and so.	842 65
Washington county.		New Ipswich, Cong. ch. and so. m. c.	18 16—414 66
Machias, Centre St. Cong. ch. and so. m. c.	89 51	Merrimac county Aux. Society.	
Robbinston, Cong. ch. and so.	11 00—50 51	Concord, South Cong. ch. and so., to const. RUFUS P. STANFELDS H. M.,	
York county.		181.66; ditto, a friend, 20;	150 65
York, 1st Cong. ch. and so.	10 75	Fisherville, Almon Harris,	5 00
	249 66	Warner, M. D. Wheeler,	5 00
		West Concord, Cong. ch. and so.	27 82—187 97
		Rockingham county.	
		Londonderry, Mrs. Josiah Sleeper,	8 00
		South Hampton, James Palmer,	5 00—8 00
		Stratford county.	
		Meredith Village, Cong. ch. and so.	14 50
		Ossipee Centre, Cong. ch. and so.	9 63—24 13
			910 56
		Legacies.—Keene, John W. Binney,	1,161 82
		by Barrett Ripley, Adm'r,	2,071 88

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Harrisville, Cong. ch. and so.	10 20
Keene, 1st Cong. ch. and so.	134 76—144 96

VERMONT.

Addison county.		
Bristol, Rev. Stillman Morgan,	5 00	
Orwell, Mrs. M. Young, 5; L. Root, 5;	10 00—15 00	
Caledonia co. Conf. of Ch's. T. M.		
Howard, Tr.		
Peacham, B. C. Chamberlain,	20 00	
St. Johnsbury, North Cong. ch. and		
so. 169.59; William D. Robinson,		
5; Three Young Friends, 1.25;	175 84—186 84	
Chittenden county.		
Burlington, "Thank-offering,"	5 00	
Charlotte, Friends,	20 00	
Jericho, 2d Cong. ch. and so.	20 70—45 70	
Hesse county.		
Granby, Tobacco money,	5 00	
Victory, a friend,	10 00—15 00	
Franklin co. Aux. Soc. C. B. Swift, Tr.		
St. Albans, 1st Cong. ch. and so.	177 07	
Lamoille county.		
Johnson, 1st Cong. ch. and so.	35 10	
Marshfield, Cong. ch. and so.	25 00—60 10	
Orange county.		
Newbury, P. W. Ladd and wife, 5;		
Mrs. E. S. Johnson, 9c.;	5 90	
Thetford, 1st Cong. ch. and so., to		
const. Joseph C. KINNEY, H. M.	80 00—85 90	
Rutland county.		
Clarendon Springs, Boarders at the		
Clarendon House, after worship		
Sabbath morning, July 30th,	10 00	
Washington county, Aux. Soc. G. W.		
Scott, Tr.		
Barre, Cong. ch. and so.	90 00	
Worcester, X.X.,	1 00—91 00	
Windham co. Aux. Soc. C. F. Thomp-		
son, Tr.		
Brattleboro, Centre Cong. ch. and so.		
m. c. 78.84; H. L. 8;	76 84	
Fayetteville, Cong. ch. and so.	14 46	
Jamaica, Cong. ch. and so.	10 00	
West Brattleboro, Cong. ch. and so.	17 28—118 08	
Windsor co. Aux. Soc. Rev. U. B.		
Drake and J. Steele, Tr's.		
Rochester, Cong. ch. and so.	30 00	
Woodstock, 1st Cong. ch. and so.	19 85—49 85	

862 99

Legacies.—Brattleboro, I. L. Dicker-		
man, by N. B. Williston, Adm'r,		
Jericho, Augustus Lee, by Ezra El-	621 83	
liot, Adm'r,	176 78—798 61	
	1,661 60	

MASSACHUSETTS.

Barnstable county.		
Wellsfleet, 2d Cong. ch. and so.	25 00	
Berkshire county.		
Hinsdale, Cong. ch. and so.	250 00	
North Adams, Cong. ch. and so.	34 65	
Pittsfield, James F. Jones,	25 00	
South Williamstown, 2d Cong. ch.		
and so.	26 78	
West Stockbridge, Village Cong. ch.		
and so.	23 65	
Williamstown, Faculty and Students		
of Williams College, 215.56; 1st		
Cong. ch. and so. 147.70;	363 80—723 88	
Bristol county.		
Fall River, Central Cong. ch. and		
so. 1,174.43; 1st Cong. ch. and		
so., to const. JOHN S. BARTON,		
H. M., 108.66;	1,341 08	
Norton, Trin. Cong. ch. and so.	15 00	
Taunton, Winslow Cong. ch. and so.	51 63—1,407 71	
Brookfield Assoc'n. William Hyde, Tr.		
North Brookfield, 1st Cong. ch. and		
so.		
	100 00	
Hesse county.		
Andover, Faculty and Students of		
Theol. Seminary, for the Mahra-		
ta Theol. Seminary, in part, 32;		
Rev. Joseph Emerson, for Papal		
Lands, 50;	82,00	
Lawrence, Lawrence St. Cong. ch.		
and so.	150 00	
Methuen, 1st Cong. ch. and so. m. c.	50 89—232 89	
Hesse county North.		
Amesbury and Salisbury, Evan.		
Cong. ch. and so.	8 16	

Haverhill, North Cong. ch. and so.		
(of wh. 83 for Papal Lands),		
502 39		
Ipawich, 1st Cong. ch. and so.	37 42	
Newburyport, Belleville, Cong. ch.		
and so., add'l,	100 00—647 97	
Hesse co. South Conf. of Ch's. C. M.		
Richardson, Tr.		
Beverly, Dane St. Cong. ch. and so.	19 03	
Lynn, 1st Cong. ch., interest on be-		
quest of Brackett Lord,	37 88	
Lynnfield, 2d Cong. ch. and so.	250—49 41	
Franklin co. Aux. Soc. William F.		
Root, Tr.		
East Haverly, Cong. ch. and so.	8 00	
Greenfield, 2d Cong. ch. and so.	243 11	
Shelburne, Cong. ch. and so.	16 07	
Whately, Rev. J. W. Lane and fam-		
ily, 20; Cong. ch. and so., for		
work in Papal Lands, 7.51;	27 51—394 09	
Hampden county, Aux. Soc. Charles		
Marsh, Tr.		
Chilcopee, 2d Cong. ch. and so.		
41.55; 3d Cong. ch. and so. 15;	56 55	
Holyoke, 2d Cong. ch. and so.	62 43	
Palmer, 2d Cong. ch. and so.	8 00	
Springfield, "Friends" 517; 1st		
Cong. ch. and so. 91.34;	608 84	
Westfield, M. A. R.	10 00—745 37	
Hampshire county Aux. Society.		
Amherst, 1st Cong. ch. and so.	228 96	
Chesterfield, Cong. ch. and so.	11 60	
Enfield, Cong. ch. and so.	150 00	
Hatfield, Cong. ch. and so.	40 56	
Haydenville, Cong. ch. and so.	21 00	
Northampton, Edwards Cong. ch.		
and so. m. c. 83.97; Miss F. Will-		
iams, 5;	38 97	
South Amherst, Cong. ch. and so.	15 00	
South Hadley Falls, 1st Cong. ch.		
and so.	64 00	
Williamsburg, "The Widow's Mite,"	90—500 38	
Middlesex county.		
Concord, Cong. ch. and so.	20 50	
Everett, a friend,	26 00	
Framingham, Plymouth ch. and so.		
400; Two friends, 5;	406 00	
Lowell, Kirk St. Cong. ch. and so.	839 78	
Somerville, Franklin St. Cong. ch.		
and so. (of wh. m. c. 7.02),	305 21	
West Newton, M. A. Stevens,	5 00—1,650 47	
Middlesex Union.		
Fitchburg, Mrs. Stephen W. Dole,	25 00	
Lancaster, Cong. ch. and so.	22 86	
Leominster, Cong. ch. and so. 38 83;		
S. Haynes, 20;	53 83	
Littleton, Odis Manning,	100 00	
Townsend, Cong. ch. and so.	22 00—223 69	
Norfolk county.		
Brookline, Harvard Cong. ch. and		
so.	10 00,	
Canton, Elijah A. Morse,	700 00	
Foxboro, Cong. ch. and so.	71 59	
Holbrook, Yearly bequest of E. N.		
H., 200; Gents' coll. (of wh. E.		
E. H., to const. FARMINGTON HOL-		
BROOK, H. M., 100), 161.36; La-		
dies' coll. 44.90; m. c. 120.76;	517.61	
Norfolk, Union Cong. ch. and so.	10 00	
Norwood, 1st Cong. ch. and so.	38 60	
Quincy, B. C. H.	100 00	
South Braintree, Cong. ch. and so.	12 58	
Stoughton, 1st Cong. ch. and so.	6 00—1,462 23	
Old Colony Auxiliary.		
New Bedford, Trin. Cong. ch. and		
so. 178; 1st Cong. ch. and so. 50;	238 00	
Plymouth county.		
Brockton, J. Hewett,	5 00	
Campello, Cong. ch. and so. 75.55;		
a friend, 20;	96 55	
Hingham, Cong. ch. and so.	7 70	
North Abington, Cong. ch. and so.	2 70—110 75	
Suffolk county.		
Boston, Park St. ch. 1,672, ditto		
m. c. 16.64; 2d ch. (Dorchester),		
753.90; Walnut Ave. ch. 439.82;		
Winthrop church (Charlestown),		
867.78; Old South ch. 225; South		
Evan. ch. (West Roxbury), 177;		
Village ch. (Dorchester), 78.66;		

Mount Vernon ch. (a friend, for Mr. Neeima's work), 25; Vine St. ch. m. c. 10; George H. Fogg, 26; a friend, 25; John P. Nichols, 12; a believer in Missions, 5; Mrs. F. 8;	8,885 48
Revere, Cong. ch. and so.	6 50—8,841 98
Worcester co. North.	
Royalston, 2d Cong. ch. and so.	7 50
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Clinton, 1st Evan. ch. and so.	284 76
Fayville, Mrs. Mason Whiting,	5 00
Oxford, 1st Cong. ch. and so.	24 00
Worcester, Union Cong. ch. and so.	
9d 05; Salem St. Cong. ch. and so.	
42.16; Old South Cong. ch. and so. 20; a friend, Central ch., extra, 12.50; Samuel Pierce, 9;	181 72—495 47
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Millbury, 1st Cong. ch. and so.	47 88
—, P. M.	720 00
—, a friend,	150 00
	18,778 22

Legacies. —Newbury, George P. Danforth, by Joseph Danforth and John H. Newman, Ex'rs, in part,	2,850 00
Wakenfield, Mrs. Elizabeth M. Stowell, by Chester W. Eaton, Adm'r,	850 00—3,200 00
	16,978 22

RHODE ISLAND.

Bristol, Cong. ch. and so. (of wh. from Charlotte DeWolf, 500; Maria DeW. Rogers, 500);	1,089 76
Little Compton, "Male and Female Miss'y Society,"	29 80
Westerly, Cong. ch. and so.	24 54—1,144 10

CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so.	
817.27; Park St. Cong. ch. and so.	
27; F. Sammis, 1;	845 27
Greenwich, "A.,"	20 00
Norwalk, Abby Starr,	2 10
South Norwalk, Rev. D. Platt,	10 00
Stamford, 1st Presb. ch., Charles J. Starr,	600 00
Wilton, Cong. ch. and so. (of wh. "A thank-offering," 150);	229 00—1,206 87
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	28 74
East Hartland, Cong. ch. and so.	5 50
East Windsor, P. L. Biogdett,	70
Hartford, Park Cong. ch. and so.	
564.69; Rev. A. C. Baldwin, 5;	569 69
Manchester, B.	30 00
New Britain, South Cong. ch. and so., contributions for six months to June 30th,	431 88
Newington, a friend,	20 00
Poquonock, Cong. ch. and so.	26 40
Unionville, Cong. ch. and so.	30 00—1,142 86
Litchfield county. G. U. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	88 75
Thomaston, Cong. ch. and so.	57 28
West Winsted, Mrs. Jennette C. Stillman,	8 90—99 98
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	16 88
Durham, Cong. ch. and so.	26 00
Hadlyme, Cong. ch. and so.	10 00
Middletown, An ex-Pastor, almost fourscore,	10 00
Old Saybrook, Cong. ch. and so.	16 52—79 40
New Haven county. F. T. Jarman, Agent.	
Madison, Cong. ch. and so. 118.50;	
ditto m. c. 22.95;	141 45
Meriden, Centre Cong. ch. and so.	40 00
New Haven, H. S. Fellows, 100;	
Yale College ch., 25; "B. J. E.," 8;	128 00
West Meriden, E. K. Breckenridge,	12 00
Woodbridge, Cong. ch. and so., add'l,	10 00—886 45

New London county. C. Butler and L. A. Hyde, Trs.	
New London, 1st Cong. ch. and so.	
1,886.58; 2d Cong. ch. and so., ann. coll., 1,015.91, m. c. 24.11; 2,876 60	
North Stonington, Cong. ch., by D. B. Wheeler,	150 00
Old Lyme, 1st Cong. ch. and so.	26 00—3,061 60
Tolland county. E. C. Chapman, Tr.	
North Coventry Betsey T. Preston, Rockville, Dr. Giles Pease, to save from retrenchment,	5 00
Somersville, Cong. ch. and so.	24 00
Vernon, Cong. ch. and so. m. c.	7 03—96 03
Windham county.	
Eastford, Cong. ch. and so.	28 81
Hampton, Joseph W. Congdon,	8 40—37 21
	6,049 85
Legacies. —Fairfield, Mary Mills, by Catharine M. Beers, Ex'r,	100 00
Killingworth, Joseph P. Lane, by Nathan Lane, Ex'r,	57 00
New London, Rachel Robertson, in part,	30 00
Sufield, Miss Betsey Hanchett, by William H. Remington, Adm'r,	1,120 00
1,000; Interest, 120;	
Woodbury, E. J. Allen, by G. B. Lewis, Ex'r,	1,250 00—2,557 00
	8,608 85

NEW YORK.

Albany, George C. Treadwell,	250 00
Ballston Spa, John L. T. Phillips,	9 00
Berkshire, 1st Cong. ch. and so.	85 26
Binghamton, C. L. N.	1 00
Brooklyn, Frank Bond,	25 00
Buffalo, R. W. B., to const. THOMAS D. WASHBURN and Mrs. R. M. WASHBURN, H. M., 250; Thomas D. Demond, 10;	260 00
Canandaigua, Rev. Frank T. Bayley,	10 00
Candor, Cong. ch. and so.	15 86
Chatham Village, Mrs. H. O. Howland,	2 00
Crown Point, 1st Cong. ch. and so.	72 69
Flushing, 1st Cong. ch. and so. m. c.	18 01
Junius, Rev. Alvin Cooper,	10 00
Newark Valley, Cong. ch. and so.	47 54
New York, a friend, by Rev. Dr. Cheever, 100; Rev. B. N. Martin, D. D., 25;	125 00
Sherburne, Cong. ch. and so.	110 50—1,041 75

NEW JERSEY.

Bloomfield, Z. B. Dodd,	50 00
Irrington, Rev. Almon Underwood,	100 00—150 00

PENNSYLVANIA.

Boyetown, Allice H. Danforth,	1 00
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DISTRICT OF COLUMBIA.

Washington, Peter Parker, 500; Ralph Dunning, 180;	680 00
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OHIO.

Brownhelm, Cong. ch. and so.	21 00
Cincinnati, Vine St. Cong. ch. and so., to constitute JOSEPH PIERCE WALKER, WILLIAM SCOTT, and LEWIS W. SHAFER, H. M.	291 57
Columbus, 1st Cong. ch. and so., to const. B. D. HILLS and H. S. BARBITT, H. M.	220 40
Cuyahoga Falls, Cong. ch. and so.	9 63
Delhi, John Winsor,	4 00
Ellsworth, Lloyd Allen, 10; H. C. Beardsley, 10;	20 00
Greenwich Station, William M. Mead,	10 00
Hudson, Josiah Strong,	2 00
Oberlin, 1st Cong. ch. and so. 29.50; 2d Cong. ch. and so. 17.85; G. B. Reid, 5;	52 85
Paris, Welsh Cong. ch. and so.	16 75
Springfield, 1st Cong. ch. and so.	21 04
Toledo, Mrs. Eliza H. Weed, 20; Mary C. Harrington, 5;	25 00—688 74

Legacies. —Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, add'l,	106 12
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ILLINOIS.

Batavia, Cong. ch. and so.	111 74
Denville, Mrs. A. N. Swan,	5 00
Dover, George Wells and wife, for Mexico,	40 00
Elgin, C. W. Wilder,	5 00
Galesburg, E. A. Cooley,	2 00
Geneseo, 1st Cong. ch. and so. 166.21;	
Charles Perry, 16; Mrs. F. S. Perry,	196 21
Griggsville, Cong. ch. and so.	57 80
Lyonsville, Cong. ch. and so.	5 22
Oak Park, Cong. ch. and so.	41 08
Onarga, Mrs. L. C. Foster, to const. self H. M.	125 00
Richmond, Cong. ch. and so.	7 05
Rockford, T. D. Robertson, 100; 2d Cong. ch. and so. (of wh. for Papal Lands, 61.83), 163.85;	263 85
Roseville, "Sweet Spices,"	50 00
Toulon, Cong. ch. and so.	8 00
Waukegan, Cong. ch. and so.	2 80—925 10
Legacies. —Minook, Mrs. C. H. L. Brown, by Rev. A. T. Norton (prev. received \$564.34),	165 11
	1,090 21

MICHIGAN.

Allagan, 1st Cong. ch. and so.	10 50
Almont, a friend,	5 00
Chelsea, Cong. ch. and so.	14 00
Homer, A. K. Burt,	1 00—90 50

MISSOURI.

Cahokia, Cong. ch. and so.	8 30
Jake's Prairie, Rev. Joseph Denton,	3 00
Kansas City, Cong. ch. and so.	20 50
St. Louis, 1st Cong. ch. and so.	163 69—190 89

MINNESOTA.

Excelsior, Cong. ch. and so.	16 50
Leech Lake, S. G. Wright,	1 10
Maseppa, Cong. ch. and so.	6 20
Minneapolis, Rev. Edw. M. Williams and wife, 248.90; Plymouth ch. and so. (of wh. special coll. for the Indian Mission Work, 52.55), 65.40; 2d Cong. ch. and so. 5.45;	319 75—343 55

IOWA.

Chester, Cong. ch. and so.	20 00
Denmark, Cong. ch. and so.	107 05
Grinnell, Rev. T. G. Brainerd and wife,	10 00
Maquoketa, Cong. Church Miss'y Society, 29.33; a birth-day present from an old friend, 10;	89 35
Oase, Cong. ch. and so.	10 00
Quasqueton, M. E. Wright, 5; three children, 26c;	5 25
Toledo, Cong. ch. and so.	18 50
Williamsburgh, Welsh Cong. ch. and so.	12 00—222 15

WISCONSIN.

Appleton, G. W. P.	20 00
Blake's Prairie, Cong. ch. and so.	62 00
Genoa Junction, Cong. ch. and so.	1 62
La Crosse, 1st Cong. ch. and so.	87 00
Lancaster, Cong. ch. and so.	13 45
Janesville, Cong. ch. and so.	12 80
Mondovi, Cong. ch. and so.	9 00
Oshkosh, Cong. ch. and so., to const. Joseph Jackson, H. M.	116 70
Plattville, Cong. ch. and so.	27 25
Racine, West Cong. ch. and so. 5; H. R. Adams, 2.90;	7 90
Sheboygan, Cong. ch. and so.	14 89
Wauwatosa, Cong. ch. and so.	27 51—349 92

KANSAS.

Altoona, Cong. ch. and so.	2 65
Emporia, 2d Cong. ch. and so. (Welsh),	15 00
Neodesha, Cong. ch. and so.	85—18 00

NEBRASKA.

Butler County, Cong. ch. and so.	15 00
Summit, Cong. ch. and so.	15 00—30 00

OREGON.

Astoria, Cong. ch. and so.	2 80
Forest Grove, Cong. ch. and so.	5 00—8 60

CALIFORNIA.

Benicia, Mrs. N. P. Smith,	5 00
Oakland, S. Richards, 200; Plymouth Avenue ch. and so. 44.80; Alice C. Blakeslee's bequest, 8;	247 80
San Francisco, Plymouth ch. and so.	28 00—220 80

DAKOTA TERRITORY.

Fort Berthold, O. A. King,	10 00
Yankton, James Bremner,	1 00—11 00

COLORADO.

Denver, Rev. F. B. Perkins,	12 50
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CANADA.

Province of Ontario,—	
St. Catharines, William J. McCalla,	50 00
Province of Quebec,—	
Sherbrooke, Woman's Board of Missions,	27 96

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Miss E. H. Ropes,	30 00
Turkey, Harpoot, Rev. H. N. Barnum and wife, 25; Samokov, a poor widow, 1.12;	26 12

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For Premises for Miss Proctor's school at Aintab, 2,000; for Conveyance for Miss Dr. Norris, and Miss Ashley, Bombay, 800; for Miss Farnum's school at Bardesag, Turkey, 150;	2,450 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	2,600 35
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MISSION SCHOOL ENTERPRISE.

MAINE.—Biddeford, Pavilion s. s. 70c; West Falmouth, Cong. s. s. 5;	5 70
NEW HAMPSHIRE.—Alstead, East Cong. s. s. 10; Mason, Cong. s. s. 19.12; New Boston, Fresh. s. s., for support of teacher in India, 50; Newington, N. J. Pickering 66c;	79 68
VERMONT.—Brattleboro, Cong. s. s. 40; Granby, Cong. s. s. 13.50; Jamaica, Cong. s. s. 2.86; Springfield, Cong. s. s. 50; St. Johnsbury, North Cong. s. s. 107.80;	214 15
MASSACHUSETTS.—Boston, Old South s. s.	25 09
CONNECTICUT.—Plymouth, Cong. s. s. 50; Willimantic, Cong. s. s. 25;	75 00
NEW YORK.—Amsterdam, Ladies' Miss'y Society of the Presb. ch. 117; Infant school of ditto, 15 (= 132, for Mr. Chapin's school, North China); Miller's Place, Cong. s. s. 5.58; Moravia, Cong. s. s. 5.06; Rochester, Carthage Miss. s. s. 2.85; Sherburne, Cong. s. s. 70.08;	215 06
OHIO.—Bible-class in the Grammar school of W. R. College, for the support of Mahadu, Ahmednuggur,	20 00
ILLINOIS.—Geneseo, 1st Cong. s. s. 40; Princeton, Cong. s. s. 2.84;	42 24
MISSOURI.—Kansas City, Cong. s. s., for Harpoot,	10 00

Donations received in July,	\$33,795 74
" for the Debt. in July,	677 00
" for Centennial, in July,	1,722 80

Legacies received in July,	\$33,195 64
	9,988 16
	\$43,183 80

Total, from Sept. 1st, 1875, to July 31st, 1876,	\$357,120 97
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THE MISSIONARY HERALD.

VOL. LXXII.—OCTOBER, 1876.—No. X.



WILL THERE BE A DEFICIENCY?

By REV. J. D. DAVIS, KIYOTO, JAPAN.

THIS is the first thought which comes to the minds of the men and women under commission of the A. B. C. F. M., as they turn their eyes from the ripe harvest fields where they are toiling, toward the home-land. Will the reduction of fifteen or twenty per cent. on appropriations for this year, be necessary again for the next year; and if so where will the end be, and what will the result be? One result will be, to demobilize and paralyze the missions of the Board. A recent writer in the "Congregationalist" took the ground, that however much the Board might find it necessary to cut down the appropriations for work, the salaries of the missionaries should remain intact. The salaries of the missionaries are none too high, certainly, to enable them to be most effective in their work, but I think they would all say, "If you must cut down the appropriations for our work, then either cut down our salaries also, or, if that is impracticable, call part of us home."

The true soldier dreads nothing else so much as inaction. To put a large army in the field and then cut off their supplies of ammunition, and their transportation, in the face of the enemy, is a folly of which no wise government would be guilty. It is just such a folly as this which threatens the army of the Lord on the world's battle-field. We are not sent here to remain inactive, and simply hold territory which is already acquired. We are on FOREIGN soil, to subjugate it to Christ. To do this, we must have ammunition and transportation. We must have the power to multiply ourselves by native agencies. If we cannot have these, then half of us had better go home, so that the remainder can have means to work with.

But who shall go? Are the stewards of the Master ready to say that Kiyoto should be given up, and that the band of workers here should go home? Every one of the thousand or more churches which give nothing for this work during this centennial year is virtually saying this. But does the Master want any stations given up? Does He want Kiyoto given up?

We have now five different preaching stations in this great city, and nearly all the buildings crowded to their utmost capacity. More than a thousand intelligent persons have come to my house since January 1st, for no other errand

than to inquire about the Way; nearly all of them hearing of a Saviour for the first time. Men come from a distance to inquire about the truth. To give one or two examples from among many: A very intelligent middle-aged man came to Kiyoto three months ago, from the Province of Ise, sixty miles northeast. Here he heard the gospel preached, bought a copy of each of the Gospels in Japanese, a copy of the Chinese New Testament, and a German Testament, which he could read, and returned home. In about a month he came back, bringing with him seven young men to enter the school; and he himself has, since then, spent all his time studying and hearing about the Bible. And "Behold he prayeth," and is hoping to go back and preach the gospel to his countrymen! Another man has recently come from five hundred miles to the west, and he wants to have some one explaining the Bible to him all the time, from morning till night.

Shall this work be stopped? Shall such tours as Brother Atkinson and the native helpers have recently made into the heart of old Shikoku, preaching for weeks to audiences of from three to six hundred, who heard the gospel for the first time, be given up? Shall the opening work around Kobe and Osaka be given up? Shall the soldiers of the Lord be recalled just as the walls of Jericho are falling down flat before them? With the American churches, with the individual Christians in those churches, rests the answer to these questions.

YESTERDAY AND TO-MORROW.¹

BY A MASSACHUSETTS PASTOR.

THE number of Christians yet living, who remember the great interest caused by the formation of the American Board, and who rendered help in its early years, is rapidly growing small. Death is summoning them from faith and hope, to sight and fruition. Most of these have shown the depth and fervor of their devotion by contributions regularly made, and many, in dying, have left legacies as the final proof of their sympathy and love for the work. It is evident that the gifts and legacies from this class of persons are almost at an end. The original stock has nearly passed away.

Now, to meet this increasing deficiency, has there been raised a class of Christians whose hearts are filled with the old fire, — whose contributions will surely and steadily flow for the support of the foreign missionary work? Are our new converts, who will soon be doing the important work of the church, thoroughly interested in the endeavor to evangelize the world? Upon a right answer to these questions depends the completion of the work already undertaken, and even the very existence of the Board itself. It is unfortunately true, that conversion to Christ does not always mean conversion to a love of missionary interests. Various causes have operated to make the first *seem* not necessarily to include the second, whereas, in truth, they cannot be separated.

The young should be faithfully taught that remoteness of field makes a difference, as to Christian labor, only of place, and not of kind, — that each Christian act, done even for our nearest friend, is truly a missionary act, and that each mis-

¹ This paper was prepared for a special occasion in the writer's own parish, and afterwards was sent for publication, in the hope that it might do good. — ED.

sionary act, though done on plains remote, is a Christian act. Such teaching unifies religious work, subjects all hearts to the centripetal forces of Christ's love, and creates a deep interest in those for "whom, having not seen," we are asked to contribute.

Some hints may be useful as to the modes of giving instruction upon missionary matters:—

1. The use of new terms may prove helpful by giving freshness to the general subject. Men often tire of hearing the word "missionary," but they are never tired of hearing of Jesus Christ, and of *his* work, wherever done. They may even tire of the words "American Board," but they will always be interested in the planting of the cross in other lands, and will support the society whose work it is to do it.

2. New uses may be devised for the employment of missionary intelligence, by which its close connection with the Scripture will be obvious, and so a thirst will be created for more. Thus the *Missionary Herald* is a very interesting and instructive commentary on the Sabbath-school lessons in the Acts of the Apostles. Peter's sermon is the missionary sermon for to-day. The success of missions depends entirely on the principles, applied, which underlie the successes of Pentecost.

3. Special services may be useful. Recently we observed a Mission Sabbath. In the morning, one in the service of the Board addressed the congregation, in his effective style. By the use of large maps, additional vividness was given to the remarks. Probably it did not occur to him, as he used my fish-pole to point out places on the maps, that he was fishing for men. He not only fished, but he actually caught some,—to be used as contributors, and perhaps for other missionary purposes. In the afternoon an interesting service was held by the Woman's Board, under the auspices of the local organization. Addresses were made by the very efficient president of the latter, by Miss —, of Boston, and others. In the evening the usual monthly concert was mingled with a preaching service, in which the one who preached in the morning took the prominent part. The services of the day proved a decided success, by developing new interest in the foreign work. I believe that the *Mission Sabbath* should have a fixed place in our observance of "the times and seasons." The occurrence of the Lord's Supper at the close of the morning service added solemnity, and gave special occasion for a new and fuller consecration to God's work.

4. In asking contributions, the ground of obligation should be carefully stated. It is not the American Board, but the command and love of Christ. The largest collections occur when the speaker, feeling what Christ has done for him, points to the Cross, and presses his hearers to ask the question, "What shall I render unto the Lord for all his benefits toward me?"

GLOUCESTER, MASS., August, 1876.

CLOSE OF THE FINANCIAL YEAR.

THE donations for August, 1875, were \$80,012.81, and the legacies amounted to \$13,111.79, making a total of \$93,124.60. For the same month this year

the regular donations have been \$58,446.04. There have been received, also, \$516.78 for the debt, and \$1,159.18 for the Centennial Fund, so that the total of donations has amounted to \$60,122. The legacies have amounted to \$11,268.80, making the entire receipts of August, 1876, \$71,390.80, almost \$20,000 below those of last year.

Still it is the privilege of the Prudential Committee to report a debt at the beginning of the new year of only \$31,050.22. They had expected it to be considerably larger; but owing to the unusual efforts which they have made, in concurrence with the missionaries, to keep down the expenditures of the past twelve-month, it stands at the figures just mentioned. In view of all the circumstances, they feel that they have special cause for thankfulness for this result; (1), to those friends of the Board who have contributed so generously in a season of exceptional pecuniary embarrassment, and (2), to Him who directs all Christian missions, and all Christian endeavors wherever put forth.

MISSIONS OF THE BOARD.

Micronesia Mission.

THE WORK AT PONAPE — A FIFTEENTH ANNIVERSARY.

SOME of the brethren at Ponape embraced an opportunity presented by a passing vessel in May, to send letters by way of China. Mr. Sturges forwarded two sheets of what had been commenced as a journal letter, but in which he had written only twice, — November 18th, 1875, and February 15th, 1876, — before the vessel called at the island. The first date was a few days after the *Morning Star* left for the east and Honolulu, and he commenced his narration at the time of his return in that vessel to Ponape, after his visit to out-stations on other islands. He wrote: —

“Having left my mail and said good-bye to friends on board, I kept on around this island, to visit our children at their Ponape homes, that I might relate to them the good work going on among their cousins on neighboring islands. Without any planning of my own, it was so ordered that the great day of our gathering at Kiti, our first missionary home, should be on the 15th anniversary of the organization of that church, — was it the ‘crystal wedding?’ We certainly had sunny times together. The ‘ship’s log’ says: ‘On Nov. 11th, 1860, three native converts were baptized and constituted into

the First Ponape Church.’ Two of that three were present at our meeting. From that mother church have come eight home and five foreign churches, making up rather a pretty family of fourteen Christian communities in all. One of the very pleasant thoughts suggested by the report was that these churches are not only one in Christ, but are made up largely of their own findings and gatherings. They have done most of the work themselves, the Board furnishing two American missionaries, excepting for five years, when there was but one.

“I am very glad to be at home once more, and my wife and people are glad to have me. I am not as young as I once was, and find the comforts and rest of home a little more important. Still I find it very pleasant to be away among those little families. They do all they can to make me comfortable, and I am glad to do what I can to make them happy.”

MANY LABORS — THE SCHOOLS — INTEREST.

“February 18th. Care of the churches and superintending a school with fourteen rather childish teachers, together with ‘boss’ carpentering in the erection of some half a dozen houses, leaves me little time to fill up my journal. The time is all pleasantly occupied, and if plenty of work and willing natives are encourage-

ments, we ought not to be low-spirited. The church at this place, and that of Japalap, have about completed a second 'imenkaian,'—a kind of boarding-house for boys. A similar one was erected last year for girls. These are helpful to our school, as we gather in them scholars from abroad, and try to keep them a little more under our eye. There is also quite a disposition to gather at the station; several good houses have been put up, and we trust our scattered flock will bring themselves nearer to us, thus greatly saving us and helping them. Especially since the week of prayer, our meetings have been well attended. Every night our school-house is pretty well packed, and our 'daylight' prayer-meeting is well sustained. I attend all the meetings, and though often very weary, it is a 'pleasant weary,' as one of my deacons once said."

THE NOVEMBER GALE.

"Since the gale in November, which destroyed so much,—nearly all of the incoming crops,—there has been no little difficulty in getting supplies of food; but the people have not shown any signs of wishing to put us, or their more than twenty foreign boarders, on allowance. The little church at Kiti was a great sufferer. Eighteen houses went down in the gale, and both the churches,—the old one, which they were using for the school, and the new one erected on the site of the one burnt in 1864,—the one on which we all spent so much prayer and labor! Is it that the Lord does not want a first-class building there? Four good ones there have been, shall I say, 'untimely' destroyed! The people have, however, shown good pluck, and are now worshipping in their fifth house, a neat and good building."

"I hesitate to close my school, lest the scattered flock may lose some of the seriousness and interest now so manifest among us. But I must go to other sheep, of other folds, needing a shepherd's care. This going is pleasant, as done for the Master."

NATIVE LABORERS—HOW FAR SHALL THEY BE TRUSTED.

It can do no harm to let Mr. Sturges,

one of the earnest, faithful, and successful pioneers in Micronesia, express his views, as differing from those expressed by a much esteemed brother in the Zulu mission, on a question of great practical importance. Continuing the letter from which extracts have been given above, he says:—

"I was much interested in an article from South Africa, in the December Herald, for 1874, which came in the last mail, on the willingness of the natives to start a foreign mission.¹ My heart went up very high, as I read of this very hopeful movement to reach the outside masses of that vast continent, by sending out native converts. But down went my heart more than it went up at first, when I read, 'They should not go alone.' 'White generals led the African troops to victory or death.' (And just a little more of the latter than the former, as I think they would do your African teachers!) We white folks, especially the 'regular army' part, may yet learn that raw recruits, with brave hearts and good sense, with the instruction and discipline they get in our training-schools, will do better fighting alone than with us! Manassa (Manaja) was baptized into this church not quite ten years ago (he must have been then twenty-five years old). He was afterwards made deacon, then licensed to preach, then sent to the island of Pingelap, is now ordained as an evangelist, and has charge of a church of 122 members, and a congregation of from 800 to 1,000, nearly all of whom are in school. A more respected or better kept leader could hardly be found. If I should hear that Andover or New Haven were heeding the call from Africa for 'white generals,' and one of them should be on his way to Pingelap, I should have the flag at half-mast pretty soon!

The three teachers landed on the Mortlocks in 1873, each had a church in less than two years, are all living in neat houses built by their people, and all well provided for, at no expense to the Board. One of them is ordained, and all the ordinary means of grace are provided for

¹ See *Missionary Herald*, for December 1874, pp. 387, 388.

those islands, with quite a start in 'literature' for their schools; and all the work of these teachers who were, fifteen years ago, in the darkness of heathenism! They went to a people of strange speech, very wild and savage; and when one said to me, 'Why, you don't think of leaving these teachers here without some trade with which to buy food?' I said, 'That is just what I am going to do. The people have agreed to feed them, and we will make the trial.' The trial was made, and just such a trial I should like to see made all over the world. Are not our converts just the best pioneers for people of similar habits with themselves? Who so likely to get the favor and confidence of their neighbors, and adapt themselves to the situation?

"Now let not Andover and New Haven draw back. Let them heed the loud call from Africa, and from all over the world, and from the headquarters in heaven! There is need of splendid generalship, but a generalship that can train raw recruits to go out and get victories *alone*. Missionary Boards can do little more than occupy central stations. Let them do this, and leave the work of *spreading* largely to the converts. Our native churches *must* have *foreign* work. Kept at home and within themselves, they are mere dwarfs, hot-bed plants, having little chance or motive to grow.

"May 19th. A passing vessel gives us an opportunity to send to China. This is the famine year for news; our latest dates from friends are more than a year old. We have just heard from Ebon; Mr. Snow's health poor. Mrs. Logan, also, is not well. What is to become of our opening harvests? But the Lord will no doubt take care of his own work. Our schools on Ponape are full, and new places are opening. Our foreign work is cheering. We shall take reinforcements to the west. Oh, for strength to work the fields so promising. We are greatly encouraged by the willingness many of our converts show to work for Jesus. There is progress, and this we are glad to take as showing what our people may do if educated up to a higher standard."

HOPEFUL INDICATIONS — INTEMPERANCE — NEW POLICE.

Mr. Logan wrote from the Renan station, Ponape, May 18th: —

"Acting upon the advice of Mr. Chamberlain, of which we heartily approved, we began school last season upon the plan of having all the females sew for an hour upon garments for the Ponape teachers, at home and abroad. A large number in the school took offense at this and left, but in a few weeks all came back, and more with them, and took hold of the work. We had a vacation of two weeks in March. We began the school year with but forty or fifty pupils, now we have an enrollment of 180, with an average attendance of about 150. At Anak, our nearest out-station, there is a school conducted by the natives themselves, with fifty or sixty scholars; and probably an equal or larger number at U.

"Our Sabbath congregations are increased, there are a few inquiring the way to life, and some of the fallen ones are seeking again the Saviour they had cast aside. There is interest, too, at some points which seemed to be closed against us a few months ago.

"Our work at the beginning of the year was suffering severely from evils connected with the use of intoxicating drinks. About two months ago, a man was killed, near by, in a drunken brawl, and this seemed to wake up the people. A public meeting was called by the natives themselves, to meet here at Renan. It was attended by nearly all the high chiefs of the two tribes which make up our congregation, and by many of the people. The chiefs appointed a force of about fifty men to be the conservators of order, and these at once began a crusade against liquor. The principal liquor in use is made from the sap of the cocoa-nut tree. To obtain this sap, an incision is made in the shoot on which the young nuts are forming; and if this shoot is cut off close to the tree, no more sap can be obtained from it. The police force, headed by a high chief, went about in all the districts of these two tribes, and made pretty thorough work of the 'jekalui' business, and intemperance is now

thoroughly held in check. This force is also doing a good work in arresting and tying up for a season all who are guilty of adultery, stealing, fighting, etc. It is the first move in the direction of law on this side of the island. Hitherto the only law has been custom and the will of the chiefs; and the powers of the latter were rarely exerted except to promote their own selfish interests.

"The new police force make some very ridiculous blunders with regard to their duties, but the movement is in the right direction, and promises to be fruitful in good results.

"Until recently the highest chief in each of the two tribes in Mr. Sturges's field has been a thorough heathen. Now, both are anxious to be taught, and many of their people show a disposition to seek the light. The work seems more promising than at any time before since we reached Ponape. There are evidences of reviving spiritual life which are cheering. We have heard from Mokil and Pingelap since the sailing of the 'Star.' The work was prospering at both places."

Japan Mission.

PROSPECT OF A NEW CHURCH IN HIOGO.

MR. ATKINSON wrote from Kobe, June 19th :—

"There are now a few in Hiogo [adjoining Kobe] who have begun to follow Jesus. One man was an out and out bad fellow, in various directions. He is so changed that many of his neighbors, though fearing and hating the 'Jesus Religion,' say 'There must be *something good* in it, or this man wouldn't be so changed for the better.' Five waited on me day before yesterday, and asked about the organization of a church. They said they wanted a church that would stand by itself, paying its own chapel rent and other incidental expenses. This is what they meant by 'standing by itself,'—not independency. They also said they would like one of the Kobe church members—naming him—as my assistant. Of course I could not be over there at every service, and they would like to have that man

there when I could not be. The probability is that a church will be organized there about the first of August. But the unfortunate thing about the man they choose is that he is the choice everywhere.

"The church in Kobe is rather dreading a church in Hiogo, fearing that the one here may be weakened in some way. But I trust the movement will prove to be only a stimulus to good works. A few now in the Kobe church may transfer their relationship to Hiogo, and so there may be a little pecuniary loss, but I think there will be great gain. Already the Hiogo people—the few interested—are planning to buy a building for church uses. This is stirring up those in Kobe, and they are going to see what can be done here about such a building!"

PROGRESS IN SHIKOKU.

Mr. Atkinson's deeply interesting account of a visit to the island of Shikoku, published in August, will not have been forgotten. He now writes :—

"The work all around us is going on continuously and progressively. The word from Shikoku continues to be good. We hear now and then of people who heard of the truth through us, who are now taking down their gods and god-shelves, and destroying them. I do wish that some one could go and live there, and carry on the work so pleasantly opening. Perhaps by autumn some one may be able to go. Of course whoever goes must have a school, otherwise there can be no residence there; but such a self-supporting school would make a good feeder for Kiyoto, and the distance would be ample,—two hundred and fifty English miles. The central government does not seem to trouble itself about Christianity in the empire. It can evidently be taught anywhere, provided the local authorities are agreed. The one hindrance is the twenty-five miles treaty limit. We go outside this limit only on passport for a trip, or as connected with schools or government works."

MEDICAL WORK AT AND AROUND KIYOTO.

In connection with all the interest and encouragement attending the missionary

work in Japan, it would be strange if there were not found times and places of less promise than has been common; strange, indeed, if sore disappointment and serious opposition should not be encountered. No one need be surprised, therefore, to find that Dr. Taylor, in a letter from which extracts will now be given, expresses some disappointment. On removing to Kiyoto he found the field not so fully prepared for the work he hoped to do as other places, where he had been before. For the direct work of preaching the gospel, however, the opening there seems to be all that could reasonably be expected. He writes from there, June 27th:—

"As I wrote you before coming here, I hoped to open several new stations around Kiyoto, through the influence of medical work. So far I have not been able to realize those expectations. I began going to Fushima, a large place, some seven miles to the south of Kiyoto, but have not been able to effect an opening there, owing to the hostile attitude of the [local] government. I have even been under the necessity of suspending my visits there. The Ken officials do not even allow the Fushima doctors to call me in as counsel, to see any of their patients.

"In Kiyoto I have done but little medical work, though I have all I wish to do,—all that it is profitable to do,—in the ways now open to me. Unless I can operate through the native physicians, the influence of the medical work is shorn of half its strength; and this I have not been able to do as yet, to any considerable extent, the officials having refused permission for me to open a dispensary through native physicians.

"In Otsu, a large place about eight miles to the east, I have as yet failed to open a dispensary and preaching place, through lack of interest on the part of native physicians. The officials there do not appear to be opposed.

"At Hikoni, also a large place, some thirty-five miles from here, on the east shore of Lake Bewa, I have opened a dispensary. I go there once a month, they paying enough to defray my expenses and those of a Bible-worker. We have had preaching there since I first went, in

March, though we were interrupted for a short time, through the influence of priests. Now all appears favorable; the audience generally about fifty, intelligent and attentive. If we are permitted to carry on our work there uninterruptedly, I see great reason to hope that, within a year or eighteen months, a church may be organized. Through the influence of the Hikoni physicians I have attempted to open other stations in the vicinity, but thus far have failed.

"The work in Kobe and Osaka, in Banshu, and along the Inland Sea, so far as I have been west, is easy compared with the work here. I am made sensible day by day that we are in the heart of Japan, and not on its borders."

OTHER WORK AT KIYOTO.

"There have been, most of the time since I came here, nearly fifty students in the school. Our other work here is encouraging, and we hope to enjoy more and more freedom for effort. We now have preaching at four different places regularly, and occasionally at a fifth; at Mr. Davis's every Sabbath at ten o'clock, A. M., congregation about 100, and prayer-meeting on Friday evenings; at Mr. Neesima's, Sabbath preaching at three P. M., congregation about 80; at Mr. Doane's, preaching every Sabbath at ten A. M., congregation about 20, and in the evening at eight P. M., congregation about 65; at Mr. Learned's, preaching Sabbath evening at 8 o'clock, congregation, thus far, about 100. Making allowance for those who attend twice, at different places, I should say that some 250 or 275 different people hear the gospel every Sabbath in Kiyoto. The interest and attendance are increasing. The fifth place is at the house of a native, where a few gather privately and have preaching."

North China Mission.

BAPTISMS—A YOUNG CONVERT.

MR. STANLEY wrote from Tientsin June 21st, reporting incidents of "a trip to Shantung," visiting out-stations, etc. He states:—

"I was quite ill on Saturday night before starting for home, but managed to get in a full day's work on the Sabbath, May 28th. It was a general or monthly meeting, for all the converts in the vicinity of Páng Chia village. I had three services, examined and baptized two persons. One of these was a lad, eleven years old, grandson of the elderly man, Mr. Wu, who was baptized last October. They walked six miles Saturday evening, that they might keep the Sabbath. I was quite surprised at the amount and clearness of the little fellow's knowledge. The old gentleman says, that whenever he sits down to read his Testament his grandson comes to read also, with his book. When he told me the little fellow had come all the way of his own accord, to be baptized, because he wanted to be Jesus' disciple, I concluded that his knowledge must be very superficial, and that he imagined he would derive some immediate benefit from the act. But his answers were clear, though the question was put in several different ways. He seemed to comprehend fully that baptism and church membership mean nothing unless accompanied by repentance, faith, and a holy life. His name is 'Precious Measure,' and if he fulfills present promise, I trust he may become a useful man.

"The other was a young man twenty-three years of age, and nephew of Mr. Wu. He cannot read, but has learned with wonderful clearness, from his uncle, the gospel story and its meaning."

A HELPER FALLEN AWAY.

"I can hardly give you more than an outline of 'talks' and efforts, and results at Ti Ch'í. I arrived there Tuesday afternoon, May 16th, and left the following Tuesday forenoon. I was received kindly, as formerly, by the converts. Found Chia there [a former helper, who had gone to the Romanists]. He was turned out of 'my room' in Mr. Wu Chang Tái's yard, to give me a place. In the evening I met some of the members, — all could not come, — and we had some 'talk.' They said they were perplexed, and were very glad I had come. They told me the points of superiority in Catholicism as Chia had presented them, and I com-

pared these with corresponding points in our own system, and set forth the main errors, — *e. g.*, indulgence, the confessional, Mariolatry, etc., in the light of Bible truth. They were amazed at these things, and said they never would return to idols, having once left them when they gave up Buddhism. And as men could neither forgive nor condemn, they never could confess to a priest. But while it was evident that there was dissatisfaction, it was quite as evident that they were unwilling to break with Chia. On Wednesday he came to see me. I put to him some facts and questions which rather staggered him, but he was already well posted in Romish sophistry, and could not be held to the clear statements of Scripture. . . . Although the little company there is somewhat divided now, I do not think this will continue; nor do I think they will join the Catholics. Chia's influence seems to me to be waning.

"Respecting the converts at other places, with the exception of two who are a little uncertain, I have very little fear of defection. They have had a high regard for Chia; but as he aided some of them in acquiring a knowledge of Christ, and himself preached against Catholicism, they are amazed at his course now. They ascribe it to his being deceived, to headiness, or diabolical possession; but predict that he knows too much truth to remain where he now is long. 'What a pity,' said one, 'that one who has done so much good as he should become so wicked.' So, while he is doing his utmost, he will accomplish less than he hoped and expected."

PRAYING TO THE IDOLS FOR RAIN.

Mr. Blodget, of Peking, sends the following among his "occasional notes," dated June 2d: —

"To-morrow the Emperor of China, his princes and high officers, are again to visit the temples and altars to offer sacrifices and pray for rain. Already have they done this twelve times, on twelve different days this year, and each time, as now, by a previous public announcement in the Peking Gazette.

"The Emperor, young as he is, will go

in person to two temples, adjoining the palace, the 'Ta Kau Tien' and the 'Shz Ying Kung.' He also directs his uncle, 'the Fifth Prince,' that is, the fifth son of the late Emperor, Tau Kwong, to go to the 'Altar of Heaven,' to offer sacrifices and pray to Shangti, or Heaven. He directs another uncle, 'the Sixth Prince,' Kung, who has so long been at the head of the government, to repair to the 'Altar of Earth,' to sacrifice and pray to the Goddess of the Earth. He sends the Ninth Prince to the 'Altar of the God of the Year'; Prince Li to the 'Chueh Sh'nêng Sz'; Prince Chêng to the 'Pool of the Black Dragon'; Chai Ch'êng to the 'Chau Hsien Miao'; I Mòh to the 'Hsuen Jen Miao'; Tsai Lan to the 'Ming Ho Miao'; Tsai Chz to the temple of the Dragon God in the 'Ts'ing I Park'; Tsai Ying to the temple of the Dragon God in the 'Ts'ing Ming Park'; I Hsiang to the 'Pool of the White Dragon.'

"These all are directed to prepare themselves on the previous day, by abstinence and self-restraint, and unitedly to offer up their prayers and sacrifices on the day appointed; the Taoist and Buddhist priests in the two temples which the Emperor visits also offering their prayers, and the princes and high officers seeking, by all care in the performance of their duties, to draw down the precious rain."

Foochow Mission — Southeastern China.

THE MEDICAL WORK — ITS PROMISE.

WRITING from Foochow on the 15th of May, Dr. Osgood asks permission to build a cheap hospital for the better accommodation of the many patients who seek relief at his hands. The number of patients treated at his dispensary, during the last eleven months reported, was 5,134, a very considerable number requiring serious surgical operations; and he was "on several occasions obliged to discharge patients when only half cured, to make room for more urgent cases." In regard to the medical work, its importance and promise, he says, briefly:—

"The longer I remain in China the more I become convinced that medical missionary effort is a powerful auxiliary to the cause of missions. When we look at the wide field of usefulness awaiting the Christian medical man here, and then turn to America and see nearly every city and town overrun with physicians, it seems strange that so few first-class men offer themselves for this work. There is room for the best talent, and no fear of competition. True, the success of our work in bringing men into the church has not been what I could have wished; yet I have great reason to rejoice that a few have heard the truth and have been saved. I have in mind one case. Some two years since a young man came from a country village to be treated for a large ulcer. His appearance was anything but prepossessing, and I came to the conclusion that he was honest, but had very little mind. He could not read, and had never heard of the truth, or of a Saviour. He remained as an in-patient several months, and at last became interested, and commenced praying and learning to read. He was afterwards received into the church, and has done well since. For some months he was employed as a book-seller, doing good service, and he is now in the training-school, making good progress in his studies. Many of the patients return to fields occupied by the Methodist and Church Missions, and if there is fruit, it is gathered in by them.

"This work, in the past, has been supported in the main by funds secured here, in Foochow. The work is well established, and the reputation of the hospital extends throughout a large part of the province. Patients frequently come from distant towns in the interior, where the Word has never been preached, and where we cannot expect to establish stations for years to come. These patients have never heard of God or of the way of life, and their coming to remain as in-patients, it may be for weeks, gives a fine opportunity to extend a knowledge of Christian truth, if there is room to receive them."

CONTRIBUTIONS AT FOOCHOW.

In another brief note, dated June 2d,

Dr. Osgood notices generous contributions to the cause at Foochow, saying:—

"As my hospital funds were getting low, I started out on a tour of visitation among the foreign residents here, asking God to give me success. I spent over two days in securing subscriptions for the hospital. Result, over \$1,100, or to put it exact, \$1,154. About \$300 of this amount was from the Chinese,—one Chinaman giving \$100.

"I had kind treatment, and nearly every one gave something. One man wished me to engage in private practice, intimating that he could secure me a civil appointment with a salary of \$1,000. I thanked him for his offer, but declined it. The Lord pays better wages than silver dollars. I have my field, and thank God that I am permitted to have a part in the good work of preaching Christ here."

VISIT TO THE "UP-RIVER" OUT-STATIONS.

Messrs. Walker and Blakely both wrote early in June, reporting a tour up the River Min, to visit helpers and look after the work in that portion of the field. A few extracts may serve to indicate the nature of such missionary labors. Mr. Walker writes:—

"Mr. Blakely and myself started May 2d, and reached Yongkau May 9th. Most of my time there was spent in going over the books of Ezra and Esther with the helper; but one day was occupied in visiting the home of the church member Hwak-sung (Flourishing Fir), who has been so zealous and successful in bringing others into the kingdom. The country all round Yongkau consists of red hills, from one hundred to five hundred feet high, just the thing for tea-growing. All through these hills we could see the same thing we found at Hwak-sung's, namely, settlers from Ting-chow-foo, in the southwestern part of this province, living in scattered families instead of villages, every man on his own piece of ground. They have, as yet, no temples, and but very few of those village and neighborhood ties which root the Chinese so strongly in idolatry. The helper, calling my attention to this, la-

mented his entire ignorance of the Ting-chow dialect; and regretted that we had not a helper who understood their dialect and could go about among these scattered families, while they are so free, comparatively, from the usual hindrances. We found that Hwak-sung (he makes me think of Ps. i. 3) had brought in still another inquirer, Kieu-pau ("Ask Precious Things") by name, with whose appearance we were much pleased. He is about thirty years old, has a very pleasant manner with an intelligent countenance. A few months ago he hardly knew a single character, and now he reads quite readily. He is very zealous, and I cannot but hope that he may prove just the man we need to work among the Ting-chow men of that region.

"Of the eleven members who have been received at Yongkau one has renounced his profession and gone back to opium-eating; one has moved away and been lost sight of; the other nine are all running well, with perhaps the exception of one. Sunday, May 14th, we received Kieu-pau to the church, and administered the sacrament. In conversation with the Ting-chow men, I found that their speech closely resembles the Cantonese. Ting-chow was once a part of that province, and for the most part belongs to the watershed of that province, drained by the Pearl River.

"The following Thursday found us at Shau-wu, where most of our time was taken up with plans and discussions in regard to so fitting up the premises that we might, if thought best, move our families there next autumn. Two inquirers kept the Sabbath with us and our helpers. One of them, who has but just begun to inquire, appears very well, and has a mother, living about five miles away, who, the helpers say, also seems very much interested.

"We left Shau-wu May 23d, and arrived at Tsiang-loh May 26th, having been delayed nearly one day by rain and flood. We found the helper, who had just moved to that place, in possession of the chapel, by no means a suitable place. He had failed to secure any other residence for his family, and we had to con-

tent ourselves with damp, musty rooms, in an adjoining native tavern. It was the time of the Dragon-boat festival, which was celebrated this year with unusual zeal and splendor. Everybody, and all his neighbors, were out sight-seeing, and we came in for a good share of friendly curiosity. However, on Saturday I managed to go over parts of Ezra and Esther with the helpers. Sunday we had services in the tavern, the sacrament in the morning, and preaching to outsiders in the afternoon. Monday morning we started for home, and without any serious detention arrived Thursday P. M., June 1st."

STONED.

Mr. Blakely, reporting the same tour, mentions the following incident:—

"We arrived at Yenping May 30th. Our boat was detained there three and a half hours. We were advised not to go into the city, 'the streets were rather dirty.' I was curious, however, to get a look at the interior of the place where, a few months before, placards had been posted up calling upon the people to 'expel the foreigners.' With umbrella in hand I started up the street. Trade seemed to be quite brisk, the people appeared well, and I thought I would go back to the boat, get some books and return, hoping to sell a few; but taking care not to go far away from the boat. As I was passing out of the city gate, and upon the wharf, a few pieces of tile were thrown down from the top of the wall, striking the wharf near me. Passing a little further on, I turned round and asked the people (they were then but few) who was their teacher? At this, a great brick came over the wall, apparently thrown by a literary man, who had a very bad look. I passed on to the boat, and under the matting which protects from sun and rain. In the mean time a great crowd collected at the gate, and the missiles still continued to come from the top of the wall, striking our boat sometimes with considerable force. One specimen, as large as a man's fist, we brought away. Men and boys were engaged in the affair, though after a little it was principally small boys. Our boat

soon retreated, nobody was hurt, and we at length started on our way. The matter has been reported to our Consul, who is quite friendly to the missionaries."

FLOOD AT FOOCHOW.

On the 14th of June Mr. Walker appended the following to his letter:—

"Foochow has been visited by a most terrible flood, such as has not occurred before within the memory of the oldest men. There was a flood about forty years ago, which old people have been accustomed to speak of as the greatest known, but this one has exceeded that by about two feet. The whole plain of Foochow has been one vast lake, with the water in many places eight or ten feet deep. In many cases the people were driven from their lofts to their roofs. Many houses have been swept away, and many others, built with mud walls, have fallen in, so that, between drowning and crushing, hundreds, and perhaps thousands, have perished! As if this were not enough, swarms of human vultures have gone about at night, in boats, robbing, and even murdering. The suburbs just outside the south gate have been like a bedlam for the last two nights. The officers have had the soldiers out, and have made a great show of protecting the people, but I fear much of it has been only show. To-day the water is six or seven feet lower, which brings it about down to the level of the ordinary floods which occur every year, and we are again able to communicate with the foreign settlement. It has been a sad, sad time, such as I hope never to see again, but the worst seems over. *Seems*, I say, for it is threatening to rain again, and another flood on top of this would be terrible indeed."

Mrs. Walker, writing on the 15th of June, remarks: "Thousands have lost their lives in this flood; many more have had their houses swept away by the waters; and they feel, as one woman said to us at the chapel, where the distribution of rice is going on, that those who were swept away with their houses were the more fortunate. The foreign community, including the missionaries, have given \$1,200 to buy rice for the sufferers, and

have put it into the hands of the missionaries to distribute."

Eastern Turkey.

THE REVIVAL AT BITLIS — A CAREFUL CHURCH.

Mabura Mission — Southern India.

SCHOOLS AT BATTALAGUNDU — CHANGE OF FIELD — IDOLATRY.

WRITING from Battalagundu, June 19th, Mr. John S. Chandler says:—

"We returned from the Hills on the 7th instant, and find no lack of work. Our schools have increased exceedingly this term. We now have 28 girls and 48 boys, after having refused eight. How we shall be able to support so many I do not know; probably more will have to be sent home. The fees have been raised twenty per cent. this year.

"But, in regard to the missionary work, the chief matter of interest to us is the decision of the mission transferring us to the Pulney station, that father and mother, on their return from America, may come here. It is pleasant to anticipate their return. As to our going to Pulney, we simply do not know, and await the course of future events to learn how the work there will affect us.

"I went down from Kodi Kanal, in company with two others, and met Dr. Chester there, in order to see the helpers and the place with him. What we learned of the schools was very flattering to the teachers and to Dr. Chester. But I never saw such rigid heathenism, nor felt the power of idolatry, as on that day, when we visited the famous rock with all its temples, and saw a stream of parties, some consisting of individuals, others of ten or twenty persons of both sexes, coming to perform their rites in worshipping a stone! Hard as that solid rock must be the hearts of those multitudes; and only one thought kept me from feeling that my prospects were discouraging. It was the Scripture sentence, 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' Steps cut in the rock lead to the top, and every night the whole passage is illuminated with lamps along the ascent, and around the temple on the summit. The expense of these kerosene street lamps is all defrayed by rich merchants of another district."

MR. KNAPP wrote from Bitlis, July 1st:—

"The revival of last winter, the influence of which is still apparent, proved most refreshing to our hearts, and has led us to crave just such an atmosphere for the remainder of our lives. I have written, in my pocket memorandum, the names of one hundred and twelve persons (fifty of them females) who were brought under conviction of sin. I am sure I have not the names of all, for there was one ward, in which two weekly prayer-meetings were held, that I did not visit, and consequently I do not know the personal history of all the one hundred and fifty that attended those meetings. If I should assume to vote in our church meetings, I am confident I should raise my hand for admitting to the church the majority of the one hundred and twelve. As it is, I am happy to say, our church is very careful and searching in its frequent examinations of candidates, and only *eleven*, as yet, have been received as members. Said a brother, who had been appointed by the church to examine the female candidates, 'You must not think it an easy matter to be admitted into the church. I was examined and counseled for *four years* before I was received!' The church has recently excommunicated a young man, — and he was one of our students, — not because he had been guilty of any scandalous sin, but because he had not properly heeded its oft-repeated counsels, appeared proud, and had failed to pay his promised tithes. I believe, with Dr. Hall, of New York, that the *training* of converts is a far more responsible work than that of securing their conversion; and what a responsibility is now thrown upon us by these one hundred and twelve."

CAMPING OUT AS A TONIC.

"This week I have moved my family to our mountain encampment. Some three rods from my tent is that of the Misses Ely, who have collected, in temporary booths, their family of twenty

girls, — all busy as bees. In the place of 'Spring Bitters,' we here 'camp out' during the summer months, and thus lay in a good store of vitality for our winter's campaign."

THE CONDITION OF TURKEY.

"You may wish to know whether our personal situation is affected by the present revolution taking place in this Empire. As yet, we recognize no change. Indeed, during a call we made upon our Governor last week, in reply to our inquiry whether we should find it needful to have police to guard our encampment this summer, he said none would be needed; there was no more ground for fear than usual. The fact of our long residence here, and our being so well known, we have regarded as a partial security against personal molestation. Certain it is that we have scarcely given one thought to our safety, and have had no fear.

"As to the financial condition of Turkey (to say nothing of the £72,000,000 English sterling debt of Egypt), when I entered the country twenty-one years ago, the debt of Turkey was only three millions of pounds sterling. Now it is two hundred and twenty-five millions, with only ten millions to meet it."

NORMAL SCHOOL AT HARPOOT—THE PASHA'S VISIT.

MR. H. N. BARNUM wrote from Harpoot, July 12th:—

"Our Normal School was honored on Saturday by a visit from the Pasha and several other members of the government. This Pasha has been here less than three months, but he manifests an interest in education, and possesses a degree of intelligence, energy, and political integrity which we have not seen in any official hitherto. The genuine Turkish schools teach only Arabic and Persian, and matters pertaining to the Koran and Koranic law. The Pasha invited me to be present at a public examination of two of these schools, which took place a few days ago. The specimens of writing shown were good; that is a matter in which the Turks take great pains; but the rest of the examination was a farce. The Pasha had

previously said that he would like to visit our school, and after seeing these Turkish schools I was the more desirous that he should come. The government is exceedingly pressed with work, and the Pasha told us that he should not be able to stay long; but he said that a few questions in each branch would make it apparent whether the pupils understood what they had been studying. About two hours were spent in rapid recitations in Arithmetic, Geography, Turkish, English, Physiology, Moral Philosophy, Algebra, Geometry, and Turkish Law; with Singing, showing drawing-books, and examples in Book-keeping. The exercises passed off as well as could be expected considering the diffidence of the pupils in the presence of their rulers, and the fact that the examination was conducted chiefly in Turkish, while the language of the school is Armenian.

"The Pasha had promised to address a few words of counsel to the school, but at the close he said, 'You have left no place for counsel. I have no advice to give, except to persevere in the course which you have begun.' He also expressed, in behalf of the government, his warmest thanks for what we are doing in the matter of education, and said that our school is a blessing to the government as well as to the country, and that the government would need, for its honors and emoluments, men such as we are training. He also said that he should make a report of what he had seen and heard to the Department of Public Instruction at Constantinople. He has expressed to others the great gratification which this visit gave him, and has said repeatedly that he never visited a better school, even in Constantinople; and he has given the very best proof of his approval of the school by asking us, this week, to take a boy who is with him, a sort of adopted son. But finding that this was likely to excite the Turks, who were even offended at his visit the other day, and not wishing to add to existing troubles, he decided not to send him for the present. He has promised to visit the Female Seminary soon.

"The number of pupils in the Normal School is 53, with several applications re-

ceived since the exercises of last Saturday, which were attended by a large number of persons besides the officials spoken of. The Female Seminary has 35 pupils. Both of these schools are exceedingly pleasant, leaving scarcely anything to be desired in their general character."

AN OPPRESSED PEOPLE.

"One of the darkest and most oppressed regions in all Turkey lies just to the north of us, across the Euphrates, behind a spur of the Anti-Taurus Mountains. The population is largely Armenian. Generations ago Turkish feudal lords took possession of the lands and villages, and the people have been in virtual bondage ever since. For ten or twelve years past the Armenians have been making a great effort to free themselves from the toils of these tyrants and secure the protection of the government, but the result has been merely to exasperate their oppressors and make them extremely violent. One of the worst of these men is a certain Isak Bey. In Pashaunk, the village where he lives, there are some three or four Protestant families. Nearly the whole village desire a preacher and teacher, and the field is a most hopeful one, but there is no place for a preacher to live in, and no place for meetings or a school. The houses consist of one large, dark room, and they are all occupied. The Bey pretends to own all the houses and all the land, and he will not allow the people to build a chapel or a school-house. Our present Pasha has taken up the case of the Armenians, and he intends, if possible, to secure the banishment of Isak Bey and several others, to Tripoli, or some other part of North Africa. The preacher of Peri has made a visit recently to Pashaunk, with his wife. He writes: 'I went with Turfanda to Pashaunk and remained four days. The villagers were very happy over our visit. Turfanda held three or four meetings with the women, who came out in large numbers, and she also visited a good many at their houses. She says that she spoke to more than one hundred and fifty women, and a good many of them wept as she talked to them, and said that they had never heard such words before. They urged us very much

to remain, and we promised to come and stay fifteen or twenty days if they could give us a room to ourselves, but they could find no such place. All the people wish us to come. It is a hopeful place."

TIMELY AID—ITS VALUE.

"Last year our brethren in the village of Hulakegh became somewhat embarrassed and discouraged by a debt. The church is self-supporting and numbers about fifty members. Last winter, finding that they had become a good deal disheartened, we promised to give \$12 towards the debt, if it should be paid off within six weeks. This afforded the needed stimulus, the debt was paid, new life and energy were infused, and now they have repaired their chapel and built a new school-house without so much as asking help from us."

MOSLEM FANATICISM—EXCITEMENT.

Mr. Barnum notices another "gratifying instance of a growing spirit of independence and self-reliance, even in hard times," and then says:—

"The whole community has been moved and excited the present week by a telegram from the Sultan, through one of his Ministers, appealing to faithful Moslems to rally against the 'enemies of our race and religion.' We infer that the government must have been brought to some great extremity, for it is a virtual appeal to Moslem fanaticism against the Christians. It makes the Turks rabid, and the Christians are in terror. The same message has probably been sent into all parts of the empire. The very foundations appear to be moving, but God is our refuge and strength."

Western Turkey.

INTEREST IN CESAREA OUT-STATIONS.

MR. BARTLETT, of Cesarea, wrote from Yozgat, an out-station, July 14th:—

"You may have heard from Brother Farnsworth of the action of our station, locating us at Yozgat for a time this summer. We left home two weeks ago and came on leisurely, working by the way. We find evidence of a steady improve-

ment at each of the out-stations visited between Cesarea and this place. The increase of interest among the women was especially evident at every point, and Mrs. Bartlett was constrained to labor to exhaustion at every stopping place. Even the Mohammedan women, crowding about the wagon, listened with deep interest as we halted for rest in their village. I am sure you will rejoice with us as you read our report. We certainly feel greatly encouraged at what the Lord is doing through feeble instrumentality, and we are studying how we can best employ our working force, both missionary and native, for the most efficient cultivation of the field under our care."

PERPLEXED BY VARIOUS CALLS FOR LABOR.

"We had planned to spend from eight to ten weeks in Yozgat, visiting the out-stations in this part of the field and doing what we could for this people, who always need counsel and direction; and then to return and call in a class of at least fifteen young men for a course of study in preparation for Marsovan. Of this class I was expected to have the supervision, giving them regular instruction in connection with the teacher of the public school in Cesarea. This would confine me closely for the winter, while Mr. Farnsworth would attend to the outside work. Thus we hoped to bring forward a class of promising candidates for the ministry, to enter the seminary two years hence, — a long time, indeed, to wait, for the many villages *now* calling for a laborer.

"Having thus laid our plans for the summer, fall, and winter, we are not a little troubled at the action of the Committee ad interim, communicated to us two days ago, asking me to 'render temporary assistance at *Sivas*, till Mr. Perry's arrival,' while Mr. Riggs is asked to remove at once to Marsovan. I have not learned whether Mr. Perry will come or not. If he consents to come, will he be able to reach *Sivas* the coming autumn? We hoped to call in the station class about October 1st, and continue it through the winter. You can judge what must be the derangement of our plans, if we are to consent to a *protracted* absence from our

field. I have finally proposed, if it seems desirable, to go to *Sivas* for the month of September, to assist Brother Hubbard in touring, or in whatever way he may judge best, expecting to return by the first of October and begin the work for the preparatory class. We now wait for further information. It is worth something to be able to stand as a *minute man*, to fill unexpected vacancies, though it may not be so hopeful, as to permanent fruit, as the steady prosecution of carefully formed plans of labor. But if so the Master wills, I am content."

STATION CLASS AT CONSTANTINOPLE — THE HOME.

Mr. Hitchcock wrote from Constantinople, July 3d: —

"My station class separated for their two months' vacation this forenoon. Four of them united with the church in Haskeny yesterday; two are members at Vlanga, and two preferred to wait. These young men have given me great satisfaction. Their Christian and manly deportment, and devotion to their duties, have been in every respect admirable. Several of them have no home to which they can go, and no money. They go out to seek work for their bread (and with the hope of a little surplus for clothes), — not an easy thing to gain in a city where there are thousands of idle men glad of any opportunity to earn their bread."

Dr. Wood wrote July 17th, to the Woman's Board, respecting "the Home" at Constantinople. It will be well to give some extracts from his letter in the *Missionary Herald*: —

"The examination at the close of the summer term occurred on the 13th and 14th inst. The occasion drew together a large company, particularly on the second day, consisting of American and English friends, and many Armenians. Much admiration was expressed by visitors for the first time (and others also), of the beautiful site, and the new building and its furnishing, which the liberality of its supporters in America, and the favorable orderings of Divine Providence here, have given to this institution. All passed off with great success. The pupils were free,

unembarrassed, and prompt in their answers and readings, and showed the efficiency of the abundant pains bestowed upon them, and their own diligence and good capabilities, to a degree that was eminently satisfying. The singing was particularly excellent.

"Diplomas were given to three who constituted the graduating class. These are Protestant Armenians, and hopefully the subjects of renewing grace.

"Pleasant addresses were made at the close of the examinations by several speakers, the first being by the Hon. Mr. Maynard, the American Minister to the Porte, to whom, under God's overruling hand we are indebted for the completion of the Home edifice, the work on it having been stopped by the late Grand Vizier's order. Our country is honored by having as its representative here a man not only of ability, courtesy, and integrity, but one not ashamed to be known as a thorough Christian, in sympathy with every good and Christian work, and whose family, also, adds much to the Christian element in the society of this capital.

"The success of the institution, as now conducted, I cannot doubt, as a thing assured in the future, if it be sustained; but it is passing, in common with all other educational institutions in Constantinople, through a season of sore trial by reason of a financial pressure, the like of which I have never before known in any country. The prostration of traffic and industry now prevailing is something appalling. Unless soon relieved, in some way, the cry for bread will come up around us in a volume to terrify the most stout-hearted. Men of all classes feel the pressure so severely that many who in ordinary times expend freely for the education of their children, now keep them in school on credit, or take them out. This state of things particularly affects a number of our friends, and persons known to us, who would be patrons of the Home if their means were not cut off. We must, therefore, be patient, and wait for better times, in order to the full realization of our hopes.

"We are much concerned at the danger of a large deficit in the receipts of
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the American Board,—far more than in regard to perils possibly threatening us from war and convulsions in Turkey. The gracious Lord avert disaster from each of these sources! It is encouraging to see how nobly the women in America are coming up to the help of His cause in these days. May the grace of perseverance be given them, and their influence tell mightily on the other sex as well."

FINANCIAL FEARS.

In a letter to the Secretary of the Board, of the same date as the above, Dr. Wood says:—

"The prospects of the Treasury of the Board fill us with great anxiety. Nothing in the condition of things in Turkey affects us so painfully. Notwithstanding the distresses and fears excited by rebellions and war, and the grave political crisis through which the government here is passing, the work we seek to promote is prospering on every hand; but further retrenchments would be disastrous beyond measure."

CIVIL AFFAIRS IN ASIA MINOR, BULGARIA, AND SERVIA.

Writing from Constantinople on the first of August, Mr. Dwight states:—

"Matters are quiet here just now. The condition of Asia Minor is not pleasant. The wave of excitement which we expected in May is just reaching the interior of this slow-moving country. People treat the Christians with violence everywhere, and in many places they take pleasure in sharpening their large butcher-knives before their eyes, and frightening them with threats. 'Only a few more days and we shall give you the choice of Moslemism or death,' is a frequent remark. The whole performance is gone through with from a desire to tease the Christians, but the ignorant peasants who begin to play with edged tools to frighten their neighbors are very near to the position of dangerous classes.

"In Bulgaria things are rapidly improving. The atrocities committed there during the month of May were horrible. Villages were burned, men murdered on sight, women outraged, children stolen.

But it was not alone the Turks who did it. On both sides there was war to the knife, and no quarter. The number of these horrible outrages has been greatly exaggerated, and the published statistics, unless verified by the personal investigation of consuls, should be divided by ten, perhaps, to give the true fact as to numbers. These atrocities began to be stopped as early as the first week in June. In fact, one of the earliest acts of the new Sultan was to order the disarming of the Bashi Bozouks. They refused to be disarmed, and it was not until late in June that it was safe to travel even on the most frequented roads. Early in July there was a new Bashi Bozouk outrage in the Philippopolis region, and the government had two majors and four or five men hung for it, besides sentencing many others to imprisonment with hard labor. This has stopped such things in Bulgaria.

"In Serbia, I am afraid that there will be a carnival of blood. Neither party is civilized enough to feel any compunction at bloodshed. As Indians keep the scalps, they keep the noses of their victims. At least this is the case with the volunteer forces on both sides. Probably the regulars are not allowed such license; but it is the exception rather than the rule for prisoners to be taken. 'Kill, kill, kill!' is the watchword, and I am afraid even wounded men are not spared, or if spared are spurned to die by inches in the pitiless blaze of the sun, unheard and unpitied in their moans. God hasten the end of all wrong and misery!"

European Turkey.

WORK AMONG WOMEN.

MRS. BOND, of the Eski Zagra station (200 miles northwest of Constantinople), wrote at some length on the 5th of June, reporting work among the women at and around that place, and mentioning various incidents, some of which will interest the readers of the Herald. Respecting this work in general, she says:—

"I am in the habit of spending Tuesday of each week in special visitation

among the women in various parts of the city, and have been quite pleasantly received. . . . The priests keep close watch of our movements, and do all in their power to hinder us, telling the women that we are a bad and designing people, and that our version of the Scriptures is not the true one. Notwithstanding all this, I cannot help feeling that the prejudice that has so long existed against us is being gradually removed, and we shall yet see the fruit of our labor in the gathering in of many who now look upon us with suspicion. A mother's meeting was commenced early in the autumn, with an attendance of five or six, our helper's wife being the only Bulgarian Christian mother present. We have now a weekly meeting with an average attendance of from twelve to sixteen. They seem to enjoy coming together to hear the Word of God, especially during these times of trouble. . . . I have learned this week that the priest who lives but two doors from us has told the women that they must not attend our meetings; but we hope that we have gained footing enough to prevent his words from having much influence."

PLEASANT CASES AT YAMBOUL.

"In the early spring I made a visit to Yamboul, accompanied by our Bulgarian helper. It was dark when we reached there, but the pastor and twelve of the brethren were at the station to meet us. The next morning the women came and gave me a most hearty welcome. One, who two years ago was a most bitter opposer, came, and, imprinting a warm kiss on my cheek, said, 'I am so glad to see you, Mrs. Bond. My welcome this time is from my heart.' Another, throwing her arms around me and giving me a most hearty kiss, asked if I remembered her. She, too, had been a strong opposer, and had several times disturbed the prayer-meetings by calling on her husband to come out, and once or twice had attempted to stone the helper. I did remember having met her two years ago at the house of one of the sisters, where she had come from curiosity, upon learning that I was there. She told me that what I had then said made a deep impression upon

her. She had been sorely afflicted, having buried her three children, and remembered my speaking of the Shepherd who, in order to get the sheep to go up the hillside, had taken her lamb in his bosom, and thus she was led to follow after; and as the Lord never willingly afflicted or grieved the children of men, he was, doubtless, through this great trial, seeking to lead her thoughts upward to himself. I remember that the tears gathered in her eyes as I thus talked with her and told her that I could sympathize with her, having laid away a precious one, but that I was cheered with the hope of one day meeting her where partings never come. Said she, 'I often wondered what possessed you to kiss such a gipsy as I, when you took my hand upon leaving. It made a deep impression upon me, and I could not get over it.' . . . Her heart seemed now full of gratitude to God for his mercy and forbearance towards her, and it was most refreshing to look at her bright, happy face.

"I was much interested in the wife of a leading member of the little church, who had for some time felt the drawings of the Spirit, but feared openly to attend the meetings, owing to the opposition of her mother. While talking with her I sang an impromptu translation of a portion of Sankey's 'Knocking, knocking Who is there?' She could not restrain her tears, and told the pastor, who called upon her the next day, that she never had anything touch her so. The thought of her Saviour knocking and waiting so long and patiently at the door of her heart was more than she could bear, and she had resolved, come what would, to give him entrance, and henceforth to attend the meetings openly. She has been enabled to do so, notwithstanding opposition, and her pastor tells me she is a growing Christian. I spent six days there, visiting the women in their homes, and calling on a number of families who do not attend the services, but who, with only one or two exceptions, received me kindly, and listened with interest as I talked to them of Jesus."

INCIDENTS AT MERICHLERI.

"Soon after my return from Yamboul,

hearing that the women of Merichleri had not yet gone out in the fields to work, I concluded to spend a few days with them. Mr. Bond took me down, and leaving me, returned the same day. There, too, they gave me a most hearty welcome. I had visited them several times before, but always with my family. Last fall Mrs. Mumford, who was touring in our field, accompanied us. We then had a very pleasant, and, we trust, profitable visit. They had just finished harvesting, and the women were more at leisure to listen to us. It was just about that time that the Eski Zagra outbreak occurred, and the people were in great fear that the Turks would fall upon them. One night the cry was raised that they were coming, and one of the sisters, instead of seeking first to hide what money she had in the house, seized her Bible, Testament, and Hymn book, and put them in a place of safety; for, said she, 'I would rather lose all my money than have these stolen from me. They have the true riches, and I do not know what I should do without them.' The calmness and trust manifested by the little band of disciples was a source of wonder to those outside, and made a great impression. The alarm proved to be a false one.

"I enjoyed my visit this time, much more even than that in the autumn. Being perfectly free to devote all my time I visited all the sisters, and it was most refreshing to see with what delight they read and talked of Bible truths. If those in America who give of their means to support missionary labor could see these women, whose minds, a few years ago, were full of darkness and superstition, now sitting humbly at the feet of Jesus, I am sure they would thank God, from a full heart, that it had been their privilege to share in so glorious a work. The pastor's mother, and others, accompanied me in visits to several families that do not attend the services. They carried their distaffs and kept on with their spinning, both on the road and at the homes we visited, always laying them aside, however, when the Bible was read or prayer offered.

"At one house a dozen women gathered, and Easter being near, I read to

them the account of Christ's resurrection, dwelling upon the preciousness of knowing that we had a risen Saviour, able and willing to save to the uttermost all who come unto God by him. As there were no windows in the room I was obliged to sit on a little three-legged stool, in the large open fire-place, and make the most of the light that came down the blackened chimney. We might have sat in the yard with comfort, but remained in the house for the sake of the invalid mother, who was lying at the opposite corner of the fire-place. In all my missionary experience, either here or in America, I never had a more interested group of listeners.

"Four years ago, when Mrs. Haskell visited this village, the house in which she stopped was violently assaulted by a mob, the ringleaders of which were from this very neighborhood. I spent four full days in visiting, and would gladly have prolonged my stay, as each day was more full of interest than the preceding. Everywhere, with but two exceptions, I found attentive listeners. But on the fifth day Mr. Bond's carriage was seen coming over the hills, much to the regret of the sisters, who had been wishing that I might remain over the Sabbath."

GIRLS' BOARDING-SCHOOL AT SAMOKOVE.

The report of the trustees of this school, for the last year, prepared for the annual meeting of the mission, states:—

"In several aspects the past year has been exceptional. Partly in view of an anticipated insurrection, it was decided to have the annual examination take place on April 17th and 18th. As heretofore, the examination was a success. Quite a number of the relatives and friends of the pupils were present; during the first day, the Governor, the Judge, and several other prominent Turks; and on the second day, one of the male teachers of the city,—the first instance of the kind upon record. All expressed themselves as highly delighted with the exercises.

"At the examination there were in attendance nineteen girls and three boys, as pupils. In the vacation (of two weeks) which followed this examination, both the teachers, Miss Maltbie and Mrs. Mum-

ford, feeling the need of rest, went to Constantinople. The Monday after they left Samokove, the long-anticipated outbreak began; but they reached their destination in safety, and it was not until a week later that travel was suspended. Since the departure of the teachers the whole care of the school has fallen upon the assistant-teacher, and we should do her injustice if we did not make special mention of her very praiseworthy conduct in assuming and so ably maintaining her post in these days and weeks that have so tried men's souls.

"During the year five of the pupils have united with the church upon profession of their faith. The summer vacation is now at hand, and it remains to be seen what can be done with the pupils. As yet traveling is far from being as safe as it was two months ago. The future is by no means as clear and certain as in former years. Yet we hope and expect that the school will be profitably continued."

PUBLICATION DEPARTMENT OF THE MISSION WORK.

Two of the brethren connected with this mission, Messrs. Riggs and Byington, are stationed at Constantinople, engaged specially, though not exclusively, in work connected with the press,—Dr. Riggs in the general literary department for all the missions in Turkey. Mr. Byington, reporting their work for the year ending in June last, makes the following important statements as to the present call for such effort among Bulgarians, and the encouragement they find in connection with the publication of a religious newspaper:—

"The intellectual awakening among the Bulgarians, their gradual emancipation from old prejudices, their increasing enlightenment, and consequent increasing readiness to read what we publish, all indicate, very clearly, that the present is the golden opportunity for disseminating among them evangelical truth through the medium of the press. The door now stands wide open, but how long it may continue so no one can predict. Passing events seem, however, to indicate that very serious political changes may take place

in European Turkey within a comparatively short period. The call to vigorous effort in this, as in all the other departments of our work among the Bulgarians, is, therefore, urgent.

"When we consider that the Bulgarians number some five or six millions, that they are rapidly becoming a reading people, and that very little is being done either by their own church or by any one else to supply them with a religious literature, is it asking too much of the American churches to furnish one man to devote himself to the great work of supplying this need, and of furnishing thousands and tens of thousands of Bulgarian families with religious books and tracts? Thousands could be reached in this way, who could not be reached in any other.

"After efforts protracted through several months, permission was at last obtained from the Turkish Government to publish a weekly paper, and in December of last year, 2,800 copies of a specimen number were printed and scattered all through the country. . . . This paper, thus far, has met with a far more cordial reception from all classes of the people than we had dared to hope for. It was truly inspiring to learn with what earnestness teachers, merchants, and others, exerted themselves to form clubs in nearly

all the cities and large towns. One of our agents is a wealthy Bulgarian lady, who has secured over forty subscribers, advancing, in some cases, the subscription price from her own pocket and collecting it little by little from the subscribers. In some places the Bulgarian reading-room associations act as volunteer agents for the publication. Notwithstanding the unsettled state and the unusual financial depression of the country, our weekly has, in less than five months, reached a circulation of nearly 1,600. It circulates in more than a hundred cities and towns, and is read by perhaps not less than 5,000 Bulgarians, five sixth of whom, at least, are not Protestants. We mention these facts with heartfelt gratitude to God, who has given our paper such favor in the sight of the people. We feel almost oppressively the weight of responsibility which the very success of the paper imposes on us, and our constant prayer is, that God will give us all the wisdom needed to make the 'Tornitza' a faithful witness for the Lord Jesus Christ.

"As was expected, the circulation of the child's paper has diminished upon the publication of the weekly. We rejoice, however, in being able to send it to the children of seven hundred homes."

MISCELLANY.

THE LITERATURE OF MISSIONS—ITS VALUE.

THE "English Independent," in a notice of Livingstone's "Missionary Travels," etc., remarks:—

"We are convinced that there are few better means by which a living spirit of self-sacrifice can be maintained in Christian hearts than familiarity with what has been done, and is to-day being accomplished by earnest missionaries. There is a comparatively large literature of the subject in existence now, the ability of which is undeniable, and it contains a record of some of the sublimest acts of heroism of which our countrymen can boast. We venture to urge upon the attention of Christian ministers, parents,

and Sunday-school teachers the increasing necessity of bringing before those under their care the honorable deeds of the men and women who have devoted their lives to this great work. If there is lessened interest at the present day and among the rising generation in missionary service, it will probably be found to have been caused by the ignorance of large numbers in the churches of what has been done, and what yet awaits to be done. There are complaints, we know, that men and women of the right stamp are not offering themselves as candidates for missionary labor; the real reason is they have not been impressed with the importance of the undertaking. We ven-

ture to assert that few members of the Christian churches in this land — and we include in our indictment all sections of the religious community — could tell what is the position of missions in various parts of the heathen world. They know that there are certain societies which employ a certain number of ‘agents’ (O, that hard, repulsive, and disheartening commercial word!) in various parts of Africa, China, India, and the South Seas; they now and again hear the names of men who have become famous, some by apparent accident, others by stepping beyond the range of purely missionary work; but their ignorance of everything else is simply profound. Who is responsible for this? The question deserves candid consideration on all hands. It may be that some of the romance of narrative and the possibility of sensationalism having gone, indifference to solid fact is manifesting itself. Missions are a very different matter to-day to what they were forty years ago. The novelty has worn off, and the stimulus which that supplied has not been thoroughly replaced by a recognition of those Divine principles from which all continuous and successful effort must receive inspiration. What is needed, it seems to us, is a more profound faith in the worth of the Gospel, more intense sympathy with the spirit of the great Master, a larger comprehension of the complex nature of the problem to be solved, differing as it does in each land, and a thorough historical acquaintance with the facts of missionary work, and the examples of those who have given their energies to the advancement of the kingdom of Christ.”

THE TRIALS AND THE HAPPINESS OF MISSIONARIES.

IN a letter from Calcutta to the “New York Evangelist,” Dr. Field speaks feelingly of some of the trials of missionaries in India, but adds: —

“And yet, in spite of all this (and here is one of the mysteries of a life of self-denial and devotion) the missionaries are the happiest men whom I have met in India, the most hard-worked, but at the

same time the most contented and cheerful. In the two months we have been here I have been thrown with a great number of ‘Anglo-Indians,’ connected with the army or the civil service; and of these I have found hardly one who did not pine for England. The military officers seem to be dying of ennui. If there was a war they would have excitement enough. But the life of the barrack or the camp is insufferably dull and tedious.

“But the missionaries, on the contrary, are full of work, full of life, and full of enjoyment. Not that they prefer India to England or America. They feel the burning heat as much as anybody, but they have an ardor in their work which gives them a power of endurance and a buoyancy of spirit which raises them above the weariness and discontent which hang on the idle and the listless. Never have I seen more fully exemplified the inspiration of a great object, and its power to raise men above those considerations of personal care and comfort which depress less heroic natures.

“But one thing our missionaries *do* feel most keenly. When we were last at Allahabad,¹ an order had just come out from the Board in America *to reduce their expenses fifteen per cent.*! This was a heavy blow. It was an order to retreat in the face of the enemy. Such reduction was absolutely impossible except by giving up their most cherished schemes of work, — schools which had been established thirty or forty years, and nursed with the utmost care, till they were now in the state of greatest efficiency and doing the greatest good. With what heart could these faithful and devoted men go to their schools and turn out the hundreds of children gathered there and send them back to their heathen homes ignorant as before, without education and without religion? But I cannot contemplate such a possibility. I will only say that the facts ought to be fully known in America, and the responsibility thrown, — not on the Board, but *on the Churches*. My visit to India has increased my interest in missions exactly in proportion as it has in-

¹ A station of the American Presbyterian Board.

creased my knowledge of them; and I wish that more of our ministers would take the journey around the world, that they might see what is being done in different quarters of the globe. Then let them go back to America and tell simply what they have seen, and I have no fear that the churches will consent that such a work should be abandoned, or even weakened, at any point along the whole line."

"DO MISSIONARIES DO ANY GOOD?"

DR. FIELD commences one of his rich series of letters in the "New York Evangelist" (dated Calcutta, March 11th), with the above inquiry, and then says:—

"Perhaps we can best answer the question by drawing the picture of an Indian village, such as one may see at thousands of points scattered over the country. It is a cluster of huts, constructed sometimes with a light framework of bamboo, filled in with matting; but more commonly of mud, with a roof of thatch to prevent being washed away in the rainy season. These huts are separated from each other by narrow lanes that can hardly be dignified with the name of streets. Yet in such a hamlet of hovels, hardly fit for human habitation, may be a large population. Every doorway is swarming with children. On the outskirts of the village is the *missionary bungalow*, a large one-story house, also built of mud, but neatly white-washed, and protected from the rains by a heavy thatched roof which projects over the walls and shades the broad verandah. In the 'compound,' or inclosure, are two other buildings of the same rude material and simple architecture, a church and a school-house. In the latter are gathered every day ten, twenty, fifty, perhaps a hundred, children, with bare feet and poor garments, though clean, but with bright eyes, and who seem eager to learn. All day long comes from that low building a buzz and hum as from a hive of bees. Every Sunday is gathered in the little chapel a congregation chiefly of poor people, but who though plainly are neatly dressed, and who as they sit there, reclaimed from heathenism, seem to be clothed and in their right minds.' To

the poor the Gospel is preached, and never does it show its sweetness and power as when it comes down into such abodes of poverty, and gives to these humble natives a new hope and a new life,—a life of joy and peace. Perhaps in the same compound is an orphanage in which are gathered the little cast-aways who have been deserted by their parents, left by the roadside to die,—or whose parents may have died by cholera,—and who are thus rescued from death, and given the chance which belongs to every human creature, of life and of happiness.

"Perhaps the missionary is a little of a doctor, and has a small chest of medicines, and the poor people come to him for cures of their bodily ailments, as well as for their spiritual troubles. After awhile he gains their confidence, and becomes, not by any appointment, but simply by the right of goodness and the force of character, a sort of unofficial magistrate, or headman of the village, a general peace-maker and benefactor. Can any one estimate the influence of such a man, with his gentle wife at his side, who is also active both in teaching and in every form of charity? Who does not see that such a 'missionary bungalow,' with its school, its orphanage, its church, and its daily influences of teaching and of example, is a *center of civilization*, when planted in the heart of an Indian village? Such a picture may be seen in hundreds of villages all over India. We must beg the pardon of our scientific friends, who think the world is to be regenerated by material philosophy, if we think a few such missionaries do more for the social and moral elevation of the people than would Professors Tyndall and Huxley, with all the other lecturers of the Royal Institution."

SUCCESS OF MISSIONS.

IN the "concluding remarks" of his interesting volume "Forty Years' Mission Work," Rev. A. W. Murray says:—

"We need not trouble the reader with any lengthened *résumé* of the contents of this volume. We cannot forbear, however, adding a few words with special reference

to the *encouragement* which the facts it records supply to the friends of missions. There are still amongst us persons who, from time to time, raise a wail, a warning, or a caution, or whatever it may be meant to be, to the effect that missions are, after all, a failure, or something very near it. It is hard to tell what would satisfy such persons; but surely the facts recorded in these pages meet all that can reasonably be demanded in proof that a fair measure of success has been achieved in that part of the world to which this narrative specially refers. It is surely not a thing to be lightly accounted of, that all the principal islands and groups of the great Pacific, both north and south of the equator, from the Marquesas on the east to the Loyalty Islands on the west, and from New Zealand on the south to the Sandwich Islands on the north, are either now occupied by different sections of the Protestant Church, or the responsibility of their occupation has been accepted; and that, within a reasonable time, they may all be expected to be under full culture, and that already the *principal* groups are really Christian countries, fast becoming independent of foreign aid."

EVIDENCE OF A REVIVAL.

THE following note comes to the Treasurer from Minnesota: "Inclosed find the gift [\$57,] of the Congregational Church and Society of ——— to Foreign Missions. We think this is doing pretty well for a home mission church, that one year ago was almost doubtful whether to live or die. There is not much wealth here, as the place has grown mainly since the railroad came in five years ago. We do not boast of this, for we *ought* to give more; but we send it as a proof that we had a revival in our midst. I presented the cause not as denominational work, but as work for Christ."

A THANK OFFERING.

AN aged minister writes to the Treasurer: "Please find inclosed ten dollars, sent as a thank offering to the diminished

treasury of the American Board. My wife, especially, has been very much interested of late in the cause of foreign missions, and whatever could be spared from our scanty means was cheerfully added to the funds of the Society. She died very suddenly on the 2d day of May last, in the eightieth year of her age. . . . This sudden departure, with so little pain on her part, and my not being required to pay heavy bills to physicians and nurses, have led me to think it my duty and privilege to send a small donation now. You may perhaps think it rather small for such an occasion, but this will make twenty-six dollars that we have paid into your treasury during the year. Although I am almost seventy-nine years of age I preach every Sabbath, but with very little compensation. I have not received more than sixty dollars from any source for services the past year. Probably I have preached more than twenty years out of the last thirty, with no salary except a small donation given once a year by a visit from the people. So you see what I cast into the treasury of the Lord is something like the widow's mite."

THE WAY TO PRAY.

"A FRIEND"—a pastor in one of our large cities—sent a small donation to the Treasurer, August 14th, saying: "It is a little lisp of my fervent cry, 'Thy kingdom come.' " A few days later he sent another small sum, saying: "The Master gave me the unlooked for opportunity to earn this, and so to fulfill a vow. My heart trembles for mission work, and I keep hold of 'THY kingdom come,' a lisp at a time!"

GLEANINGS.

MR. RENDALL, of the Madura mission, writes: "For the first time in my missionary life, we had a fourth of July celebration this year, and full vent was given to our patriotism in this distant land of India. I hope you all had as pleasant, and as patriotic an occasion as we had here."

— The "Foreign Missionary" well says: "How pitiable, in the light of the great spiritual destitution in so many portions of our earth, is the following complaint: 'Our hardest field now is P—, and simply because we were two years behind the other denominations in occupying it.' And for what does P— stand? For Persia, Papua or New Guinea, Paraguay, Peru, Punjab, etc., or for Peking, Pernambuco, or Pegu? O, no! It was not for any of these countries with their millions, or even these cities, but for a little place out West, with a few hundred people."

— The same magazine again puts the matter thus: "The question has been boldly asked, 'What right has any steward of the Gospel to devote his life or his money to proselytism in Christian communities, in the interest of his particular sect, while three-fourths of the whole race are absolutely unable to learn the first elements of saving truth for want of a teacher?' And we may ask, in view of these fearful and heart-breaking necessities, What right has the church to go into hamlets and places fully occupied by an evangelical ministry, and add another, at great cost and sacrifice?"

— "The idea of this paper is, that the church of Christ in this land [Great Britain] — ministers and people — are bound by common loyalty to the Lord to

put forth a grand and united effort to make every creature hear the Gospel at the earliest possible moment; that she is well able to do this; that there is no reason why hundreds or thousands of the home pastors should not be abroad evangelizing, instead of tending little flocks here; and that there is a great misdirection of effort and waste of means in this land, for which all sections of the church are more or less to blame."

— "It is devoutly to be wished that the pastors of our churches should ponder and digest these things, and educate the churches they tend to some adequate sense of their duty to the Lord's work, as an enterprise that aims at the conquest of the whole human race."

DEATH.

AT Colorado Springs, Colorado, August 11th, Henry, infant son of Dr. and Mrs. H. K. Palmer, formerly of the Madura mission, India.

DEPARTURE.

REV. J. E. CHANDLER and wife, of the Madura mission, India, and their daughter, Miss Etta S. Chandler, sailed from New York for Glasgow, August 24th, on the way to Madura.

It is due to the friends of the Board, as also to its Treasurer, to say that a number of letters, addressed to him, have failed to reach their destination. The occasion of this failure is found to have been in the Boston Post-Office. But the Treasurer is happy in being able to express his belief that the cause of the disappointment has been ascertained and removed, and to state further that the loss of money which has accrued to the Board is very small.

SPECIAL DONATIONS FOR THE DEBT.

(PRINCIPALLY PLEDGED AT CHICAGO, OCTOBER 7TH AND 8TH.)

NEW HAMPSHIRE.			Newburyport, Mrs. Sarah W. Hale, 100;	
Concord, a friend,		5 00	North Cong. ch. and so. 10;	110 00
VERMONT.			Springfield, A. C. Hunt,	5 00
Essexburgh, Mrs. R. S. Nichols,	25 00		Worcester, Central Church, a friend,	5 00—841 28
—, a missionary,	41 50—66 50			
MASSACHUSETTS.			RHODE ISLAND.	
Boston, "J.," 2; a friend, 1;	8 00		Pettacomet, Cong. ch. and so.	5 00
Charlestown, a member of Winthrop ch.	5 00		Providence, a thank-offering to the	
East Charlemont, Mrs. HART LEAVITT,			Lord, 2; a friend, 1;	8 00—3 00
of wh. 100 to const. herself H. M.	200 00			
East Falmouth, Cong. ch., pastor and			CONNECTICUT.	
wife,	10 00		New Haven, Mrs. P. Perit,	25 00
Holliston, Birth-day memorial, 8, gold,	8 28		Norwich, a friend,	1 00—26 00

NEW YORK.		CANADA.	
Walton, C. H. L.	50 00	Sherbrooke, a moiety for the debt, from a friend,	5 00
ILLINOIS.		Received for the "Debt" in August, Previously acknowledged (see September "Herald"),	\$616 78
Geneseo, Mrs. L. B. Perry, 5; "A thank-offering," 5;	10 00		39,946 82
WISCONSIN.			\$40,468 60
Beloit, 1st Cong. ch. a friend, Centennial, for the Debt,	5 00		

CENTENNIAL OFFERINGS.

Claremont, N. H. A class in Cong. s. s.	2 85	East Bloomfield, N. Y. Centennial Thank-offering,	20 00
Mount Vernon, N. H. Cong. ch. and so.	50 00	Jackson, Mich. 1st Cong. ch. and so., a lady,	25 00
St. Johnsbury, Vt. Centennial Offering,	500 00	Marshalltown, Iowa. Cong. ch. and so.	57 00
Amherst, Mass. Mrs. John Evans,	10 00	Galesburg, Ill. A. L. Chapin,	5 00
Andover, " A friend, for Fort Berthold,	5 00	Wellington, Cape of Good Hope. Teachers of Huguenot Seminary,	69 38
Auburndale, Mass. Miss'y Children's Centennial Offering,	10 00		
Boston, Mass. Eliot Church, a friend,	100 00	Received for above in August,	\$1,159 15
Brookline, Mass. "My thank-offering for a Christian land and its privileges,"	250 00	Previously acknowledged (see September "Herald"),	5,878 77
Falmouth, Mass. A few ladies, 80; a friend, 5;	35 00		\$7,037 95
Framingham, Mass. Plymouth Church,	6 50		
North Leominster, Mass. Two friends,	10 00		
Brockport, N. Y. An old friend and contributor,	4 00		

DONATIONS RECEIVED IN AUGUST.

MAINE.		Legacies.—Washington, Dec. Calvin Starrett,	
Cumberland county.			1,578 96
Gorham, a friend, add'l,	19 00		
Oak Hill, Cong. ch. and so.	15 00		
Portland, State St. Cong. ch. and so.			
455.48; 2d Parish (of wh. 100 from W. W. Thomas, to const. JOHN W. D. CARTER, H. M.), to const. WILLIAM H. HOBBS, H. M., 286.21;	721 67		
South Freeport, Rev. H. Haley,	5 00		
Standish, Cong. ch. and so.	16 00		
West Auburn, Cong. ch. and so., to const. Rev. JOSEPH S. COGSWELL, H. M., 50; Mrs. L. P. Millett, for converted priest at Monastir, 5;	55 00		
Yarmouth, Central ch. and so.	64 00—886 67		
Franklin county.			
Farmington, Cong. ch. and so.	25 82		
Hancock county.			
Castine, Alfred E. Ives,	5 00		
Lincoln and Sagadahoc counties.			
Bath, Winter St. Cong. ch. and so.	250 25		
Thomaston, Cong. ch. and so.	18 00		
Union, Cong. ch. and so.	9 00		
Woolwich, D. C. Farnham,	10 00—287 25		
Oxford county.			
Bethel, 2d Cong. ch. and so.	15 00		
Penobscot co. Aux. Soc. E. F. Duren, Tr.			
Bangor, 1st Cong. ch. and so. 87.27; E. L. Crosby, to const. Rev. JAMES H. CROSBY, H. M., 50;	187 27		
Piscataquis county.			
Dover and Foxcroft, Cong. ch. and so., to const. JOHN G. MATO, H. M. 100 00			
Garland, Cong. ch. and so.	10 00—110 00		
Union Conf. of Churches.			
Waterford, D. Warren,	80 00		
Waldo county.			
Searesport, 1st Cong. ch. and so.	5 00		
Washington county.			
Calais, 1st Cong. ch. and so.	60 00		
York county.			
Lyman, Cong. ch. and so.	20 00		
Saco, 1st Cong. ch. and so.	88 70		
Wells, 2d Cong. ch. and so.	20 00		
York, 1st Cong. ch. and so.	32 25—110 96		
	1,672 96		
NEW HAMPSHIRE.			
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.			
Alstead, 1st Cong. ch. and so.	15 20		
Alstead East, Cong. ch. and so.	23 00		
Fitzwilliam, Cong. ch. and so.	30 00		
Gilsum, Friends,	12 00		
Hinsdale, Cong. ch. and so.	20 00		
Keene, 2d Cong. ch. and so. m. c.	5 76		
Nelson, Cong. ch. and so.	8 00		
Rindge, Cong. ch. and so.	13 00		
Swanzey, Cong. ch. and so.	17 05		
Walpole, 1st Cong. ch. and so.	69 08		
Winchester, Cong. ch. and so. 82.85; Rev. and Mrs. J. C. Smith, 10; Rev. and Mrs. E. Harmon, 10;	53 85—294 94		
Cocas county.			
Lancaster, Cong. ch. and so.	50 00		
Grafton county.			
Bristol, 1st Cong. ch. and so.	2 83		
Campton, Cong. ch. and so.	12 00		
Enfield, Mrs. Mary Blake,	10 00		
Haverhill, Cong. ch. and so.	95 10		
Haverhill, J. Aiken,	8 00		
Lebanon, Cong. ch. and so., to const. WILLIAM S. CARTER, H. M.	107 00		
Littleton, Cong. ch. and so.	140 00		
Orfordville, Cong. ch. and so.	8 81		
Piermont, Cong. ch. and so. 8; Mrs. A. L. Marden, 7;	15 00		
Plymouth, Cong. ch. and so.	88 16		
West Lebanon, Cong. ch. and so.	27 00—458 40		
Hillsboro co. Conf. of Ch's. George Swain, Tr.			
Amherst, Cong. ch. and so.	10 80		
Greenfield, Union Cong. ch. and so.	30 00		
Hollis, Cong. ch. and so.	12 70		
Manchester, 1st Cong. ch. and so.	41 12		
Mason, Cong. ch. and so. 13; Rev. Daniel Goodwin and family, 12;	25 00		
Nashua, 1st Cong. ch. and so.	80 00		
Pelham, Mrs. H. C. Wyman,	20 00—219 72		
Merrimack county Aux. Society.			
Concord, Friends,	5 80		
Franklin, Cong. ch. and so.	60 00		
Henulker, Rev. G. H. Morse,	10 00		
New London, Beth Littlefield (special),	10 00		

Pembroke, A few individuals,	10 00
Willmot, Cong. ch. and so.	7 70—108 20
Rockingham county.	
Candia, Cong. ch. and so.	48 06
Spilling, Cong. ch. and so.	42 64
Greenland, Cong. ch. and so.	120 00
Hampton, Cong. ch. and so.	48 85
North Hampton, Cong. ch. and so.	16 80
Portsmouth, North Cong. ch. and so.	125 00
Salem, Cong. ch. and so.	10 00
South Newmarket, Cong. ch. and so.	14 25
Stratham, Cong. ch. and so., with previous dona., to const. J. C. A.	
WIDGATA, H. M.	87 50—508 10
Stratford county.	
Conway Corner, a lady,	1 00
Dover, 1st Cong. ch. and so.	107 28;
Robert H. Cushing, 100; Clarissa W. Cushing, 50;	257 28
Farmington, 1st Cong. ch. and so.	15 35
Gilmanton Centre, Cong. ch. and so.	23 00
Gilmanton Iron Works, Peter Dudley,	20 00
North Conway, Cong. ch. and so.	16 03
Sanbornton, Cong. ch. and so.	27 50—359 16
Sullivan county Aux. Soc. N. W.	
Goddard, Tr.	
Claremont, Cong. ch. and so. m. c.	7 57
Cornish, Cong. ch. and so.	10 10
Newport, Cong. church, B.	3 00—20 67

VERMONT.

Addison county.	
Bristol, Horace Prime,	100 00
Middlebury, H. M. Boardman,	1 00
New Haven, Cong. ch. and so.	207 50
Ripton, Cong. ch. and so.	25 35—334 15
Bennington county.	
Bennington, ANNA C. PARK, to constitute herself H. M.	100 00
Bennington Center, Cong. ch. and so.	245 00
Dorset, Cong. ch. and so.	32 00
Manchester, Cong. ch. and so., to const. THEOPHILUS SWIFT, H. M., 181.68; H. P. S., 25; Mrs. Bates, left on dying bed, 2;	188 68—556 68
Caledonia co. Conf. of Oh's. T. M. Howard, Tr.	
Peacham, Cong. ch. and so.	50 35
St. Johnsbury, South Cong. ch. and so. 874.33; North Cong. ch. and so. 153; "Friends of Missions," 1,600; Erastus Fairbanks' Estate, 500; Franklin Fairbanks, 500; Rev. Henry W. Jones, with previous dona. to const. Mrs. HANNAH E. JONES, H. M., 70; a friend, 5; S. T. C. 5;	3,206 33—3,256 68
Chittenden county.	
Burlington, 8d Cong. ch. and so.	100 00
Hinesburgh, Cong. ch. and so.	10 00
Jericho Centre, Cong. ch. and so.	35 00—145 00
Essex county.	
Granby, Loomis Wells,	4 00
Lunenburg, Cong. ch. and so.	10 00—14 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	10 00
Grand Isle county.	
South Hero and Grand Isle, Cong. ch. and so.	28 00
Lamoille county.	
Cambridge, Cong. ch. and so.	26 00
Orange county.	
Brookfield, 1st Cong. ch. and so. 15.52; Y. M. C. A., 4;	19 52
Newbury, 1st Cong. ch. and so., to const. Rev. AMEL B. LYON and JOHN KENDRICK, H. M.,	145 50
Strafford, Cong. ch. and so.	40 50
Thetford, 1st Cong. ch. and so. 50; a friend of Missions, 10;	60 00—235 52
Orleans county.	
Barton, M. A. F.	5 00
Morgan, Mrs. Wm. Little,	1 15
Newport, Cong. ch. and so. m. c.	21 16
North Craftsbury, ch. and so. 17; a "bone of contention," 8;	25 00
West Charleston, Cong. ch. and so.,	

with prev. dona. to const. CHAS. CARPENTER, H. M.,	80 00—182 31
Rutland county.	
Benson, ———,	1 00
Brandon, Cong. ch. and so.	26 00
Castleton, Cong. ch. and so.	48 00
Pawlet, a friend,	5 00
Rutland, James Ledget,	5 00
West Rutland, Cong. ch. and so.	121 00—206 00
Washington county, Aux. Soc. G. W. Scott, Tr.	
Berlin, James Hobart,	1 00
Middlesex, a friend,	1 00
Montpelier, Cong. ch. and so.	156 87—158 87
Windham co. Aux. Soc. O. F. Thompson, Tr.	
Brattleboro, Central ch. and so. m. c. 120; N. W. Goddard, 30; H. H., 5;	155 60
Dummerston, Cong. ch. and so., of which to const. Rev. L. G. CHASE, H. M., 50;	80 60
Putney, Rev. A. Foster,	5 00
West Brattleboro, Cong. ch. and so.	25 00
West Townshend, Cong. ch. and so.	18 15
Westminster, Cong. ch. and so. m. c.	2 10
Windham, Cong. ch. and so.	33 64—314 49
Winder co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.	
Chester, J. N. Moore,	10 00
Hartford, Cong. ch. and so.	39 25
Norwich, Cong. ch. and so.	15 00
Pomfret, Cong. ch. and so.	8 85—78 10

5,529 80

MASSACHUSETTS.

Barnstable county.	
East Falmouth, Cong. ch. and so., pastor and wife,	40 00
North Falmouth, Cong. ch. and so.	18 00
Orleans, Cong. ch. and so. 27.50;	
Rev. C. E. Harwood, 15;	42 50
Truro, 1st Cong. ch. and so.	20 00—120 50
Berkshire county.	
Becket, Cong. ch. and so.	15 20
Great Barrington, 1st Cong. ch. and so.	76 85
Hinsdale, Cong. ch. and so., add'l,	10 00
Housatonic, Cong. ch. and so. and s. s.	44 28
Lee, Cong. ch. and so. (of wh. Wellington Smith, to const. Mrs. WM. A. SHANNON and Mrs. EDW'D. BOWORTH, H. M., 200);	750 00
Richmond, Cong. ch. and so.	10 00
South Williamstown, Mrs. Lucy Young, for Japan,	100 00
Stockbridge, Cong. ch. and so.	35 98
Williamstown, 1st Cong. ch. and so., add'l,	8 25—1,050 49
Bristol county.	
Fall River, Central ch. m. c., for Papeal Lands, 32.71; Mrs. L. M. Eddy, deceased, her last cont. for the debt, by her daughter, Mrs. Parsons, 20;	62 71
Hebronville, L. I. Bourne,	5 00
Mansfield, Ortho. Cong. ch. and so.	8 79
Norton, Mrs. E. B. Wheaton,	300 00
Raynham, Rev. Asa Mann, 10; Mrs. M. W. Mann, 5;	15 00
Taunton, Trin. Cong. ch. and so. (of wh. John E. Sanford, 50), 257.50; West Cong. ch. and so. 23.18;	236 63—663 18
Brookfield Ass'n. William Hyde, Tr.	
Brimfield, Cong. ch. and so.	88 00
Brookfield, Cong. ch. and so.	5 00
Gilbertville, Cong. ch. and so. add'l,	25 00
New Braintree, Cong. ch. and so.	70 00
North Brookfield, J. E. Porter,	100 00
Southbridge, S. M. Lane,	100 00
Spencer, L. Prouty,	20 00
Ware, cash,	25 00
West Brookfield, Henry Wilkins,	2 00—385 00
Essex county.	
Andover, Young Ladies of Abbott Academy, 180.50; South Cong. ch. and so. m. c. 50; two members of Chapel ch. 15; a friend, 10; a friend, 5;	210 50

Ballardvale, Cong. ch. and s. s.	10 00	
North Andover, Cong. ch. and so. add'l, 50; S. S. T., 50 cts.	50 50	
Salem, Crombie St. Cong. ch. and so.	185 00	-408 00
Essex county, North.		
Amesbury and Salisbury, Cong. ch. and so.	15 00	
Bradford, Mrs. D. O. Kimball,	10 00	
Groveland, Cong. ch. and so.	14 00	
Haverhill, Dea. Albert Wentworth, to const. his wife, Mrs. HATTIE A. WENTWORTH, H. M.,	100 00	
Ipswich, South Cong. ch. and so. 78.50; 1st Cong. ch. and so. 60;	123 50	
Newburyport, Prospect St. Cong. ch. and so. 113.21; North Cong. ch. and so. 52.81;	166 02	
North Haverhill and Plaistow, N. H. Cong. ch., G. Merrill and Eliza W. Merrill,	200 00	
West Haverhill, M.,	4 00	
West Newbury, 2d Cong. ch. and so.	18 96	-651 47
Essex co. South Conf. of Ch'a. O. M. Richardson, Tr.		
Beverly, Dane St. Cong. ch. and so. m. c.	28 12	
Boxford, 1st Cong. ch. and so. add'l,	80 00	
Danvers, A friend in 1st ch.	10 00	
Gloucester, Ev. Cong. ch. and so. to const. Mrs. MARY ABBOTT, Mrs. MARY P. TUCKER, and FREDERICK ALLEN, H. M.	210 66	
Lynn, Central Cong. ch. and so. (of wh. m. c. 25.96)	123 81	
Manchester, Cong. ch. and so.	98 61	
Middleton, Cong. ch. and so.	20 00	
North Beverly, Cong. ch. and so.	75 00	
Peabody, Cong. ch. and so.	5 00	
Salem, Members of Tabernacle ch. to const. Miss MARY T. GOODRUE, H. M.	145 75	
South Peabody, Rockville Cong. ch.	15 00	
West Boxford, 2d Cong. ch. and so.	19 08	-785 58
Franklin co. Aux. Soc. William F. Root, Tr.		
Barnardston, Ortho. Cong. ch. and so.	12 50	
Charlemont, Cong. ch. and so.	5 00	
Deerfield, Ortho. Cong. ch. and so.	81 00	
Greenfield, 1st Cong. ch. and so.	5 59	
Montague, Cong. ch. and so.	60 00	
Northfield, Trin. ch. and so.	29 18	
Orange, Central Ev. Cong. ch. and so.	7 48	
Shelburne, Cong. ch. and so.	8 16	
Sunderland, Cong. ch. and so. to const. with previous dona. Mrs. SARAH PHILLIPS ARMS, and ALANSON HUBBARD, H. M.	40 14	-199 05
Hampden co. Aux. Society. Charles Marsh, Tr.		
Agawam, Cong. ch. and so.	93 17	
Chicopee, 1st Cong. ch. and so.	91 00	
East Granville, Cong. ch. and so.	45 00	
East Longmeadow, Cong. ch. and so.	40 50	
Feeding Hills, Cong. ch. and so.	7 00	
Holyoke, 2d Cong. ch. and so.	24 64	
Huntington, 2d Cong. ch. and so., 34.50; m. c. 28;	62 50	
Longmeadow, Cong. ch. and so. m. c. 28.15; Gents' Benev. Soc. 89.26;	171 15	
Ladies ditto, 58.65;	42 62	
Ludlow, Cong. ch. and so.	50 00	
Mitteneweg, Cong. ch. and so.		
Monson, Cong. ch. and so. (of wh. E. F. Morris, 100; to const. EDWARD L. MORRIS, H. M., 174.47; Gathered among neighbors, 17.60;	192 07	
Southwick, Cong. ch. and so.	10 00	
Springfield, for the Feast of Ingathering, 2,000; "Birthday Gift," 500; South Cong. ch. and so. 277, ditto m. c. 55.48; "From the H.'s," 60; "Over and above," 25;	2,917 48	
Westfield, 2d Cong. ch. and so.	159 82	
West Springfield, 1st Cong. ch. and so.	16 00	-3,922 95
Hampshire county Aux. Soc.		
Amherst, Friends, 23; S. C. Carter, to reduce the debt, 25;	53 00	
Belchertown, Cong. ch. and so. to const. Mrs. CARRIE E. LYMAN, H. M.	150 56	
Easthampton, Minerva G. Gale,	20 60	
Florence, Sarah Stoddard Williston, (In memoriam),	200 00	
Granby, Cong. ch. and so. m. c.	13 00	
Greenwich, Cong. ch. and so. m. c.	62 56	
Hadley, Russell Cong. ch. and so. m. c.	17 73	
Northampton, Edwards ch. and so. 117.98; 1st Cong. ch. and so. m. c. 33.29;	151 27	
Plainfield, Cong. ch. and so.	59 76	
Southampton, Cong. ch. and so. with prev. dona. to const. DAVID B. PHILIPS, H. M.	64 00	
South Hadley, Mt. Holyoke Seminary, m. c.	15 00	
Westhampton, Cong. ch. and so. 61.57; I. G. Jewett, 5;	66 57	
Williamsburgh, Cong. ch. and so.	38 00	-911 45
Middlesex county.		
Auburndale, Cong. ch. and so. m. c.	61 67	
Bedford, Trin. Cong. ch. and so. (of wh. m. c. 28.27);	58 27	
Billerica, Cong. ch. and so.	65 00	
Cambridge, Shepard Cong. ch. and so.	12 00	
Cambridgeport, Prospect St. Cong. ch. and so.; Mandell family, 20; ditto m. c. 68.74; Chapel Ch. m. c. 2.63; C. R. Patch, 1;	92 87	
Concord, Trin. Cong. ch. and so. 50; Thomas P. Carleton, 1;	51 00	
Frammingham, Plymouth ch. and so.	50 00	
Lexington, Hancock Cong. ch. and so.	10 00	
Lincoln, 1st Cong. ch. and so.	181 25	
Lowell, G. W. Shattuck,	10 00	
Melrose, Ortho. Cong. ch. and so.	18 50	
Newton, Elliot Cong. ch. and so. 920.12; 2d Cong. ch. and so. m. c. 34.53;	954 65	
Newton Centre, Mrs. BRULAH F. COUSINS, to const. herself H. M., 100; "No name please," 5; Miss Susan Cushing, 5;		
Reading, Mrs. Amos Temple,	5 00	
Sherborn, Pilgrim Cong. ch. and so.	27 00	
Somerville, E. W. Haynes,	5 00	
Southboro, Pilgrim Cong. ch. and so. m. c.	27 00	
South Frammingham, Cong. ch. and so. add'l,	100 00	
South Natick, John Elliot ch. and so.	62 92	
Sudbury, Cong. ch. and so.	70 00	
Tewksbury, Cong. ch. and so. to const. Mrs. CLARISSA J. KIRK- TREDDGE, H. M.	100 00	
Waltham, Trin. Cong. ch. and so. to const. H. E. SKEELS, H. M.	171 52	
Wakefield, Cong. ch. and so.	302 70	
Waverly, Cong. ch. and so.	46 37	
Winchester, Cong. ch. and so. 1,712.50; Mrs. Thatcher, 25;	1,737 50	
Woburn, 1st Cong. ch. and so., Mrs. Gilbert Richardson,	5 00	-4,854 72
Middlesex Union.		
Asbury, Cong. ch. and so.	12 50	
Ayer, Cong. ch. and so.	7 80	
Dunstable, Cong. ch. and so.	11 10	
Groton, Union Ortho. ch. and so.	211 70	
Pepperell, Cong. ch. and so.	15 05	
Westford, C. F. Keyes, 30; Rev. L. Luce, 5; Mrs. R. E. G. Luce, 2;	37 00	-236 15
Norfolk county.		
Braintree, 1st Cong. ch. and so. m. c.	9 00	
Brookline, Harvard Cong. ch. and so. add'l,	15 00	
Canton, Evan Cong. ch. and so.	130 72	
Cohasset, 2d Cong. ch. and so.	92 25	
Dedham, Allis Evan Cong. ch. and so., special coll. 209; m. c. coll. 28.58;	237 58	
Dover, Ortho. Cong. ch. and so.	4 00	

Foxboro, Rev. Bernard Paine,	10 00
Franklin, Cong. ch. and so.	69 05
Holbrook, Mrs. Prudence D. Holbrook, to const. Miss ELLEN H. WELLMAN and Miss ANNIE D. WELLMAN, H. M. 200; Miss Sarah J. Holbrook, to const. Mrs. OLIVE M. HOLBROOK, H. M. 100;	300 00
Hyde Park, 1st Cong. ch. and so.	102 06
Medfield, 2d Cong. ch. and so. 85.38; m. c. 15; L. E. A. 10;	110 88
Needham, Cong. ch. and so. 7; E. C. Frost, 5;	12 00
Quincy, B. C. H.	100 00
Randolph, Cong. ch. and so. (collected in 1875),	111 55
South Braintree, Cong. ch. and so.	13 38
South Weymouth, 2d Cong. ch. and so.	80 00
Walpole, Ortho. Cong. ch. and so.	32 87
West Medway, Cong. ch. and so. 108.75; Mrs. E. C. T. Robbins, 1; A friend, 50 cts.	105 25
Weymouth, 1st Cong. ch. and so. add'l,	11 00-1,546 07
Old Colony Auxiliary.	
Rochester, 1st Cong. ch. and so.	10 00
Plymouth county.	
Abington, 1st Cong. ch. and so.	12 76
Bridgewater, Central Sqr. Cong. ch. and so., to constitute JOSHUA E. CRANE, Jr., H. M.	105 00
Brockton, Porter Evan. ch. and so. 169.50, m. c. 40.78; Isaac Packard, 2;	212 28
Campello, a friend.	20 00
Rockland, Cong. ch. and so., to constitute Mrs. DORINDA SHAW and ALBERT F. KELLEY, H. M.	200 00
Scituate, Cong. ch. and so.	14 50-564 49
Suffolk county.	
Boston, Mount Vernon ch. 1,000; Old South ch. 90; Shawmut ch. 617.26; ditto, "Much out of little, as a thank-offering for health and peace," 100; ditto, Mrs. Ira Greenwood, add'l, 10; 2d church (Dorchester), 85.50; ditto, "additional," 100; Ladies of ditto, 554.75; South Evan. ch. (West Roxbury), 2.49; Eliot ch. 220, ditto, m. c. 36.38; Union ch. 10; a member of ditto, 100; E. St. ch. 100; Berkeley St. ch. 100; Park St. ch. 55; Central ch. 50; Salem and Mariner's ch. 50; Vine St. ch. m. c. 25; "Cash, Sept. 7th," 250; E. E. H., 200; A friend, grateful to be "still among the living to do God's work on earth," 100; A friend, 60; "Steward," 80; Rev. H. M. Dexter, D. D., a special thank-offering, 25; Miss Wheeler, 25; Mrs. J. W. Tucker, 10; Silas A. Quincy, 10; S. K. B. 10; William Norton, 5; Thank-offering, for Austria, 5; M. E. Williams, 3.50; Kate A. Duncan, 2; H. M. L., 2; A friend, 2; A Widow's Mite, 2; Two daughters of a foreign missionary, 1.50; Two friends, add'l, for the debt, 1; S., 1; Box in Cabinet, 4.81;	5,158 20
Chelsea, A. M. Dutch,	10 00-5,168 20
Worcester co. North.	
Phillipston, 1st Cong. ch. and so., in part,	56 00
Royalston, 1st Cong. ch. and so. 110.50, ditto m. c. 38.50;	144 00
Templeton, Trin. Cong. ch. and so.	17 18
Winchendon, North Cong. ch., Mrs. Reuben Hyde, 100; Rev. D. Foster and wife, 10;	110 00-327 18
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Douglas, 1st Cong. ch. and so.	15 00
Northboro, Cong. ch. and so., to const. MILO HILDRETH, H. M.	290 12
West Berlin, F. R.	8 00

West Boylston, Cong. ch. and so. 14, ditto m. c. 25;	39 00
Worcester, Piedmont Cong. ch. and so. 65.36; Union Cong. ch., Estate of Mrs. T. S. Boardman, 15; David Whitcomb, 1,000; Mrs. David Whitcomb, 500; Mrs. A. D. Foster, 100; Rev. and Mrs. J. M. R. Easton, 15; Mrs. A. H. W., 10; Mrs. R. P. Dunn, 10; G., 2; "A mite," 50c.;	1,717 85-2,064 97
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Grafton, Evan. Cong. ch. and so.	123 72
Westboro, Evan. Cong. ch. and so. 101.88; E. T., 15;	116 88
Whitinsville, Cong. ch. and so. 2,387, m. c. collections, 6 mos. 181.25; 2,518 25-2,758 85	
—, M. H. F. S.	10 00
—, a friend,	1 00
	26,196 20

Legacies.—Greenwich, Lydia H. Gibbs, by Charles S. Record, Ex'r.	25 00
Nantucket, Dr. E. P. Fearing, by Jos. Mitchell, Ex'r.	500 00
Ware, Orrin Sage, by William and William S. Hyde, Ex'rs.	5,000 00
Whitinsville, E. W. Fletcher, by Charles P. Whitin, Ex'r.	500 00-6,025 00
	82,221 20

RHODE ISLAND.

Barrington, Cong. ch. and so.	200 00
Little Compton, United Cong. ch. and so. (of wh. 15.27 for Papal Lands),	105 80
Pawtucket, Rev. O. Blodgett, 50; H. M. Blodgett, 50;	100 00
Providence, Central Cong. ch. and so., add'l, 500; Pilgrim Cong. ch. and so. 300; a friend, 50; Miss Sarah P. Phillips, for the new Young Men's Boarding Hall at Siasiton Agency, Dakota Mission, 100; Mrs. C. Foster, 5; a friend, Centennial Offering, 5; 870 00	
Tiverton, Cong. ch. and so.	6 50-1,282 80

Legacies.—Coventry, Mary Lincoln, by Joel M. Spencer, Ex'r,	800 00
	2,082 80

CONNECTICUT.

Fairfield county.	
Danbury, E. T. Hoyt,	100 00
Darien, Cong. ch. and so., to const. Rev. ROBERT C. BELL, H. M.	60 00
Fairfield, A member of Cong. ch.	50 00
Greenwich, 2d Cong. ch. and so. 33.48; ditto a friend, 100;	133 48
Huntington, Cong. ch. and so.	50 00
New Fairfield, Cong. ch. and so. 34; Eunoch Knapp, to const. ISAAC SEELEY KNAPP, H. M. 100;	134 00
Norwalk, 1st Cong. ch. and so., to const. CHARLES ELWOOD LOCKWOOD and WILLIAM A. LOCKWOOD, H. M.	200 00
Sherman, Cong. ch. and so.	15 45
Stratford, Cong. ch. and so., with prev. dona., to const. Mrs. ELIZABETH A. BOOTH, H. M.	88 00-325 91
Hartford county. E. W. Parsons, Tr.	
Canton Centre, a friend,	5 00
Collinsville, Cong. ch. and so. m. c.	6 16
East Granby, Cong. ch. and so.	10 00
East Hartford, Cong. ch. and so.	40 00
East Windsor, Cong. ch. and so., with prev. dona., to const. FREDERICK J. ALLEN, H. M.	60 00
Farmington, Rev. Thomas K. Fessenden	10 00
Hartford, "A father, in memory of alleviated trials the past year," 50; E. R., 50; Peripatetics, 30; A. M. M., 10;	140 00
South Windsor, 1st Cong. ch. and so.	86 87
Suffield, Ladies' Foreign Miss'y Association,	78 55
West Hartland, Cong. ch. and so.	12 00
Windsor, Cong. ch. and so.	107 68

Windsor Locks, Cong. ch. and so., to const. Mrs. SARAH M. HAYDEN, H. M.	104 27	
	659 98	
Loss, postage for 2 years,	5 00	654 98
Litchfield county. G. C. Woodruff, Tr.		
Canaan, Fanny S. Cowles,	2 00	
Lakeville, "Village Prayer Meeting,"	21 00	
Milton, G. J. H.	1 00	
North Cornwall, Benevolent Assn'n, to const. RUSSELL R. PRATT, H. M.	107 00	
Terryville, Cong. ch. and so.	182 00	
Thomaston, Cong. ch. and so.	38 03	
West Winsted, J. J. Whiting,	10 00	
Winchester, Cong. ch. and so.	20 30	
Winsted, 1st Cong. ch. and so.	74 91	
Woodbury, North Cong. ch. and so.	42 00	498 74
Middlesex co. E. O. Hungerford, Tr.		
Clinton, Cong. ch. and so.	20 08	
East Haddam, 1st Cong. ch. and so.	34 32	
Middletown, A lady friend in 1st ch. 10; Benjamin Douglas, 90 cents.	10 90	
Old Saybrook, Cong. ch. and so. 19; a friend, 10;	29 00	
Portland, 1st Cong. ch., Mrs. T. Sel- lew and Miss M. White,	10 00	104 25
New Haven county. F. T. Jarman, Agent.		
Ansonia, Cong. ch. and so.	60 46	
Bethany, 1st Ch. of Christ,	10 00	
Derby, 1st Cong. ch. and so.	40 50	
Fair Haven, 3d Cong. ch. and so.	85 39	
Gulford, 1st Cong. ch. and so. 90; do. for miss' among Indians, 6; do., friend, 50;	145 00	
Naugatuck, Cong. ch. and so.	150 00	
New Haven, Howard Ave. Cong. ch. and so. 65; North Cong. ch. and so. m. c. 10.06; do., J. L. Ensign, 30; do., a friend, 20; 1st Cong. ch. and so. m. c. 4.39; R. E. Rice, to const. Rev. QUINCY L. DOWN, H. M. 50; M. T. Landfear, 25; Rev. Leonard Bacon, D. D. 20; a friend in Yale College, 10; a friend, 10; Rev. Joel Mann, 5; M. S. D., 3;	252 45	
North Haven, E. Dickerman,	2 00	
Waterbury, 2d Cong. ch. and so. 442.12; 1st Cong. ch. and so. in part, 100;	642 12	1,237 92
New London county. C. Butler and L. A. Hyde, Trs.		
Borrahville, Cong. ch. and so.	4 25	
Greenville, Cong. ch. and so.	98 00	
Griswold, Cong. ch. and so. 5; do. m. c. 3.50;	8 50	
Groton, Cong. ch. and so. to const. Mrs. IDA S. CAMPBELL, H. M.	144 00	
Hanover, Cong. ch. and so.	58 50	
Mohegan, Cong. ch. and so. m. c.	18 95	
New London, 1st Cong. ch. and so. (of wh. for Papal Lands, 25), 100; do. do. m. c. 93.10; a friend, for nominally Christian Lands, 50;	249 10	
Norwich, Broadway Cong. ch. and so. 13.47; do. a friend of missions saved by retrenchment to const. W. R. BURNHAM, H. M., 100; 1st Cong. ch. and so. m. c. 4.32; Mrs. F. B. Perkins, 5;	123 89	
Stonington, 1st Cong. ch. and so.	15 50	712 19
Tolland county. E. C. Chapman, Tr.		
Andover, Cong. ch. and so.	30 50	
Mansfield, 2d Cong. ch. and so. ad'l,	5 00	
Stafford Springs, Cong. ch. and so.	100 00	
Union, Cong. ch. and so.	8 00	148 50
Windham county.		
Ashford, C. P. Grosvenor,	25 00	
East Hampton, 156.20 rec'd from 1st Cong. ch. In April was ack'd by mistake as from East Hampton, Mass.		
Scotland, Cong. ch. and so.	63 00	
West Killingly, Westfield Cong. ch. and so.	93 96	
Woodstock, 1st Cong. ch. and so.	54 00	235 96
N——, a friend,		200 00
	4,661 45	

Legacies. — Hartford, Oswin Welles, by Cassius Welles, Ex'r,	1,000 00
Sharon, Harry Cowles, by Richard Smith, Ex'r,	26 96
Suffield, Miss Betsey Hancock, by Wm. H. Remington, Adm'r,	\$10 84-1,237 90
	5,999 25

NEW YORK.

Aquebogue, Cong. ch. and so.	60 00
Binghamton, O. L. N.	1 00
Brasher Falls, Presb. ch.	10 00
Brooklyn, Ch. of Pilgrims, S. B. Chit- tenden, 250; Plymouth ch., Mr. and Mrs. Jonathan W. Hayes, 100; Mrs. Catherine M. Gilmore, 1;	351 00
Canandaigua, 1st Cong. ch. and so.	113 80
Chenango county, —	10 00
Chenango Forks, Cong. ch. and so.	12 75
Coxsackie, M. Lusk,	5 00
Crown Point, Rev. John T. Marsh,	18 42
Danby, Cong. ch. and so.	20 00
Danville, Mrs. M. F. W. Abbott,	30 09
Duchess Co., a friend,	1 00
East Bloomfield, Cong. ch. and so. 41.50; Rev. J. P. Skeels, 10;	51 50
Flushing, Cong. ch. and so.	10 00
Fredonia, T. S. HUBBARD, to const. him- self H. M.	100 00
Livonia, 1st Presb. ch.	27 00
Maine, Cong. ch. and so.	14 00
Middle Granville, Welsh Cong. ch. and so. (for Mexico), 5; N. E. Hall, 5;	15 00
Miss Eliza Hall, 5;	15 00
Millbrook, M. B. P.	10 00
Moorea, Rev. Willard Child,	10 00
Morristown, 1st Cong. ch. and so.	10 00
Morrisville, Cong. ch. and so.	41 00
New York, William E. Dodge, 5,000; Hannah Ireland, 100; G. G. Will- iams, 100; Henry F. Hills, 100; S. T. Gordon, 100; R. L. and A. Stuart, ins. on books sent to Japan mission, 62.87; Rev. E. D. G. Prime, 25; H. B. Tompkins, 25; Prof. D. S. Mar- tin, 5; W. Ballard, for Mexico, 5; Mrs. A. C. 5; D. I. C. 5;	6,532 87
North Walton, Cong. ch. and so.	10 25
Oseola, Cong. ch. and so.	4 60
Otisco, Foreign Miss' Soc.	16 50
Paris Hill, Cong. ch. and so.	18 68
Perry Centre, S. B. Barber,	10 00
Port Richmond, Rev. T. S. Goodwin,	20 00
Rensselaer Falls, Cong. ch. and so.	10 00
Rocky Point, m. c. Mount Sinai Parish,	18 00
Syracuse, Rev. J. C. Holbrook, D. D.,	25 00
Versailles, B. F. Hall,	10 00
Volney, Cong. ch. and so.	25 00
Wading River, Cong. ch. and so.	5 00
West Bloomfield, Cong. ch. and so.	73 58
West Groton, Cong. ch. and so.	14 58
Westmoreland, Friends,	2 00
Whitney's Point, Cong. ch. and so.	2 00-4,714 31

Legacies. — Rochester, David H. Little, by Wm. S. Little, Ex'r,	1,000 00
	7,714 31

NEW JERSEY.

Camden, Mrs. Edward Hall,	10 00
East Orange, Grove St. Cong. ch. and so., R. B. H.,	5 00
Morristown, Mrs. A. Beach,	10 50
Newark, Rev. Ray Palmer, D. D., 25; two friends, to save from retrench- ment, 5;	30 00
Orange Valley, Cong. ch. and so. 100- Alex. Brownlie, 20;	120 00
Parshippany, Mrs. Jane Ford, 20; Rev. C. C. Parker, 10; Mr. I. L. Condit, 5; C. E. Parker, 5; Miss M. N. Par- ker, 2;	42 00
Princeton, Rev. Frederic Vinton,	15 50
Stanley, Cong. ch. and so.	6 02
Legacies. — Orange, Cyrus Richards, by Geo. W. Richards, M. D., Ex'r,	100 00
	839 02

PENNSYLVANIA.

Harrisburg, J. W. Weir,	50 00
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Le Raysville, Cong. ch. and so.	15 00
Philadelphia, Charles Burnham, 100; John Sparhawk, with previous dona. to const. Rev. GERALD F. DALE, Jr. H. M. 25; A friend, Plymouth ch. 10;	185 00
Pittsburgh, Ross St. Welsh Cong. ch. for Mexico,	60 18
Waterford, Rev. S. Bryant,	2 00
Wilkesbarre, Cong. ch. and so.	10 00—272 18

DISTRICT OF COLUMBIA.

Washington, Cong. ch. and so. m. c. 8.24; E. Whittlesey, 20;	28 24
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NORTH CAROLINA.

Hendersonville, Rev. W. H. Williams,	10 00
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TENNESSEE.

Nashville, A friend of missions,	2 00
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OHIO.

Atwater, Cong. ch. and so.	40 00
Belpre, Cong. ch. and so.	46 75
Brookfield, Welsh Cong. ch. and so.	10 00
Burton, Rev. Charles Cutler,	10 00
Cincinnati, Agamemnon,	40 00
Claridon, Cong. ch. and so.	21 60
Cleveland, Euclid Ave. Cong. ch. and so. 94.51; T. P. Handy, 100; H. C. Haydn, 11.55;	206 06
Coolville, Cong. ch. and so.	16 50
Evansport, Mrs. H. C. Southworth,	5 00
Garrettsville, Cong. ch. and so.	9 54
Hudson, Cong. ch. and so.	30 00
Huntsburg, Cong. ch. and so.	12 55
Lawrence, Betsey McGuire,	2 00
Lexington, Rev. W. T. Richardson,	10 00
Oberlin, 1st Cong. ch. and so. 28.78; Homer Johnson, 10;	26 78
Palmsville, G. H. Higgins,	6 10
Palmyra, Welsh Cong. ch. and so.	11 00
Parisville, Rev. Daniel W. Hughes and wife,	5 00
Pomeroy, Welsh Cong. ch. and so.	9 50
Richfield, Mrs. Sophronia M. Shaler,	20 00
Rootstown, Cong. ch. and so. 20.50; Gad Case, special, 5;	25 50
Ruggles, Cong. ch. and so.	57 50
Tallmadge, Cong. ch. and so. 6.20; Luther Shaw, 10.20;	16 40
Windham, Cong. ch. and so.	6 00—653 78

INDIANA.

Crawfordsville, Rev. H. H. Benson,	10 00
Orland, Cong. ch. and so.	9 00—19 00

ILLINOIS.

Altona, Cong. ch. and so.	10 00
Atlanta, Cong. ch. and so.	20 00
Aurora, 1st Cong. ch. and so.	85 40
Bushnell, L. Sperry, 10; "L. M." 5;	15 00
Byron, Cong. ch. and so.	20 00
Chandlerville, Cong. ch. and so.	15 75
Chesterfield, Cong. ch. and so.	10 00
Chicago, Unexpended bal. of collec- tions for expenses of meeting of Am. Board in 1875, 80.52; Rev. E. W. Clark, add'l, 10; A friend, 5; Two mites from a widow and her invalid daughter, 2.50; A friend, 1; A friend, 50 cts.	49 52
Dallas City, Cong. ch. and so.	10 00
Dover, Cong. ch. and so.	5 00
Dwight, Cong. ch. and so.	16 95
Earlville, Cong. ch. and so.	85 25
Elgin, G. P. Loan, with previous dona. to const. himself H. M.	50 00
Galesburg, 1st Cong. ch. and so. 129.25; A member of 1st ch. of Christ, 4;	138 25
Galva, Cong. ch. and so.	30 50
Grand Detour, F. and M. Hemenway,	10 00
Granville, Cong. ch. and so. and S. S.	45 37
Greenville, Cong. ch. and so. (of wh. Rev. F. A. Armstrong, 3)	8 95
Gridley, Cong. ch. and so.	10 00
Heanepin, Cong. ch. and so.	5 35
Henry, Mrs. H. Hoyt,	1 00
Hinsdale, Philip Leonard to const.	

Mrs. MARY J. LEONARD, JOHN J. LEONARD, and himself, H. M.	300 00
Illini, Cong. ch. and so., add'l,	2 00
La Harp, Cong. ch. and so.	13 50
Mendon, Cong. ch. and so.	38 00
Nebraska, Cong. ch. and so.	10 00
Nora, Cong. ch. and so. (of wh. Rev. S. Penfield, 5);	12 75
Odell, Cong. ch. and so. (of wh. from Mrs. H. A. Dana, 25);	37 60
Onarga, Cong. ch. and so.	5 00
Ontario, 1st Cong. ch. and so.	37 00
Paw Paw, Indep. Union ch.	13 60
Payson, Mrs. E. Scarberough and daughter,	15 00
Peru, Rev. F. Bascom,	6 00
Plainfield, Cong. ch. and so. (of wh. from Rev. Ed. Ebbs, 10); 33; Mary T. Murray, 5;	38 00
Polo, Rev. R. M. Pearson,	5 00
Poplar Grove, Cong. ch. and so.	8 50
Prairie City, Cong. ch. and so.	15 00
Princeton, Rev. H. L. Boltwood,	10 00
Rockford, La. Miss. so. of 1st Cong. ch. 10; Rev. Hope Brown, 5; S. B. H. 5;	20 00
Sheffield, Cong. ch. and so.	20 00
Sterling, Cong. ch. and so.	72 25
Summer Hill, Cong. ch. and so.	11 75
Wheaton, Friends,	2 00—1,220 24

MICHIGAN.

Adrian, Woman's Miss. Society,	2 35
Bay City, Charles W. Wilder,	5 00
Cedar Springs, Cong. ch. and so.	8 25
Clinton, Cong. ch. and so.	27 00
Covert, Cong. ch. and so.	26 22
Detroit, 1st Cong. ch. and so.	10 00
Genesee, Cong. ch. and so.	9 00
Hillsdale, Rev. Hiram Smith,	10 00
Hudson, A friend,	5 00
Ida, Cong. ch. and so.	4 00
Laings, C. B. Stebbins, with previous dona. to const. E. V. W. Brockau, H. M. 50; Rev. T. P. Prudden, 15;	65 00
Leland, Cong. ch. and so.	8 00
Ludington, A few friends,	4 00
Niles, William Wares,	20 00
Olivet, Rev. Charles Spooner,	1 00
Otsego Lake, Cong. ch. and so.	4 50
Port Huron, 1st Cong. ch. and so. 80; Cash, 1;	81 00
Sandstone, A deceased sister,	2 00
St. Johns, Cong. ch. and so.	8 90
St. Joseph, Cong. ch. and so.	21 75—317 97

MISSOURI.

Barton City, Cong. ch. and so.	11 17
Bevier, Welsh Cong. ch. and so.	3 00
Breckenridge, Cong. ch. and so.	27 00
Kidder, Cong. ch. and so.	4 50
Lamar, Cong. ch. and so.	4 58
Palmyra, German Cong. ch. and so.	2 00
St. Louis, Mrs. M. K. Jones,	3 00—55 25

MINNESOTA.

Afton, Cong. ch. and so.	2 50
Austin, Cong. Union church, to const. Rev. C. E. Wright, H. M.	100 00
Cannon Falls, Cong. ch. and so.	15 00
Clear Water, Cong. ch. and so.	25 00
Detroit, "S."	3 00
Elgin, Cong. ch. and so.	6 00
Faribault, A woman,	2 00
Glencoe, Cong. ch. and so.	6 00
Lake City, Cong. ch. and so., to const. Rev. J. N. Williams, H. M.	67 15
Minneapolis, Plymouth ch. and so.	29 54
Montevideo, Cong. ch. and so.	2 68
Northfield, Cong. ch. and so. 81.21; Rev. J. W. Strong, D. D., special, 10;	91 21
Owatonna, Cong. ch. and so.	19 00
Plainview, Cong. ch. and so.	39 80
Rose Creek, Cong. ch. and so.	1 64
Rushford, Cong. ch. and so.	5 15
Smithfield, J. Kopp,	15 00—430 77

IOWA.

Alden, Cong. ch. and so.	12 00
Anita, Cong. ch. and so.	5 00
Belle Plain, Rev. D. Lane,	5 00

Bellevue, Ladies and S. S. of Cong. ch.	4 25
Belmond, Rev. J. D. Sands,	1 00
Cedar Rapids, a friend,	5 00
Central City, Mrs. Blodgett, 2; Mrs. Alderson, 8;	5 00
Chester, Cong. ch. and so.	55 00
College Springs, Cong. ch. and so.	16 75
Council Bluffs, Cong. ch. and so.	6 00
Davenport, Cong. ch. and so., of wh. m. c. 10.10;	108 15
Denmark, Rev. H. K. Edson, add'l, 25;	
Day & Ingalls, 10;	85 00
Des Moines, Plymouth Cong. ch. and so.	112 00
Fairfax, Cong. ch. and so.	20 00
Fairfield, Cong. ch. and so.	15 00
Fort Madison, M. B. Willson,	5 00
Gliman, Cong. ch. and so.	10 00
Glenwood, Rev. L. S. Williams, add'l,	5 00
Green Mountain, 1st Cong. ch. and so.	87 00
Grinnell, Mrs. B. F. Shaw,	10 00
Hampton, Cong. ch. and so.	16 00
Iowa City, Rev. George Thacher, D. D., 50; a friend, 20;	70 00
Laurens, Cong. ch. and so.	11 25
Lewis, Cong. ch. and so.	20 00
Magnolia, Miss P. A. Hillis,	5 00
Monroe, 1st Cong. ch. and so.,	5 62
Old Man's Creek, Welsh Cong. ch. and so.	19 00
Oskaloosa, Cong. ch. and so.	100 81
Otisville, Cong. ch. and so.	4 00
Otley, Cong. ch. and so.	1 25
Postville, Cong. ch. and so.	8 75
Salem, H. Watts,	20 00
Sheldon, Cong. ch. and so.	6 50
Sioux City, 1st Cong. ch. and so.	18 00
Witttemberg, Cong. ch. and so.	12 80—776 18

Legacies.—Grinnell, Charles F. Dike, by Mrs. C. F. Dike, Ex'x, 2,000 00
2,776 18

WISCONSIN.

Alderly, Mrs. E. Hubbard,	4 00
Alto, Holland Presb. church,	8 00
Bark River, Libarius ch. and so.	4 64
Beloit, 1st Cong. ch. and so.	12 00
Bristol and Paris, Cong. ch. and so.	60 00
Clinton, Cong. ch. and so.	28 00
Delafield, Tabernacle Cong. ch. and so.	9 86
Eau Claire, Cong. ch. and so.	37 00
Fox Lake, Christian Asso'n of Fox Lake Seminary,	3 40
Fort Howard, Cong. ch. and so. 116, ditto, m. c. 24; Miss H. A. Curtis, 10;	150 00
Geneseo, Cong. ch. and so., add'l,	1 50
Genoa Junction, Cong. ch. and so.	2 00
Koshkonong, Cong. ch. and so.	8 00
Leeds, Cong. ch. and so.	5 30
New Richmond, Cong. ch. and so.	14 55
Potosi, Mount Zion and Burton, ch's,	26 50
Princeton, Cong. ch. and so.	2 00
Racine, 1st Cong. ch. and so.	11 61
Ripon, "Grateful,"	100 00
Rosendale, Cong. ch. and so. 36; Ladies' Miss'y Asso'n, 15;	51 00
Royalton, Cong. ch. and so.	10 00
Sun Prairie, Cong. ch. and so. m. c.	5 00
Union Grove, Cong. ch. and so.	53 82
Viroqua, Cong. ch. and so.	8 00
Waukesha, Cong. ch. and so., add'l,	28 00
Wauwatosa, Cong. ch. and so., with previous dona., to const. Rev. George W. Nelson, H. M.	23 00
—, National Home, Rev. J. W. Baker, 10; O. W. Paine, 2;	12 00
—, From a family in Wisconsin,	8 25—680 43

KANSAS.

Junction City, Cong. ch. and so.	12 00
Olathe, Cong. ch. and so.	10 00
Tonganoxie, Cong. ch. and so.	5 00—27 00

NEBRASKA.

Columbus, Cong. ch. and so. 10.55; Rev. J. A. Reed, 10;	20 55
Steele City, Cong. ch. and so. m. c.	5 00
Weeping Water, Cong. ch. and so.	12 48—38 03

CALIFORNIA.

Antioch, Cong. ch. and so.	8 64
Grass Valley, Cong. ch. and so.	17 84
Oakland, 1st Cong. ch. and so. 103.12, ditto, special, 198.91; S. Richards, 800;	902 08
Sacramento, Cong. ch. and so.	114 77
San Francisco, 1st Cong. ch. and so. 311.91; Plymouth ch. and so. 280.94;	572 85
Santa Cruz, Cong. ch. and so.	30 52-1,645 65

DAKOTA TERRITORY.

Elk Point, Cong. ch. and so.	2 23
Sioux Falls, Rev. A. D. Adams and wife,	5 00—7 23

CANADA.

Province of Quebec, — Montreal, American Presb. church, 459.10; an Old Subscriber, 21.95; 481 05	
Sherbrooke, S. A. Hurd,	5 00—486 05

FOREIGN LANDS AND MISSIONARY STATIONS.

Germany, Hamburg, August Godafroy, for Micronesia,	112 00
India, Madura, Rev. T. S. Burnell,	50 00
Sandwich Islands, Hawaii, a friend,	1,112 50
Turkey, Samokove church and others, for the new Zulu Station, 15.05; a friend, 20; Van, Dr. and Mrs. Reynolds, add'l, 15;	50 05

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior, Mrs. Francis Bradley, Evanston, Illinois, Treasurer,	1,199 77
From Woman's Board of Missions for the Pacific, Mrs. R. E. Cole, Treasurer, for Miss Rappleye's school at Broome,	340 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Camden, Elm St. Cong. s. s. 10; Cumberland, Cong. s. s., for school in Vii-path, India, 68; Searsport, "Little Willie's Mite Box," 2;	80 00
NEW HAMPSHIRE. — Bristol, 1st Cong. ch. and so., for Abbott Mission School, 20; Nelson, Cong. s. s. 12;	32 00
VERMONT. — Alburgh, Cong. s. s. 5; Georgia, Cong. s. s. 20; Greensborough, Cong. s. s. 5; St. Johnsbury, South Cong. s. s., for Normal School at Harpoot, 95.52; Westminster, Cong. s. s. 10;	141 89
MASSACHUSETTS. — Campello, Cong. s. s. 41.63; Peru, Cong. s. s. 6; Reading, Bethesda s. s. 60;	107 63
RHODE ISLAND. — Providence, Union Cong. s. s. CONNECTICUT. — Terryville, Boy's Mission Circle,	25 00
NEW YORK. — Churchville, Cong. s. s., for native preacher at Ennroom, 10; Flushing, First Cong. s. s., for Boy's School at Almedunngur, 40; Norwich, Cong. s. s., to const. SAMUEL SOOVILLE, Jr., H. M., 100;	9 25
NEW JERSEY. — Stanley, Hillside Mission s. s. OHIO. — Huntsburg, Cong. s. s.	150 00
MINNESOTA. — Cannon Falls, Cong. s. s. 15; Plainview, Cong. s. s. 7.87;	20 00
MICHIGAN. — Ida, Cong. s. s. 2; St. Johns, Cong. s. s., Miss Nichols' class, 1;	10 00
IOWA. — Magnolia, Cong. s. s., for work of Miss Hillis, Ceylon,	23 87
WISCONSIN. — Alderly, Mrs. E. Hubbard, 2; Pleasant Hill, Cong. s. s. 1.50;	3 00
	25 25
	3 50

Donations received in August,	\$58,446 04
" for the Debt, in August,	516 78
" for Centennial, in August,	1,159 18

Legacies received in August,	\$60,122 00
	11,233 80
	\$71,355 80

Total, from Sept. 1st, 1875, to August 31st, 1876,	\$458,511 77
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THE MISSIONARY HERALD.

VOL. LXXII.—NOVEMBER, 1876.—No. XI.

ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixty-seventh Annual Meeting at Hartford, Connecticut, in Roberts's Opera House, commencing on Tuesday, October 3d, at three o'clock P. M., and closing on Friday, October 6th, at about half-past eleven A. M.

CORPORATE MEMBERS PRESENT.

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" Charles W. Camp, Waukesha.

Colorado.

Rev. F. B. Perkins, Denver.

Missouri.

Rev. J. H. Harwood, Springfield.

Iowa.

Ely Spencer, Cherokee.

Rev. H. K. Edson, Denmark.

" Asa Turner, Oskaloosa.

Kansas.

Rev. Pliny F. Warner, Fort Scott.

S. D. Moses, Manhattan.

Nevada.

Rev. W. J. Clark, Reno.

California.

Galen F. Fisher, Oakland.

E. P. Flint, "

Foreign Lands.

Cyrus Hamlin, D. D., Constantinople.

Rev. Archibald Duff, Sherbrooke, Canada.

Henry Wilkes, D. D., Montreal, "

Archibald Duff, Jr., " "

Rev. Emanuel Vanorden, Rio de Janeiro, Brazil.

H. R. Hitchcock, Sandwich Islands.

Missionaries of the Board.

Rev. C. C. Tracy, Western Turkey.

" Giles F. Montgomery, Central Turkey.

" Henry Marden, Central Turkey.

" C. H. Wheeler, Eastern "

Lemuel Bissell, D. D., Mahratta Mission.

Allen Hazen, D. D., " "

Daniel F. Green, M. D., Ceylon.

Rev. Isaac Pierson, North China.

" Thomas W. Thompson, North China.

A. O. Treat, M. D., " "

Rev. David F. Watkins, Western Mexico.

" B. W. Parker, Sandwich Islands.

ORGANIZATION.

Dr. Mark Hopkins, President of the Board, called to order at the appointed time, the Board united in singing, and Dr. E. B. Webb, of Boston, led in prayer. Rev. William B. Moore and Rev. M. McG. Dana, of Connecticut, were chosen Assistant Recording Secretaries; and the Recording Secretary read the material portions of the records of the last meeting.

The Report of the Prudential Committee on the Home Department was read by Secretary Treat, after which the Board united in singing, and in a prayer of thanksgiving, led by Dr. William Patton. The Foreign Secretary read a "General Survey" of the Missions of the Board, and the Treasurer presented his report, with the Auditor's certificate.

The President appointed the following committees:—

Of Arrangements. Dr. E. H. Richardson, Dr. E. P. Parker, Rev. W. L. Gage, Rev. Joseph H. Twitchell, Rev. Isaac B. Worcester, and Rev. S. J. Humphrey.

On Business. Dr. Asa D. Smith, Dr. J. T. Tucker, Rev. S. G. Willard, N. Caruth, Esq., and Rev. George B. Safford.

On Nominations. Drs. I. W. Andrews, C. P. Bush, and D. W. Marsh.

Announcements were made by the Committee of Arrangements, and a recess was taken till half-past seven in the evening.

TUESDAY EVENING. — SERMON.

The Board met in the evening at the appointed time, and Dr. William M. Taylor, of New York, preached the sermon, from Ezekiel xlvii. 9: "And everything shall live whither the river cometh." Dr. William H. Lord, of Montpelier, Vt., assisted in the devotional services. The audience was very large, filling the room to its utmost capacity.

WEDNESDAY MORNING.

The Board met at half-past nine, and after singing, Dr. D. W. Marsh led in prayer. On motion of Rev. S. G. Willard, a vote of thanks was unanimously tendered to Dr. Taylor for his sermon, and a copy was requested for publication.

Secretary Treat read the following paper on

MISSIONARY CONSECRATION OF PASTORS.

Those who attended the annual meeting at Rutland, in 1874, will remember that \$400,000 were deemed a fitting sum to ask of the Congregational churches, year by year; and it was hoped that other sources of income would yield \$100,000 more. Our financial history since that time has shown — (1) that in order to the highest missionary results, we need more than \$500,000; (2) that our churches have failed as yet to contribute \$400,000 a year; and, further, that the other sources yielded during the past year less than \$83,000.

The Committee have no evidence that our constituency, as a whole, regards an expenditure of \$500,000 as too large. On the contrary, they have abundant evidence that many are strongly opposed to a lower scale. Hence they feel compelled to ask, "How shall the increasing demands of the missions be met?" Here, in a region so rich in Puritan memories, in a population as intelligent as it is prosperous; here, looking out upon the wide and fruitful fields which the Lord of the harvest has invited us to occupy, they submit the inquiry.

Various answers may be given; but one, in their judgment, takes precedence of all others, to wit, "In order to our reaching that high plane whereunto we are called, a *heartfelt consecration to the missionary work, on the part of pastors, is indispensable.*"

The commission which these brethren have received is as broad as it is weighty. They are ambassadors to lost men; they are teachers of the way of life; they are leaders and guides for all intrusted to their care. With more comprehensiveness it may be said, "They are to do *for, with, and through* their congregations, whatever the Lord Jesus Christ prescribes. What, then, does He wish them to do for the evangelization of the world?"

Permit us to isolate one of the many pastors whom we are happy to meet here at this time, and to address him personally.

Dear brother in Christ, our fellow-worker unto the kingdom of God! Let us sup-

pose your Saviour, in some favored moment, to enter your study, and sit down by your side. He opens to your wondering vision his infinite pity for our race. To do this the more surely, he takes you back to the dawn of eternity, and by some mysterious process he shows you the Father, the Comforter, and the uncreated Word, three yet one, pondering the question of human redemption. They study it in all its vastness, in all its relations and interrelations, not in one cycle, but in all cycles. He permits you to catch a glimpse of that love which is so far above and beyond all finite thought. You are not startled, therefore, you are hardly surprised, when the Only Begotten of the Father surrenders himself with a consecration, which none besides could have made, to this great endeavor.

He shows you the joy that is set before him, (1) in transforming the poor lost ones of earth into the children of the Highest, so raising them to the fellowship of angels and archangels, so making them heirs with himself to that inheritance which the Father has enriched with all the wealth of the universe; (2) in quickening and intensifying the love, the wonder, the ecstasy of the heavenly host, not merely because of the ever-increasing number of the saved, but because of the resources, multifarious and exhaustless, whereby the wisdom of God has achieved its measureless results; (3) in illustrating the silent, harmonious co-working of all the divine perfections, so that justice and mercy are seen to walk hand in hand, each more resplendent because of this fraternal companionship; (4) in founding a kingdom greater than all other kingdoms, upholding, defending, encircling all other kingdoms, He to wear the crown alone, He to collect and concentrate the brightness of all the diadems of earth, and place it upon his own imperial brow.

Now he transports you to scenes which lie far down the stream of time. You become the friend and daily attendant of the Son of Mary. You see all that he suffered from the contradiction of sinners, as also from his hourly contact with them. You are with him in Gethsemane. You follow him to the cross. You listen to that cry, piercing, heartrending, beyond all that this world has heard till now, "Why hast thou forsaken me?" With the two Marys you go to the sepulchre and share in their "great joy," in that he did not see corruption. You stand with the eleven on the mountain in Galilee, and hear that commission, "Go," "disciple all nations." Bewildered as you have been all along, you are more bewildered now than ever. "Can it be?" you ask. "The First Born of every creature! Has he tendered to his people a partnership of love and service in this life, and in the life to come a partnership of transcendent honor and blessedness?" You look back from the supremest moment in our lower annals to the supremest moment in the heavenly annals, and you say, "Yonder, where I saw it, redemption was devised. At Calvary, where I saw it, redemption was achieved. Henceforth it is to be redemption wrought out, instrumentally, by those who have themselves felt its transforming might, 'to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.'"

You stand by his side once more on the eastern slope of Olivet. It is the last time; you know it,—all know it. Once more you hear his chief commission. In token of its unspeakable urgency, in token of its central place in the scheme of redemption as seen from its earthly side, it receives its third, its final announcement, "Ye shall be witnesses" "unto the uttermost part of the earth." "And when he had spoken these things," "he was taken up, and a cloud received him out of your sight."

You that represent the pastoral office here to-day! You will never be honored by such glimpses of the divine plan as seen from its heavenly side. Never in his human form will Immanuel sit down by your side, and disclose the affluence of his grace. But if, burdened with the thought of his infinite love for the lost, yourselves among them, you say to him, "Lord, what wilt thou have me to do?" be sure that light will arise in the darkness. If you desire a consecration to his service, as a world

service, that shall please him, be sure that you will receive the "promise of the Father."

But when, dear brethren, you shall have reached this higher level of Christian purpose, certain problems may present themselves, toward the solution of which a few suggestions may be deemed appropriate.

I. You may be embarrassed, as many are, by the comparative claims of the work abroad and the work at home.

It is the belief of the Committee that no Congregational minister who is true to his office can lightly esteem the latter. This wide domain of ours, with its firm grasp upon the great sea of the east, and the greater sea of the west; with its immense resources; with its fast increasing millions; with an interblending of races, creeds, sympathies, hopes, aspirations, as strange as it is portentous; Romanism and skepticism — either of them among the mightiest forces of the age — stubbornly arrayed against evangelical truth; surely it is not difficult to foresee the vast possibilities of good and evil which a single century may evolve. And should the evil gain the mastery, it would be as if Saturn or Jupiter were to leap from his orbit, and roam at will among his brother planets.

But the argument for the home work is so strong as to be in some degree a source of danger. That which is near, soonest fills the eye. Family wants make a strong appeal, as they should. Church wants and parish wants take the second place. The claims of neighborhood, the state, the country, follow in due order. Constant familiarity with these, deepens the feeling of their urgency. It is for this reason that so many mission churches are slow to relinquish their hold upon the hand which has helped them. In every missionary field to-day, at home and abroad, there is the same desire for continued aid.

But He who is able to check every tendency, however-subtle, and avert every peril, however stealthy, has provided just the safeguards which are needed. Objects which are near, he balances with others which, though distant, are larger. From the home field which pleads so eloquently, he bids us look away to fields which are broader, needier, sadder. The Committee do not suggest any comparison between the two great departments of Christian effort. Indeed, they regard them in fact as so thoroughly interdependent that if one suffers, the other must suffer also. For the relief, however, of those who may differ from them, and to illustrate the self-adjusting harmonies of Christian beneficence, they beg leave to say, that "*a generous support of the work abroad helps the work at home.*" In proof of this the Committee adduce the following considerations:—

1. *Foreign missions have taught our churches the safety of large undertakings.* Individuals, churches, communities, nations, are ignorant at times of their own resources. We of the North had not the faintest conception of what we could do, when the fiery storm of 1861 burst upon us. And so it has been all along the history of missions. The doctrine preached at Nottingham in 1792, "expect great things from God, attempt great things for God," has been constantly verified from that day to this. Who would have ventured to prophesy all that Carey, the journeyman shoemaker, the village schoolmaster, the humble preacher, accomplished for India. When the vote was passed at Bradford which called the Board into life, did any one look down the vista which then opened before him, and foresee all that has since come to pass? When our fathers, in the winter of 1811-12, with only \$1200 in hand, voted to send five missionaries to Hindostan, who could have believed, in that day of small things, that \$6,000 would be placed at their disposal in three weeks? The value of these incidents, and others like them, was beyond all price. They revealed a strength of faith, courage, enterprise, as stimulating as it was unlooked for. How many endeavors of the highest moment might be traced thereto? What harvests have been gathered at the West, year after year, from the seed which was cast upon the waste at that early epoch!

2. *Foreign missions have done much for doctrinal purity.* The service which the Board rendered, even in its infancy, can hardly be prized too highly. Its founders held the Puritan faith with a confidence in its truth, fully matched by their confidence in its efficacy. What Paul had said of the heathen in his day, they believed to be true of the heathen in their day. What he said of the progress of the Gospel, they believed could be realized again. They laid their foundations, therefore, in a spirit that was thoroughly Pauline. The first missionaries, for the most part, were trained in Andover Seminary, which began its work just in time to take its place as a true yokefellow. No men have been truer to the traditions of New England. After they commenced their labors, their testimony came back to us as clear as it was strong. They were filled with humiliation and awe, as they beheld the depravity which on every side of them was so appalling. But they had, as they well knew, an infinite Saviour to sustain them, as also an infinite Saviour to urge upon the heathen. The influence which they sent back, therefore, was large and helpful, — (1) in confirming the churches in the faith which they had received from the past; (2) in showing the supreme value of the essentials of Christianity, as compared with its non-essentials; (3) in proving the adaptation of scriptural truth, if presented simply and lovingly, to lost men the world over.

The Committee crave the privilege of saying that they have endeavored to follow in the footsteps of the fathers. It has been their aim to send forth laborers who should be worthy to receive the mantles which the elder prophets, sooner or later, must needs leave to the younger. And they desire to record their devout thankfulness for the good hand of their God upon them. As they turn to the different mission fields, and behold venerable forms coming out from the shadows of the past, — a long procession, — they cannot but congratulate the Board, not merely because of the work which has been done, but because of the workers.

3. *The educational value of the foreign service is much greater than most have supposed.* Could we gain access to the annals of our Congregational households, we should find that to many of them missions have proved a constant benediction. The departure of the two earliest detachments, in circumstances which clothed the act with all the interest of novelty, romance, and Christian heroism, carried to our firesides an inspiration as generous as it was elevating. The ends of the earth had never seemed so near; redemption had never seemed so vast; humanity, even in its low-est depths, had never seemed so precious; sacrifice for the unknown and undeserving had never seemed so noble.

The disappointments at Calcutta, as unexpected as they were strange, the death of Harriet Newell, deepened the interest. And when the history of that life, so brief and yet so fragrant, was given to the world, it cast a spell upon the old and the young, which abides with many to this day.

And what a flood of light has been shed upon questions of race, language, topography, history! How many problems that once were accounted intricate and bewildering, are made clear to-day! That stumbling-block and rock of offense on the Bosphorus, in the eye of all Europe, — what a pivot it has been for the grandest events in the past; and what a pivot it may prove for like events, or grander still, in the future!

The letters of the missionaries to the churches at home, and their words from time to time, during their needful furloughs — how instructive and how quickening they have been! At the college, the seminary, before the great congregation, or wherever they have spoken, how much have they done to inform the mind and enlarge the heart!

4. *Foreign missions have taught our churches the highest form of benevolence.* It is not the quantity of giving so much as its quality that determines its value. The costliest offering may shrivel to nothing beneath the All-searching eye; while that of the poor widow may become a memorial forever. Men may devise liberal things

for the west, from the impulse of patriotism; they may devise liberal things for the east, from the impulse of public spirit. We call such deeds praiseworthy, as they are; and yet the motive, confessedly, is not the purest and best.

But when a man gives of his substance because of his Saviour's last command, or from a desire to see the Pacific Islander, though repulsive exceedingly, the pariah of India, the Bushman of Africa, transformed into the likeness of Christ, he ascends to the highest plane of earthly benevolence. He expects no return, save that which may accrue from the grateful intercessions of his unknown beneficiaries. Never in this life will his eye rest upon the fruit of his self-denial. The giver and receiver will never meet till the hour, when, in the hush of their transcendent joy, they shall look for the first time upon their common Judge and their common Saviour.

Such offerings bear the image of the heavenly; they are all written in the book of remembrance, against the final Apocalypse. They verify that saying, as true as it is comprehensive and profound, "It is more blessed to give than to receive," — not *as* but *more*, — "more blessed" because of the manifoldness of the good which proceeds therefrom, like the outspreading circles on a quiet lake.

The Committee are obliged to arrest the argument at this point for lack of time. They will only add that they regard the missionaries abroad as supplementing, practically, the labors of the missionaries at home; and they regard the Board as having been, for fifty years, a most helpful auxiliary to our national Home Missionary Society.

II. Another problem, more directly practical, you will submit to us in this wise, perhaps: "Assuming that we are anxious to discharge our whole duty, what course shall we pursue?" The first step, as also the most important, will be to convince your people that you take a profound and abiding interest in missions. If you are conscious of possessing that interest, but feel that you might have done more to prove it, go to them without delay, as "the man whose eyes are open." Speak to them as one who has been admitted, in some sort, to the secret of that soul-travail, which is to be followed by such amazing, such endless issues. Speak to them as one who has caught some foreglimpses of the grandeur of that kingdom, which is slowly but surely infolding all other kingdoms. Your words will carry a benediction to them not only; they will take back a larger benediction to yourself.

The Committee attach special importance to this initial step. And they are persuaded that there is in the Congregational pastorate much more of susceptibility in this regard than the churches have supposed. They are confident that if all should set forth, on a predetermined Sabbath, their convictions, desires, and hopes, in their full strength, the revelation would prove a grateful surprise to all.

1. In speaking of measures, the Committee place in the foreground *well-laid plans for imparting information*. Of this, if report speaks truly, there is a serious lack.

The value of the pulpit in this endeavor must be obvious to all. And it so happens that there are no better themes for sermons, anywhere, than those which are found in the domain of missions. Some have made the discovery by actual experiment, having preached thereon, with special frequency, to the acknowledged profit and satisfaction of their congregations. They have supposed it to be their duty to hold up redemption, not merely as a doctrine for civilized lands, but as a central and vital truth for the world. They have felt burdened by the conviction that if Christ has died for all, then he should be preached to all. The Committee venture to suggest that if any pastor will form a plan for a series of discourses, to be delivered at fitting times, and will enrich them with fact, argument, appeal, such as the Bible, the history of man, and especially the history of missions, will furnish, he will find at the end of a few years that the profit thereof, as well to himself, as to his hearers, has greatly exceeded his expectations.

The best agency, however, for diffusing information is the monthly concert. The Committee are aware of the perplexities which beset this meeting, but they do not propose to discuss them at the present time. They must be allowed to express their surprise, however, that the difficulty of finding themes of sufficient attractiveness is made so prominent. With such fields as Turkey, India, China, Japan before him, and with all the annals of the past at his command, how can any pastor think himself straitened for materials?

Take that topic which has so deeply interested the Christian world of late, the ever-recurring Eastern Question. Suppose one of your number to have begun, years ago, to ground his people thoroughly in Oriental missions. He has told them of the growth of that power which came out from the East, far back in the past; established itself first at Broosa, then at Adrianople; and from that point swept like a storm of fire across the entire region which, in the last few weeks, has been the scene of such fierce conflicts, such bitter hates, such terrible cruelties, — and onward still, even to the gates of Vienna. He has told them of the conquest of Constantinople; how that ancient city succumbed to its invaders, not because of their prowess, but because of the jealousies, dissensions, perverseness, and cowardice of the Christians, so called, who professed to defend it, and so an entrance to that land which has been so dear to the church in all ages, was made possible for American missionaries, — an entrance which the Greek empire, intolerant, effete, worthless, would never have conceded. He has told you of the wonderful changes which have been wrought there in these later years, so silent that few have suspected their importance, and yet so real and mighty that they must needs take their place among the acknowledged factors in some of the grandest problems of our race. Having made his people familiar with this large segment of history, how easy for him to speak of the causes, remote and proximate, of the existing war, the strange complications growing out of diversities of ancestry, religion, historic affinities and repellences, above all of western diplomacy; and how easy to point to that unseen Hand, unrecognized for the most part by the actors in this momentous drama, which directs all events for the honor of the only begotten Son!

2. The question of *ingatherings* remains to be considered. The Committee are obliged to confess that it is always with blended feelings that their thoughts turn to this subject. The steadfastness and large-heartedness with which many contribute to the work of the Board, year after year, fill them with thankfulness and admiration. But the meagreness of the offerings which come from quarters whence they have hoped for better things, and the large number of those who give nothing at all, affect them not less profoundly than sadly. They cannot avoid the conviction that every church member, by the mere fact of his discipleship, is committed to the missionary service. He who enters into covenant with the Lord Jesus Christ, in the customary form, and yet refuses to do anything for the heathen, they are constrained to think, keeps back part of the price.

Most of our membership recognize the duty of commemorating the death of Christ at the times duly appointed therefor. The words, "This do in remembrance of me," are accepted as clear and imperative. The frequent neglect of this ordinance is followed by remonstrance, if not by discipline. How, then, has it come to pass that the other command, announced with such unequaled solemnity; that command which is the expression of an infinite longing for the redemption of man; — how has it come to pass that that command is broken so grievously, so constantly, and yet, seemingly, with the connivance of our churches!

The first duty of pastors, in the judgment of the Committee, is to secure a contribution from every communicant, if practicable, and also from every non-communicant, if practicable, in the belief that the injunction, "Let him that heareth say come," is unconditional, and hence that a refusal to accept the offer of pardon by no means justifies a refusal to make known that offer to those who have never heard it.

The *second* duty is to persuade all, if possible, to give as the Lord hath prospered them. In order to success herein, frequent, patient, faithful instruction will be found indispensable. Habits of giving are not easily changed. Habits of withholding are more inveterate still.

The *third* duty is to select the best plan for taking collections. As the object is to induce all to give as the Lord hath prospered them, the inquiry will be, "Which method, this or that, will meet the conditions of the problem?" It is but a step to the conclusion, "Boxes, as they are generally used, do not meet these conditions." On the other hand, the visits of collectors, cheerfully and conscientiously made to every household, have been very effective. Weekly offerings, especially when raised to the dignity of Christian worship, have been attended with admirable results. But the impression cannot be too deeply lodged in the minds of all, that no system is self-executive. In order to a proper outcome from any plan, there needs to be a steady hand behind it.

It will be said, perhaps, that there is one serious objection to the foregoing suggestions, to wit, that they impose additional labor upon pastors. The Committee are obliged to concede the truth of this allegation. But (1) the world can never be saved without a large amount of toil and self-denial. The life of Christ was a constant sacrifice. He came not to be ministered unto, but to minister; and surely the disciple is not above his Master. (2.) Whatever additional service may be needed, no part thereof, not the smallest, will fail of its reward. He who uttered those words,—just as the heavens were opening to receive him,—that were to be the culminating proof of his infinite compassion for man, however sinful, will say of those who long for the triumph of his Word, with no bated stress, "Him that honor-eth me, I will honor."

When the Board met in this city twenty-two years ago, there sat with us many pastors, — Porter, Hawes, Dwight, Linsley, and others like them, — who have since been summoned to the presence of the Great King. Suppose that from their celestial homes they were to speak to their brethren who are here to-day. Might they not say, "Were you to stand for the briefest space where we stand, there would be no thought of toil, self-denial, sacrifice, but rather, and only, of privilege, honor, intense delight. Here, on the one hand, are myriads upon myriads who have come up from all the 'habitations of cruelty.' There, on the other hand, is the Lord that bought them. These, once so low, now so high! See with what radiancy of love they turn to the Crucified One! He, — but who can sound the depths of his joy? He sees of the travail of his soul, and is satisfied! Surely, with such a spectacle before you, calling to mind the power which you can wield for the uplifting of the heathen, you will exclaim with passionate emphasis, 'Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ.'"

This paper was referred to the following special committee, with instructions to report in the evening: Dr. F. A. Noble, Dr. J. A. Behrends, Hon. C. G. Hammond, S. M. Lane, Esq., Rev. Moses Smith, Dr. J. K. McLean, and J. G. Gibson.

Secretary Clark read the following paper on

A CENTURY OF CHRISTIAN PROGRESS.

It is proposed in this paper to consider the moral and Christian progress of the century just closed, in relation to the evangelization of the world.

Without attempting to trace the great stream of religious thought through all its varied windings and eddies, or to note all the various affluents that have modified its character, or helped to swell its volume, it will be enough for our purpose to mark the contrast presented at the beginning and close of the period under review.

The year 1776 marks an era of intellectual revolt against all old and established institutions. On the continent of Europe it was preëminently a revolt against everything that bore the name of, or was in any form connected with religion. The order of the Illuminati was then organized. In Catholic countries hatred of Romanism, as the ally of political despotism, had led to the expulsion of the Jesuits, from one country after another, till the formal suppression of the order, in 1773, and, later, to the abject humiliation of the Papal See, in 1799.

But, with the rejection of an ecclesiastical system that claimed a despotic control over the thoughts, the consciences, and the lives of men, and yet permitted the grossest immorality in the priesthood, and the deepest ignorance, and the coarsest superstitions among the people, was unhappily connected the rejection of all religion, and it was left to an infidel philosophy to reconstruct society, to remodel opinions, manners, and institutions. The language and the literature of France everywhere had the ascendant, and both were steeped in vice. Men of brilliant intellect, of marvelous command of style, of boldest speculation on all topics, sacred and profane, men profligate and false even to the ordinary decencies of private life, ruled the intellectual circles of Europe, from Paris to St. Petersburg. Christianity fared but poorly in the midst of such influences. The dominant intellectual philosophy left no ground for morals higher than a selfish prudence, and no basis whatever for the supernatural and spiritual in man. Orthodoxy was a synonym for ignorance and stupidity. The full results of these theories and speculations, of this undermining of the foundations of society, were in due time to be reaped at the very capital where the goddess of Reason had been enthroned, to the horror and disgust of the civilized world — once and for all, it is to be hoped — for the instruction of mankind.

The German and the English mind had been too profoundly pervaded by Christian thought to follow on to the same excesses, though bewildered and beclouded for a time. In Germany some Protestant theologians followed the example of the Archbishop of Paris, and renounced the religion they had been set to defend; but the despised Pietists that centred at Halle, and the humble Moravians, faithful to the memories of Spener, Franke, and Zinzendorf, despite their contempt of human learning, through a not very unnatural reaction against the literary circles of the time, kept the fire burning on the altars of a purer faith, till better days.

What the Pietists and the Moravians were to Germany, the Methodists were to England in this period of general religious declension, when apologies were deemed necessary for Christianity, and when public morality in high places was illustrated by the vices of the court, so scathingly set forth by the pen of Thackeray. Good men and women there were, both in the established church and among dissenters, notwithstanding the general coldness and indifference; but Protestantism, in England as elsewhere in Europe, as a whole, was powerless to meet the emergencies of the hour, and hardly able to withstand the tide of infidelity that, for a time, seemed likely to submerge all Christendom. In this country the great awakening of 1740 had revived the spirit of the fathers and inaugurated a period of revivals which continue to this day as a peculiar characteristic of American churches. Powerful revivals were enjoyed near the close of the Revolutionary War, in different sections, especially among the Baptists, and contributed largely to the preservation of evangelical religion during that trying time.

From the days of Eliot to Edwards, frequent attempts had been made for the religious instruction of the Indian races. Still there was no wide-spread missionary interest. The half-way covenant scheme, the widely prevailing practice of admitting to church ordinances persons of correct outward deportment without deep religious convictions, or any practical acquaintance with saving faith, hindered all true Christian activity, and helped to merge the church in the world. To this must be added the demoralization incident to war, and intercourse with distinguished

French infidels, and English Free Religionists, in consequence of their sympathy with the cause of American independence.

There was in England a Society for Promoting Christian Knowledge, the forerunner of the great Tract Societies, and a missionary organization with special reference to the spiritual needs of English colonists in different parts of the world, but doing something for the heathen, as among the North American Indians; and there was, to the honor, be it said, of evangelical Christians in Denmark, as an outgrowth of the Pietistic movement, a Foreign Missionary Society, known by its establishment of the Tranquebar Mission, and honorably represented during the last half of the eighteenth century by Schwartz, justly named the Apostle of India. This enterprise attracted the attention of English Christians, roused a good deal of superficial enthusiasm, that was expressed in contributions to the amount of a few hundred pounds, — eighty pounds a year for several years, — between 1760 and 1770. The Moravians, also, rich in faith though poor in this world's goods, and little esteemed by the great Protestant churches of the last century, had begun missions in Greenland and in the Indies, and shown the possibility of success in the most untoward circumstances. With the exception of these limited efforts nothing had been attempted in behalf of the heathen world.

Nor was there greater interest throughout Christendom in the manifold varieties of home effort that enter so largely into the Christian life of our time. There were none of those home societies, embracing all possible interests, physical and intellectual, as well as distinctively religious, — none of the great home mission enterprises, no Sabbath-schools, no Bible Societies, little care for the poor and neglected classes. Though careful statistics belong rather to the agencies of the present generation, and are not available to any accurate estimate of former periods, it is certainly safe to say that the number of evangelical believing church members in this country at the present time is far greater than the entire number in Christendom in 1776; and it is not too much to say that there is more real aggressive power for the promotion of the cause of Christ put forth to-day, at home and abroad, by the Christians of Scotland, or of New England, than by all Protestantism a century ago.

Of the Greek and Oriental churches, — Christian in name rather than as aggressive forces in the interest of truth, — no account need here be taken.

The outlook for Christianity a hundred years since was certainly dreary enough. The science, the philosophy, the culture of the age were all against it. Its aggressive power seemed reduced to a minimum. The Protestantism of the Reformation had long since spent its force, turned back at first by the great Catholic reaction, then wasting its energies on internal conflicts and losing its independence by alliance with the State, and, at last, entering into a truce with its inveterate foe. In Great Britain the movement inaugurated by Whitefield and the Wesleys was yet in its infancy, and Protestant Christians generally shrunk back, in Pharisaic pride or indifference, from the frightful spectre that loomed up in France. In this country, whatever of Christian life there was, found ample exercise in the struggle for self-preservation.

And this was the aggressive power of Christendom a century ago. What a contrast is presented in the multiplied agencies of the present time. What an advance since then in the moral sentiment of the Protestant world. The Declaration of Independence, by its recognition of the rights of man, gave a new impulse to political morality. The age of Walpole, of Madame de Pompadour, of Frederick the Great, is no longer possible in Europe. The growth of constitutional governments, the extension of the right of suffrage, the progress in legislation, popular education by the state, the legal recognition of woman, the abolition of slavery and serfdom, are but so many steps in the development of a purer and more comprehensive political morality. A moral sense has been awakened that is shocked by political

abuses in high places, as never before. This steady and healthful progress is found in Protestant countries, and emphatically in proportion to the strength and activity of their religious life, till "the strength and impulse" of the world are found to-day in those countries.

It is now the English language, saturated with Christian ideas, gathering up into itself the best thought of all the ages, that is the great agent of Christian civilization throughout the world; at this moment affecting the destinies and moulding the character of half the human race. French influence, so dominant in the literary world, has passed away. The encyclopedists have left but the shadow of a name. The Nazarene has triumphed.

The intense intellectual activity of a century since had no vital connection with the deeper spiritual wants of the race. It added not a single discovery to the sum of human knowledge, not a single invention even in the interest of material progress.¹ It was critical, not inventive; destructive, not constructive. The liberty of which it boasted was not freedom, but license; whose principles were developed and illustrated in the *salons* of Paris, and in the excesses of the rabble. Its illumination was not from above.

In the hour of Europe's supreme need there was nothing to meet the spiritual necessities of men, recoiling at first in disgust from the abuses of Romanism, and then from the greater abuses of an infidel philosophy, but to go back to the church of Rome; and the papal system, that seemed tottering to its fall, obtained a new lease of life. The concessions wrung from an infallible Pope, the temporal sovereignty lost, the ecclesiastical prerogatives surrendered, were redemanded by the same infallibility, and regained with the consent of the great Protestant powers after the fall of the first French empire, till, in later years, the papacy puts forth all the most arrogant claims of the Middle Ages, in utter defiance of the intelligence of the age, and in scorn of the lessons of history.

In Protestant countries the reaction took another form. While the hearts of the princes and captains had fainted and failed, and human defences of the faith had gone down before a sharp-sighted infidel criticism, the humble believers of the Sacramental Host had stood firm, never known they were beaten, and were at last left masters of the field. The power of an endless life was in them. They became the channels of grace, displaying itself in numerous and wide-spread revivals in this country during the last decade of the eighteenth century, and in a striking evangelical movement throughout Great Britain. In Germany, for fifty years, the Pietists contended with rationalistic tendencies, and steadily gained in the confidence and respect of the popular mind.

The missionary spirit of modern times was born of this great work of grace. Men brought to the knowledge of the truth seemed moved, as seldom before, by the impulse to make the gospel known to others. In England, the Baptists, inspired by the singular devotion of William Carey, were the first to organize for the foreign work, in 1792. The Congregationalists and others united in the London Missionary Society in 1795, and were followed by the Church Missionary Society in 1800.

In this country missionary work took definite form a little later. At first, individuals seem to have gone out as evangelists into destitute sections of the home field, at their own charges. Then numerous local societies were organized, as in Connecticut, Massachusetts, New York, to send the gospel to the Indians, and the settlers on the frontier. "The early years of the century," observes Mr. Pynchard, in a manuscript volume not yet given to the world,² "were remarkable for the quickening of good men in good works, for the multiplication of churches, missionary, Bible, and tract societies, and other Christian and benevolent associations, and for the effective measures everywhere adopted for the spread of religious truth, so that

¹ Carlyle, *Essays*, vol. ii. p. 74, Boston, 1880.

² To Mr. Pynchard I am indebted for many facts here cited, of our early religious history.

a general expectation prevailed among American Christians that the time was not far distant when the earth should be filled with the knowledge of the glory of God, as the waters cover the sea."

The necessity of educating more ministers led to the foundation of the first Theological Seminary, at Andover, in 1808. A committee of the General Association of Massachusetts, in 1809, was led, by the cheering reports from all quarters, to anticipate the near approach of the millennial glory. The same year it was stated by Dr. Griffin, that as much had been done in the fourteen years preceding, to promote evangelical missions, as in almost as many previous centuries. At such a time of religious interest it is not strange that men should turn their thoughts to the duty of preaching Christ in foreign lands, and the next year, 1810, witnessed the organization of the American Board. The great societies for home and foreign missions, both in this country and in Great Britain, gathered up into larger bodies, and gave wise direction to many local committees and associations.

The missionary period of the church was thus inaugurated; the great movement begun that has gone on broadening and deepening till it includes all the leading evangelical denominations of Christendom; till more than fifty millions of dollars have been devoted to the circulation of the Scriptures in all the principal languages spoken among men; till we know not how many millions more have been devoted to the circulation of a Christian literature, and to the development of that vast system of home charities reaching not only to the lonely settler on the distant frontier, to the humble freedman at the South, but to every form of human misery and suffering; till the helpless poor, the blind, and the insane live in palaces; till the freewill offerings of Christian hearts, in sympathy for the perishing in heathen lands, who can make no return but their grateful love, have amounted to more than \$100,000,000; till tens of thousands of cultured men and women have given up all the attractions of Christian homes, and the opportunities of Christian society, for the greater privilege of making known the unsearchable riches of Christ among the Gentiles; till among all the leading tribes and nations of men, the voice of the preacher has been heard, and the gospel has proved itself to be the power of God unto salvation to every one that believeth, and Christianity is seen to be the one religion for mankind.

In marvelous correspondence with this awakened missionary spirit, and opening the way for its exercise, have been the developments of Providence. The barriers that separated nations have been broken down; peoples afar off have been brought nigh, even to our doors; the inventions, the discoveries of science, the railway, the steamer, the telegraph, the improved press, the respect won for Christian nations by every advance in social progress—all are tributary to the cause of Christ.

What preparation for the coming glory! What vast illustrations of the benign power of the gospel in developing the possibilities of humanity, in quickening thought and activity, pervading all institutions, trembling in the accents of human speech, till the child in a Christian land takes up unconsciously into his intellectual and moral character more of knowledge, more of practical wisdom, than was dreamed of a century ago. The common sense of to-day is thus enriched by the thought and the experience of the centuries. And yet there is indifference, and infidelity, and contempt of the Christian faith in certain circles, as there was a century ago, and material science makes its assaults on the bulwarks that gird it round. Yes—useful as so many wholesome irritants of Christian thought.

"Our little systems have their day;
They have their day, and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

We are come again to an age of intellectual revolt against the errors and the

superstitions of the past. It is not confined to the realm of Christendom, but embraces large sections of the heathen world, and soon must embrace them all. The light of modern civilization is shining in on the dark places of the earth, and men are waking from the stupor of ages. Once more leading minds of Catholic countries are rejecting the arrogance and the pretensions of Romanism. The Jesuit is no longer tolerated in many of the Catholic states. The wail of the Papacy over the irreligion and infidelity of the times is unhappily true wherever Romanism has sway. "Irreligion," writes one long resident in Italy, "in hybrid forms, covers the land. For Popery there is no fear. It has lost all hold on the intelligence of the country."¹ Thus Romanism, where best known and illustrated, is rejected by the thinking classes: Shall they be offered a purer faith?

The opportunity presented to Protestantism in 1776, and in subsequent years, was lost. In the next great movement of 1848, something was done in the interest of the gospel by Bible societies and committees of various kinds, especially in Great Britain. The Waldenses emerged from their Alpine fastnesses, and thousands of Bibles were scattered in Spain, Italy, and France. The work thus begun has been followed up but feebly by missionary societies of this country and in the old world. The results that have followed wisely directed effort are all that the most sanguine could have anticipated, but the effort has been utterly inadequate to the pressing need. It is a grave question for the Christian church to consider, whether the millions of Catholic lands shall be left to drift off into hopeless indifference and enmity to all religion. If it be said that they have, or might find in the Catholic church, the substance of the gospel, we only point to the painful fact of the prevailing infidelity among the educated minds.

A like intellectual revolt is in rapid progress in India, as the result of the great educational work there going forward, largely under the auspices of the English government. Thousands of young men are passing out of the schools and colleges, no longer able to accept the crude superstitions of their fathers, but untaught in the gospel. The destructive agencies are greatly in excess of the constructive. The old religious faiths are giving way and no substitute is offered. The missionary agencies are altogether inadequate to the crisis. The golden opportunity is passing. The same is true of Japan. Buddhism, Shintooism, Confucianism, seem fast losing their hold on the popular mind, and multitudes are eagerly waiting for the truth. The millions of China, also, will soon be on our hands. Need we speak of the Turkish Empire, and its urgent need at the present moment of wise, thoughtful, Christian statesmen to guide its affairs, and of influential minds in all departments of thought and activity, such as only a true Christian faith can develop, such as we hope may be developed yet by agencies now in operation? And Africa, — thrown open of late by English arms, and still more by the patient, untiring, sublime devotion of Livingstone, — what shall be said of the claims of that land on the Christian world, and emphatically on this country?

The field is the world. As never before in human history, the field is the world. The church is prepared for the work as never before. All things are ready, waiting for the grand forward movement, that shall put the Word of Life into the hands of every son and daughter of the human race. The results of missionary effort are already indicative of such a consummation at no distant day. It is only a question of time. Four thousand devoted men and women, educated in the best learning of the day, are bearing the seeds of Christian civilization round the world. They are scattered through the Turkish Empire, and among the millions of India; they are found in the open ports of China and threading their way up its great rivers; their words find crowds of eager listeners in the new world of Japan; they brave the fevers of the Gold Coast, and from the Cape of Good Hope are planning conquests in the interior of Africa; songs of praise from hundreds of islands in the Pacific attest

¹ Dr. McDougall, Florence.

their presence; and they risk their lives at the hands of fanatics in papal lands, that they may make known the simple story of the cross. Half a million of souls won to Christ, and a Christian community of nearly two millions who have come out of the darkness and the superstition of centuries, often at the loss of all things, are tokens of the Divine blessing on their labors; till the progress of modern missions, in the last seventy years, exceeds that of the first seventy of the apostolic age.

We are permitted to have part in the third great movement of the Holy Spirit for the full accomplishment of the Redeemer's work. The first, beginning with the mission of the Apostles and the day of Pentecost, was mainly restricted by the bounds of the Roman Empire; the second, marking the period of the Reformation, did not pass the limits of Christendom; the third, in this missionary period, embraces the world; and the vision of the Psalmist and the burden of prophecy — that "all nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name" — seem for the first time near to fulfillment.

It is a critical moment. There is a tide in the affairs of missions as of men, that taken at the flood leads on to fortune. What now is the dictate of a wise economy? Is it to let the present opportunities pass but half improved; to let the millions now waking to new life become cold and indifferent, or hostile to all religion, through the influence of an ungodly, materialistic civilization, in the expectation of bringing them to Christ at some future time; to leave the missionary forces in the field but half supplied with the means they require to their most efficient action; to cry "halt," to the advancing columns of the Lord's hosts, and bid them retrench in their plans and efforts in the face of a disheartened foe, instead of pressing on to victory?

May we not safely and wisely go forward to do the Lord's work, in obedience to his command, and as He opens the way? Are not all other objects, — civilization, culture, the welfare of our families, personal enjoyments, — to be subordinated to this?

Is not this the one great duty laid on Christians in this land, pressed upon us by all the marvelous Providences of our past history, by our unexampled growth in prosperity as a people, realizing, as nowhere else, the full fruitage of Christian ideas and Christian institutions? Is it of no significance that with this growth in material welfare and in political power there has been a still greater development of the Christian church; that the number of church members has increased nearly three times as fast as the population; that the one evangelical minister to 2,400 souls in 1776, is represented to-day by one for every 700? And then, as if it were not enough to multiply ministers, Young Men's Christian Associations have been called into existence, to carry the gospel into all the by-ways and hedges of our social life. And in these last days a spirit of grace has been poured out on our Christian laymen to make them evangelists to the masses, and to give new illustration to the power of the simple Gospel of Christ; and last, but not least, upon our Christian women, too, from the Aroostook to the Golden Gate, that they may pour life and light upon the darkened minds and hearts of their sisters in heathen lands.

What is the meaning of this vast accumulation of spiritual forces, of this special blessing of God on American Christians, but a call to go forward and win the world for Christ?

This country is already evangelized. No man need here fail of a knowledge of the way of life. The facts just stated show this. All denominations vie in the race toward the setting sun, till in a town of twelve thousand people more than twenty churches are found struggling for life — for the survival not always of the fittest. And this, when hundreds, not to say thousands of such cities in China and Japan, and millions of immortal souls, not only in China and Japan, but in India and Africa, with all their undeveloped possibilities of manhood and womanhood, and heirship to a heavenly inheritance, have not yet heard that there is any Christ.

What more fitting time than on this Centennial year, for the church of Christ in

these United States to arise and shine, the glory of the Lord being risen upon her? What more fitting time to organize a grand movement, to make the next century glorious for the triumphs of the gospel in all the earth? What so conclusive, so overwhelming an argument against the infidelity of the time? What so potent agency to stem the materialism and the secular spirit that makes so many professed Christians indifferent to all Christian objects and ends of life that do not stand in immediate connection with their personal convenience or the welfare and social position of their families, that finds its way into our higher institutions of learning, turning the thoughts of our Christian youth to mere literary and scientific culture, instead of leading them to consecrate their powers and attainments to self-denying labor and sacrifice for the cause of Christ?

Oh for a baptism of the Holy Ghost, as on the day of Pentecost, filling us here to-day, and filling all Christian hearts in this land, with a just sense of the great opportunity, of the great duty and the greater privilege of service for Christ in this eventful time, and giving to all the one controlling purpose, and the sufficient grace, to live henceforth not unto ourselves, but unto Christ, and for the evangelization of the world He has redeemed.

This paper was referred to the following Committee, to report in the afternoon : Dr. E. B. Webb, Hon. William E. Dodge, Rev. J. L. Jenkins, E. P. Flint, Esq., and Dr. C. C. Parker.

Dr. I. W. Andrews, of the Nominating Committee, reported, recommending the following committees, and they were appointed : —

On the Home Department. Dr. Leonard Bacon, Dr. Ephraim Flint, Dr. E. A. Lawrence, Dr. Edward Strong, Rev. Charles L. Ayer, Z. S. Ely, Esq., and A. B. Davenport, Esq.

On the Treasurer's Report. Hon. William Hyde, Richard P. Buck, Esq., Hon. John B. Page, Joseph B. Walker, Esq., David N. Skillings, Esq., E. W. Parsons, Esq., Edward L. Goddard, Esq.

On the Zulu Mission. Rev. Charles Ray Palmer, Rev. T. K. Fessenden, Rev. S. J. M. Merwin, Rev. H. T. Arnold, Rev. Mason Noble, Jr., Rev. A. E. Tracy, and Rev. L. J. White.

On the European Turkey Mission. Dr. J. E. Twitchell, Dr. E. F. Burr, Rev. John W. Harding, Rev. Jonathan Edwards, Rev. J. E. Adams, Rev. J. H. Pettengill, and Samuel F. Drury, Esq.

On the Western Turkey Mission. Dr. Aldace Walker, Dr. H. Wilkes, Rev. Edwin Johnson, Rev. J. P. Humphrey, Rev. W. T. Herrick, Rev. Francis B. Perkins, and Marcus McCall, Esq.

On the Central and Eastern Turkey Missions. Dr. Thomas Laurie, Dr. Samuel Wolcott, Rev. E. G. Porter, Dr. Edward Hawes, Rev. William W. Turner, Rev. H. B. Smith, and Lewis A. Hyde, Esq.

On the Mahratta Mission. Rev. J. L. Jenkins, Dr. Gordon Hall, Rev. E. Y. Hincks, Rev. T. L. Shipman, Rev. William S. Hazen, Rev. L. S. Hobart, and Julius Davenport, Esq.

On the Madura and Ceylon Missions. Dr. W. W. Scudder, Dr. E. B. Webb, Dr. C. M. Hyde, Rev. Evarts Scudder, Rev. F. S. Fitch, Rev. T. M. Bross, and Rev. Stephen A. Loper.

On the China Missions. Dr. J. K. McLean, Hon. Peter Parker, Dr. S. G. Buckingham, Dr. James W. Strong, Rev. L. Z. Ferris, Rev. J. F. Gleason, and D. A. Shepherd, Esq.

On the Japan Mission. Dr. Thatcher Thayer, Dr. Daniel T. Fiske, E. K. Greene Esq., Edward P. Flint, Esq., Hon. C. T. Hulburd, Dr. Jeremiah Taylor, and Dea. Samuel Burnap.

On the Mission to Micronesia. Rev. N. H. Eggleston, Rev. J. J. Hough, Rev. W. B. Wright, Rev. H. J. Patrick, Rev. C. W. Camp, and Rev. W. J. Jennings.

On the Mission to the Austrian Empire. John N. Stickney, Esq., Rev. J. E. Kirtledge, Rev. William S. Palmer, Rev. A. F. Schauffler, Dr. James S. Hoyt, Rev. Archibald Duff, and Edward Smith, Esq.

On the Missions to Mexico and Spain. Rev. G. B. Wilcox, Dr. J. T. Tucker, Dr. L. Perrin, Rev. R. P. Stanton, Rev. E. H. Byington, S. H. Sheldon, Esq., and Charles Burnham, Esq.

On Missions to the North American Indians. Hon. A. C. Barstow, Dr. O. E. Daggett, Rev. J. D. Eaton, Samuel Holmes, Esq., D. N. Camp, Esq., Rev. A. Gleason, and Rev. George A. Bryan.

On Officers. Hon. Charles G. Hammond, Rev. Isaac P. Langworthy, Rev. Calvin Cutler, Francis C. Sessions, Esq., Rev. E. Whittlesey, Rev. M. N. Morris, George L. Weed, Esq.

WEDNESDAY AFTERNOON — DR. CLARK'S PAPER.

The Board met at half past two, united in singing, and were led in prayer by Dr. Ray Palmer. Dr. Webb, of the Special Committee on Dr. Clark's paper, presented a report with the following resolutions:—

1. *Resolved*, That in view of the progress of the gospel, to which the interesting paper presented by Secretary Clark calls our attention, we are under fresh obligations to give thanks to Almighty God.

2. *Resolved*, That the fact of this progress encourages and binds Christians to a more perfect consecration of body, and soul, and spirit; talents, acquisitions, influence, and property, to the Lord Jesus Christ, and to the extension of his kingdom.

After remarks by Dr. Webb, Hon. William E. Dodge, Dr. Reuben Thomas, Rev. Jacob Chamberlain, of the Arcot mission, and Rev. J. L. Jenkins, the report was accepted and the resolutions were adopted. After prayer by Dr. Bacon, a recess was taken till half past seven in the evening.

WEDNESDAY EVENING — HOME DEPARTMENT.

In the absence of the President, Hon. William E. Dodge, Vice-President, took the chair, and after singing, prayer was offered by Dr. Noah Porter.

Dr. Bacon, in behalf of the Committee on the Home Department, made a report recommending the adoption of resolutions. The report was accepted, and the resolutions were adopted as follows:—

1. *Resolved*, That so much of the Report of the Prudential Committee as relates to the Home Department be accepted and approved.

2. *Resolved*, That this Board gratefully acknowledges the growing efficiency and usefulness of those three chief auxiliary organizations, the Woman's Boards of Missions in the Atlantic States, in the Interior, and on the Pacific, by whose endeavors the working force in so many of the missions has been increased within the last year.

3. *Resolved*, That the financial history of the last year is cause not for discouragement, but much rather for confident expectation that the missions will be sustained in coming years, and continually reinforced by the contributions of those who pray, in spirit and in truth, "Thy kingdom come."

REPORT ON SECRETARY TREAT'S PAPER.

Dr. F. A. Noble, in behalf of the Committee on Secretary Treat's paper, presented the following report:—

The Special Committee to whom was referred the paper read by Secretary Treat, entitled "Missionary Consecration of Pastors," would report, that they have had the paper before them, and have given to it as much of careful consideration as was possible in the time allotted.

Of the *timeliness* and *great value* of the thoughts therein presented, we are all deeply im-

pressed. It is a word in season; and it would seem difficult to say anything to make *clearer* or to lend *emphasis* to what is there so admirably stated. At the same time it is but *fit* that some definite response should go back, especially from the *pastors* assembled here in this great gathering, in answer to this call for a higher and completer devotion to the work of saving the human race. The churches need to know; the missionaries — toiling in all the ends of the earth — need to know; the world needs to know, whether, when any upward path is opened, or the duty of any advance in sacrifice is demonstrated, the ministry is made up of men who will stop, and calculate, and at last shrink back; or of men who will heed the divine beckoning, and go forward, even unto death. The Committee believe they but echo the feeling and the purpose of every pastor in this assembly, when they say they indorse most heartily the duty set forth in this paper.

But while approving this paper as a whole, and commending its statements to the most earnest consideration of all pastors who have any connection with the Board, there are certain points we would specify as of the highest importance in the working out of the results sought.

1. The very *title* of the paper is to be seized upon and pressed home on their hearts by all pastors who would carry out the last great command of the Master. The pith of it all is right there, in these two words, "Missionary Consecration." And when a man knows what these words *mean*; when they have become part and particle of his daily thought and life, and he plans and prays and preaches under a constant sense of his obligation to all mankind, he is one who has realized in himself what it is to be a co-worker with God in redeeming the world. Each pastor must have the feeling that the work of missions is just as much his work as it is that of the brother who is in India, or China, or Japan, or Turkey.

2. *There must be a wise but resolute discrimination by pastors between the various causes which are pressed upon their attention; so that that which is the highest of all shall be allowed to maintain its supreme place.*

And here the Committee are happy to be able to commend both the temper and the conclusion of that part of the paper under consideration, in which "the comparative claims of the work abroad and the work at home" are discussed. All friction must be carefully avoided, and all occasion of friction in the expression of views and the urging of claims. And one of the best ways for pastors to do this, is to be in hearty sympathy with all good words and works. Each kind word spoken, each good deed done, each seed of truth dropped anywhere in the soil, each organization that works in the interest of purity and righteousness, no matter how narrow its limits, is a letter in the grand Alphabet of Events with which God is spelling out human redemption. And individuals saved; and households saved; and cities saved; and states saved; and nations saved; here, or there, or anywhere on the globe, are steps towards the great consummation of a world brought to God.

But the work which is foremost, highest in conception, and all-inclusive — made so by the command of Christ and the example of the Apostles, — is this work which embraces the ends of the earth, and in the arms of love bears every human soul up to the throne of grace. All other endeavors to advance the kingdom of our Lord are but "parts of this one stupendous whole." And it will be one of the signs as well as one of the duties of a pastor who has the "Missionary Consecration," to hold up the work of Foreign Missions in such way that every man, woman, and child in his congregation shall see that it is supreme.

3. *Personal effort in diffusing information and awakening interest.*

Preaching, of course; and more, and better. The *Monthly Concert*, of course, with every expedient which commends itself to piety and common sense, employed to increase interest and profit in these exercises. But what the Committee would emphasize is, that individual, face-to-face work, in which the pastor sits down and talks with men and women about the privilege and the Christian duty of giving for the evangelization of the nations of the earth. There are rich men in all our churches; there are women of wealth; there are young men — of not much means now, it may be, but who, one day, through their own skill and industry, or through inheritance, will wield large possession, who might be won to generous deeds for Christ, by means of these kindly, personal intercourses. Pastors should be on the watch for these opportunities, just as they are on the watch for the saving of souls. And it is our belief, that this course taken up, and patiently followed by all the pastors of the Congregational Churches, would add many thousands of dollars to the treasury of the Board every year.

4. *Persistency of endeavors.*

Many pastors begin well, and they run well for a season, but they do not hold out. Response to their appeals from the pulpit chances to be less generous; interest in the monthly concert flags; they themselves are diverted by other demands on their time and thought, and the whole cause of Foreign Missions falls into disrepute; or, if not quite that, it ceases to be the living and commanding concern of the church. But it must be such, year by year, and year after year. The pastor's relation to missions must be like his relations to the ministry of the Word, — one in which he never falters, never looks back, but goes straight on till his work is done. For the encouragement of Christians in danger of being overborne by their "weights," and of losing position in the race, the author of the Epistle to the Hebrews named a long list of illustrious ones, and then said: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses." When pastors are nigh unto utter despondency, because it seems so hard to lift their churches to the high places of fellowship with the sufferings of Christ, in his sacrifice of Himself for all mankind, let them remember that they stand in the line, and succeed to the holy endeavor of prophets and apostles, of reformers and martyrs to the truth, of mighty men of God, and patient, suffering women innumerable, — an unbroken succession from that first soul that received inspiration and quickening from heaven, down to the present, — an unbroken succession, toiling on, bearing their burdens, doing their duties, and, in the fullness of time, dying, and going home to glory.

After remarks by Dr. Noble, Dr. Behrends, Rev. Moses Smith, and Dr. Alden, the report was accepted.

LETTERS OF EXCUSE.

The Recording Secretary presented letters from the following Corporate Members, excusing their absence from the meeting: Drs. Rufus Anderson, G. M. Boardman, A. B. Robbins, E. J. Montague, W. E. Merriman, W. W. Patton, Enoch Pond, R. S. Storrs, A. L. Chapin, E. Cutler, E. P. Goodwin, T. M. Post, S. C. Bartlett, J. H. Fairchild, Seth Sweetser, N. Adams, and A. Bond; J. W. Strong, Esq., O. E. Wood, Esq., Ebenezer Alden, M. D., W. J. Breed, Esq., P. L. Moen, Esq., C. H. Bull, Esq., J. N. Denison, Esq., Judge Withey, H. C. Hayden, Esq., S. H. Potter, Esq., E. Coleman, Esq., A. W. Porter, Esq., Hon. Daniel Haines, A. T. Norton, Esq., E. W. Blatchford, Esq., M. S. Goodale, Esq., R. Hazzard, Esq., and J. Perkins, Esq.

THURSDAY MORNING.—REPORT OF COMMITTEE ON REORGANIZATION OF THE BOARD.

The Board met at half past nine, and after singing, and prayer in which Dr. Blodget led, Dr. A. D. Smith, of the Committee on the Reorganization of the Board, appointed last year, presented the following report and resolutions: —

The Committee, to whom was referred, at the meeting held in Chicago in October, 1875, the paper of Secretary Treat on the "Organization of the Board," submit the following report:

The Committee cannot but advert, at the outset, to the decease, since the date of their appointment, of two of their number. At their first meeting for consultation, on the 31st of May last, it was announced that the Hon. Henry P. Haven, of Connecticut, had departed this life. They were much impressed by the breach so unexpectedly made upon their circle, and by the emphatic testimony to the excellent Christian character of the deceased, his great usefulness in many relations, and his deep interest especially in the cause of missions. But a few days had elapsed, when they were pained by a still more sudden visitation of death. The news came to them that their honored and beloved chairman, the Rev. William A. Stearns, D. D., President of Amherst College, had been called to his rest and his reward. To those who, by personal acquaintance, were cognizant of the purity, single-heartedness, and eminent consistency of his Christian life; to the large number who, as fellow-laborers or pupils, were familiar with his sagacity, fidelity, and efficiency as an educator, no words of eulogy need be uttered by us. There are many others, who have been accustomed to meet him at the sessions of this Board, to whom the wisdom of his counsels, his deep and unfaltering devotion to the great object we have in view, and the earnestness and eloquence with

which he has been wont to plead for it, will render his memory forever precious. Well may we be incited by the departure of such men, to "work while it is day," for "the night cometh, when no man can work."

As the Committee addressed themselves to the business assigned them, it evidently centred in two important questions: 1. Is any change in the charter of the Board desirable? 2. Can there be any improvement of its organization under the present charter? Each of these questions was carefully and fully considered.

1. As to the first, it is evident that a change in such a document, so time-honored, and so honored by the Great Head of the Church; of such historic importance, and vitally related to results so beneficent and glorious, should be undertaken only for clear and weighty reasons. There are obvious reasons against it, some of which were forcibly suggested in the paper referred to us. The financial credit of the Board is largely concerned; a credit which has been hardly surpassed in the whole history of commercial transactions, but which any considerable change might easily impair. Capital, in its various representations, is naturally jealous of novelties. It clings fondly to old and tried paths. The great bankers know how our machinery has worked — how promptly, efficiently, and safely. They have learned to trust us, and so to facilitate, in ways definitely marked out, and well understood, our fiscal communications with far distant missionary fields. Any important change would awaken their solicitude, especially in these days of financial depression, and embarrassment in our dealings with them might be the result. When to this we add the steadiness of our operations as now carried on; the "uniformity of administration," as it is phrased by the Prudential Committee; the compactness and permanency of the responsible, governing body, not precluding either a due flexibility or a wise adaptation, but favorable to all good progress; we are impressively reminded of the familiar proverbial injunction, to "let well enough alone." Only for some manifest and great advantage, should any material change in our organization be proposed.

The Committee have been unable to satisfy themselves that any such advantage would be gained. It has been suggested that a closer fellowship with the churches might be secured, and so a stronger hold upon their prayers and their aims. But this suggestion is based, it is thought, on an erroneous view of the facts of the case. Though to certain minds there is something repulsive in the idea of a close corporation, as if it must needs be alien from the popular sympathies, and unmindful of the popular will, it is nevertheless believed, that there is no benevolent institution in the land, that comes, to say the least, closer to the hearts of the Christian people, or that is more promptly responsive to whatever voice they deliberately utter. When we take into view the vast gatherings at the annual meetings; the presence and the privileges of a very large body of honorary members; the habitual laying open there of all the past work of the Board, with all it proposes for the future; the perfect freedom of discussion that prevails; and our constant dependence for the carrying out of all our designs upon the approval of the churches, there is good reason for doubt whether any organic change would render our fellowship with them more intimate or effective. The more our history has been studied, the more forcibly has this view of the case been impressed upon us. The Committee are satisfied, moreover, by various communications from different parts of the country, that whatever inclination there may have been, in certain quarters, to seek some alteration of our charter, it has been greatly lessened, if not entirely removed by investigation and reflection. They believe that there is, at present, no general demand for any such change.

2. The second question, whether any advantageous changes are possible under the charter as it is, the Committee are prepared to answer in the affirmative. Some that have been suggested, however, they deem of doubtful expediency.

(1.) The adoption of a by-law, "whereby, prior to the final vote on any question, an informal vote of the honorary members can be taken." This seems to the Committee, for reasons already referred to, an unnecessary measure. In the free and full discussions which take place at our meetings, the views of the honorary members are sufficiently expressed for all practical purposes; and they have great weight with those on whom the responsibility of a final decision devolves. A vote thus taken, moreover, might have a semblance, in some cases, of antagonism between the two classes of members. And as, with imperfect humanity, a semblance of evil has ever a tendency toward the substance thereof, there might, with no palpable gain, be injurious results of the proposed plan. Anything in our methods which could in the least favor class-rivalries, conflicts of prerogative, or Diotrephesian strivings for preëminence, should be sedulously avoided. The reason of things should rule us, rather than nu-

merical considerations ; and the love of Christ and of souls, and the merging of self in one great object, should be apparent in all our movements.

(2.) The Committee have doubts, also, in regard to the suggested double basis of election to Corporate Membership, — one of donations, the other of church-membership ; and to the plan of nomination by our State Congregational bodies. The double basis, it is feared, would sometimes operate disproportionately ; and the whole plan would be complicated, liable to divers frictions, and deficient in that facility of operation which is essential to the best results. In all the machinery which serves our purpose, simplicity is ever an element of strength.

(3.) Nor do the Committee see cause for any material change in the manner of conducting the business of the Board. It is true, as has been said, that "we have not secured the deliberation and supposed thoroughness" of a body whose sittings are protracted through a period of weeks or of months. Yet when we call to mind not only the fullness of the Annual Report, but the extended presentation of important subjects in special papers, and the reference of all the main topics to committees, either for reports during the current session, or, if the case requires it, at some future time ; when we remember, also, the discussions of prominent questions which often take place in the religious papers, and elsewhere, during the interim of the Board's meetings ; and when we consider, further, that with all the alleged disadvantages of a mass meeting, there is the great advantage of the spirit of prayer evoked, and the higher tone of feeling in all respects which is likely to be reached in such a convocation of the disciples of Christ, and which cannot but be favorable to all wise decisions, it seems very questionable whether any essential change is called for. A single minor change, favorable to full investigation and careful deliberation, — to wit, in the manner of appointing certain committees, — is all that your Committee deem desirable.

There are other suggested measures — as touching the number of active members of the Board ; the care to be taken in the selection of them ; and the means of interesting the Western States particularly in the missionary work, which the Committee cordially approve, — which are embraced in the appended resolutions, and which will commend themselves at once, it is believed, to the favor of the Board. While no extended discussion of most of them is called for, the Committee would emphasize those that relate to the Western States. They rejoice in the deepening interest in the cause of missions so evident in that portion of the country. And in view of its increasing population and wealth, and of the great future unquestionably opening before it, they deem it very important that, in all suitable ways, this interest be fostered, to the end that a region so potent in its influence on the destinies of our own land, may become more and more largely the instrument of the Great Head of the Church in sending the gospel to the ends of the earth.

In view of the whole subject referred to them, the Committee recommend the adoption of the following resolutions : —

Resolved — 1. That the Board see no reason for seeking any change in its charter.

2. That there be an increase of the *active* membership of the Board, from year to year, as shall be deemed expedient, until it shall reach the number of two hundred.

3. That the number of members from the Western States, which will have an increment of more than thirty per cent. by the operation of the preceding resolution, and which will have further enlargement by the recent gratifying increase of their donations, be hereafter fifty per cent. more than they would be entitled to on the score of contributions.

4. That the Committee annually appointed to nominate new members embrace three of the Committee who served in that capacity the previous year.

5. That the Prudential Committee be instructed to make special efforts to interest the ministers and churches of the Western States in the missionary work ; not only by electing members who are interested themselves, but such as have the power and the disposition to interest others ; and also by the visits of the Secretaries, by the personal agency of returned missionaries, and by such other means as may best promise success.

6. That hereafter three members of each of the committees to whom the reports of the several missions are to be referred, be appointed by the President a year beforehand, in order that there may be a full and exact knowledge on the part of those committees of the field they report on.

All which is respectfully submitted.

The report was accepted, and the resolutions were adopted.

THE MISSIONS.

The committees on different portions of the Annual Report, relating to the several missions of the Board, reported at different times during the progress of the meeting, mostly on Thursday morning. Several of these reports were more extended than has been usual in former years, and it seems necessary to abridge them somewhat largely for publication here. All the committees recommended that the portions of the Report which had been referred to them be accepted by the Board and published.

The Committee on the Zulu Mission say : —

The mission has been straitened in its operations by the necessary absence of valued missionaries. In the main, the results of the year's labor in the schools seem to have been satisfactory, and the condition of the churches is healthful and hopeful. The very promising opening for extending this mission, by movements into the interior, to which reference was made in last year's report, is not yet entered. It has been impossible for the working force of the mission, while seriously reduced, to commence new work ; but it is earnestly to be desired that movements from which so much is to be expected may be inaugurated at the earliest possible day. Your Committee would suggest for consideration the query, whether possibly the needed reinforcements might not be found among educated Christian freedmen. May not the time have come to make trial of this means of evangelizing Africa ?

The Committee on the European Turkey Mission notice the urgent need of effort in that field, that the nominal Christians there may come under the influence of a purer faith ; and refer to the recent fearful commotions, and find occasion for " profoundest gratitude to God, that the noble missionaries have been so signally preserved, and the mission work so successfully carried forward, — in some respects because of this fearful commotion and carnage, the people having been all the more ready to receive the gospel of peace and good will to men." They notice and rejoice in the establishment and the somewhat extended circulation of the weekly religious paper published by the mission, express the hope and belief that the " political earthquake, now shaking foundations and threatening everything good, will soon spend itself, and lead to a more extended knowledge and acceptance of the truth as it is in Jesus," and urge that there be no curtailment of the work in that field.

The Committee on the Western Turkey Mission state : —

The record made of another year's work in this field, so abundantly blessed in former years, is an exhibition of continued labor wisely bestowed, with results to be rejoiced in, and to be grateful for. It is not necessary to repeat here what is contained in the report — either its facts or its figures ; nor to call the attention of the Board specially to any part, where the whole is so full of interest. Just now no others of our missionary fields are attracting so much attention as those in the Turkish Empire. The eyes of the civilized world are fixed upon that country. Every morning brings its telegram of changes in the state and aspect of affairs there, or of some new phase in the political complications, which may affect its condition and the condition of its people ; and we can only pray — a prayer in which we feel that the whole Christian world will join — that whatever may occur, those who love Christ in that country, and those who are laboring to build up his kingdom, may be under his protection, and that all changes may conduce to the progress of his gospel.

The Committee on the missions to Central and Eastern Turkey reported : —

In general, the condition of these missions is at once an encouragement and a reproof. It is an encouragement, because of the revivals the past year has witnessed in them both. That more than seventy additions have been made to the churches in Aintab, and numbers to other churches in the Central Mission, and one hundred and four to the thirty churches of the Eastern Mission, calls for thanks to God. So does the addition of one hundred and fifty per cent. to the Protestants of Van, and the five different prayer meetings, in as many wards of Bitlis, attended for several months by the missionary every week, while his native helpers had charge of as many more. At the same time the work in Harpoot was more hopeful than it had been for three years before. So much for the encouragement. As for the reproof, it

certainly reproves us that theological classes, in which converts were being prepared to be pastors and teachers, have had to be dismissed, and that schools gathered with so much labor have been left to suffer for lack of means to carry them on. It reproves us that for months one lady was left alone to bear the burden of a female seminary, together with city mission work in Aintab, and the entire care of a field outside, twelve days' journey in one direction; and that another lady was constrained to plan chiefly so as to avoid being compelled to labor beyond her strength. Such things ought not to be permitted among those whom we profess to sustain in the work that Christ has laid on us to do for Him.

Before closing we must make grateful mention of the kindness of missionaries of another Board, who saved the life of one of our missionaries, when seized with dangerous illness far from home. Nor can we refrain from grateful thanks to God for the safety of our dear brethren in the interior of Turkey, in these troublous times. In this connection we must also mention the prudence given them from above, to keep themselves void of offense toward "powers that be."

The Committee on the Mahratta Mission say :—

The past year has been one of steady progress. The additions to the churches in the past five years have been as follows : 37, 76, 116, 126, 105; or 460 in the five years. The gain in membership in the same period is 247, about 50 per year, or an increase of 40 per cent. in five years. The missionaries bear testimony to the excellent character of the native Christians, especially to their readiness to aid in the support of religious institutions. The schools of the missions are well attended, and are evidently doing the needful excellent work they have done from the first.

The Committee, in the report given them, find only encouragement, and can gather from it only the plain intimation, that present duty is not only to hold fast what we have, but by enlarged means gain yet more, that our full part may be done in subduing India to Christ.

Respecting the Madura and Ceylon missions it was stated :—

The reports from these, which are among the oldest and most honored of the missions of the Board, present no features demanding special or extended notice from the Committee. The methods of conducting the various departments of mission labor are the same which have been hitherto employed. That they have been crowned with encouraging success is evident from the review of the last twenty-five years, presented in the report of the Madura Mission. It is gratifying to learn that in both missions the native brethren are assuming more largely the support of their pastors and of their schools, and making commendable efforts to extend the blessings of the gospel to their destitute fellow countrymen.

The increasing interest felt in work for women, and the cordial manner in which those laboring in this department have been welcomed by their Hindoo sisters, are also encouraging features of these reports. Your Committee feel that the Board have cause for great gratitude and encouragement because of the success achieved by these missions, the faithfulness of our honored and beloved missionaries and native agents, and the evidences of sure and steady advance in every department of Christian effort. The one thing needed by these missions is the demonstration of the Spirit, and for that our churches should wrestle with God in prayer.

In regard to the missions in China it was reported :—

The Committee find reason to rejoice in the continued and hopeful progress reported from the fields of that vast empire, and in the brightening prospect that its hundreds of millions of souls are to be reached by the light of God's Word and Spirit. While the labor in all departments appears to have been successful and hopeful, that reported in the medical department of these missions is especially worthy of note. The Committee most heartily endorse and emphasize the hope expressed in the General Survey, that at least two devoted Christian women, possessed of a medical education, may be found to engage in special labors for their own sex in China.

The Committee commend the earnest call of the missions for more helpers, and for continued prayer and alms, to the careful attention of all our churches; and especially commend it to such young men and women as are asking the Master, "Lord, what wilt thou have me to do?" Surely, if audible answer to that question could be heard, it would be to some, and to not a few, "Go work in China."

The Committee on the mission to Japan say : —

The facts in the history of this mission for the past year which especially call for grateful mention are these : 1. The occupancy of Kiyoto, the former spiritual capital of the empire ; the successful establishment there of a training school, which already has over fifty pupils ; and the spirit of inquiry after the truth which has been extensively manifested by the people of that city.

2. The opening of a girls' school at Kobe, in October last, which began with thirty-four pupils, several of whom, it is believed, are already the disciples of Christ.

3. The growth of the churches. The church at Sanda, organized a little more than a year ago, has increased to twenty-seven members, and pays for the rent of its place of worship. The church at Osaka has received eleven new members, ten of them by profession of their faith ; and in both these churches there has been marked progress in spiritual life and activity. The church at Kobe has increased its membership from twenty-one to seventy-five, having received forty-eight on profession. The members of this church conduct eighteen religious meetings every week.

4. The increased success which has attended the labors of Christian women connected with the mission.

5. The establishment of a newspaper, — the, "Weekly Messenger," — the first and only religious paper in the empire.

6. The requests which come to the missionaries from people in different parts of the empire, to send some one to teach them the Christian doctrines.

7. The fact (not alluded to in the report of the Prudential Committee) that the Christian Sabbath has, by public decree of the government of Japan, been made a *rest-day*, in which no official business shall be done. This decree can hardly fail to be in many ways favorable to the missionary work.

The present remarkable juncture of affairs in Japan seems to be a loud providential call to the friends of missions to go up at once and take possession of that land for Christ.

The Committee on the Micronesia Mission state : —

The report coming from the Micronesian Mission is good and only good. The last year has been one of progress in every respect. But what figures, or what words, can fitly represent the work which has been going on during the past year in those far off islands of the sea ? Let us look backwards for a moment, and see the Sandwich Islands as they were fifty years ago, or as they were when this Board held its first meeting, of a dozen members, in this city. Then let us look forward fifty years, and see by faith what the Micronesian Islands may then be, as the result of what we are now doing there, to lay the foundation of a Christian civilization.

Says the lonely [Hawaiian] missionary on the hardest field of all the Gilbert Islands, in answer to the question, "Shall we take you away ?" "No ; I am not discouraged ; and I am prepared to persevere unto the end." So let us say to every suggestion to remit our labors in behalf of this most interesting mission, "No ; we are not discouraged ; and we are prepared to persevere unto the end."

The Committee on the missions in Mexico and Spain say : —

In Northern Mexico, the little band of laborers — though forty-seven new-born souls have been welcomed to their eleven churches within the year — have been not so much fighting the battle as drilling their forces and repairing their arms. They have reorganized the native agency employed ; have sifted it clean of some foreign and false elements ; have raised the tone of the schools, and infused force and effectiveness into them ; and have taken into careful Christian culture a few faithful young men, gathering in them a force to be wielded against the Romish superstition. And so not a day of the year has been lost. Like Gideon, halting to thin out his army, they have checked their own progress only to quicken it, and to make the more sure of the issue.

Of Western Mexico, the Prudential Committee assure us that in no other field of the Board have so large returns followed labor as in this. Guadalajara, the head-quarters of the mission, has been to the outlying region what the sun is to the planets. Its spiritual light and warmth have brought daybreak and early spring-time to more than one hundred and seventy towns and cities around it, in every one of which Protestant Christians are to be found. The blood of the martyred Stephens of this mission, has been the seed of the church.

In Spain, Rev. T. H. Gulick, after reconnoitering the whole field, and garnering information that is a treasure, has settled at Zaragoza, a city of seventy thousand souls, whose influence dominates the entire province of Aragon.

Rev. W. H. Gulick dedicated, last April, at Santander, a new chapel. The opposition that was feared made no appearance. The character of the missionaries—the grace of God working with them—had won the battle and shamed persecution down. On the ninth of April, a little flock of seventeen steadfast souls were organized into a church, in this chapel—a church simple in faith and polity, devoted not to Congregationalism, or any other ism,—but “The First Evangelical Church of Santander,” which spreads its welcome to all disciples, of whatever name, but to no other than disciples.

Your Committee would add a word before closing in regard to the work of the Board in Papal lands. . . . Not a man or a penny less for India, Africa, or China; but more for Mexico, Austria, Spain; and for missions—God grant them!—in Italy and France!

Respecting the mission in the Austrian Empire it was reported:—

Some of the Committee entertained doubts at first, as to the wisdom of sustaining this mission. They felt that it might be the duty of the Board, in these times of financial embarrassment, to employ the money necessary for the support of this mission, in other and more promising fields of labor. But after carefully weighing the subject, your Committee are of the unanimous opinion that the work of sowing the seed of gospel truth in the Austrian empire should not be relaxed. What has been gained there calls for devout thanksgiving to God. The missionaries are becoming well versed in the language of the country, and are gradually securing the confidence and respect of the people. It is hardly to be expected that these pioneer laborers would be able to show a large inventory of visible results, while doing pioneer work; yet the report shows conclusively, that results have appeared which ought to cheer and gladden all who labor and pray for the enlightenment and evangelization of this branch of our heavenly Father's great family.

The Committee on the missions to the Indians of our own land reported:—

From the days of Eliot until now, nothing has been more discouraging in our labors for the Indians than their unsettled state. During all these years, they have had no “certain dwelling-place,”—no permanent local habitation. We have taken it for granted that they should live by themselves in clans and tribes; that they should not be absorbed, as we absorb men from other nationalities, into our common national life; but should be kept together in their separate tribal relations, as distinct and separate peoples; and when, by reason of our rapidly increasing population and advancing civilization, they were in our way, they should be pushed bodily into the deeper wilderness toward the setting sun. Nor is this crowding process now confined to the Atlantic Slope. It has commenced on the Pacific. Oregon, though much larger than all New England, and with but 100,000 white population, had not room for a few Modoc Indians. Go they must, West into the Pacific, or East into the wilderness,—and hence the Modoc war. Thus our civilization, advancing from both Oceans, promises, unless the Church of God intervene, to crush the Indians, as between two mill-stones. Even now, a cry of distress comes from the Nez Percés Indians in Idaho, whose lands have been surveyed and sold from beneath their feet; and from the Mission Indians in Southern California, who have been recently ejected by the laws of the State from lands professedly secured to them by our treaty with Mexico.

Where is the treaty with them which our government has not broken, or the compact whose obligations it has observed? They have no inheritance in the land that they may call their own [indefeasibly]; no home to defend; no burial-place to preserve. Even the gold and silver on their own reservations is not their own when the greed of the white man demands it. Thus what some call “the manifest destiny” of the white race, to overrun this continent, is constantly thwarting our efforts to civilize and Christianize the Indian. For Christian civilization implies lands and homes, to be owned in fee, defended, devised, and transmitted to the generations following.

We hail, therefore, with peculiar joy, the movement in Dakota, which has been warmly encouraged by our missionaries, namely, the separation of several hundred Indians from their tribal relations, for the purpose of entering and taking up lands as homesteads, for actual settlement; and we are grateful for the success which has already attended it. We congratulate the Board that their missionaries are able to say, in this respect, that the “inclination to forsake tribal life is still influential among the Dakota Indians,” and that “a

title to property in severalty, and the rank of a citizen, have a wonderful charm for them." What we need to do for this great Sioux nation, still more than 50,000 strong, is not to exterminate, but to disintegrate them. Now that, by our railroads and mining operations, we have broken up their hunting-grounds, and deprived them of the means of support by the chase, we should endeavor to loosen their tribal ties, and by attaching them to the soil and its culture, to the home and the civilizing influences which it inaugurates, transfer their allegiance from their chiefs to the government.

We lament the present excitement among some of the wilder bands of these Indians, who are located in the mountains far to the west and north of our mission; and all the more, because largely inspired by our national disregard of treaty obligations. We allowed five thousand or more miners to enter their country against their protest; and at the same time, for lack of Congressional appropriations, we withheld, for six months, supplies of provisions we had agreed to furnish.

The restless and ambitious chief, Sitting Bull, with his three or four hundred followers, needed restraint, a restraint it would have been easy for the government to impose, had we not, through political rivalries and jealousies, allowed several thousand to be starved into his service, by our neglect. If they are the children — the wards — of the government, it should be careful not to answer a cry for bread with *lead*, or when they ask for fish to give them scorpions. Your Committee rejoice, that the President is still devoted to a peace policy; and regret, that while in professed accord, the Legislative department of the government should for a moment, against the united voice of the best Indians, have thought of promoting it by a transfer to the War Department.

Your Committee would recommend that the Board give a word of cheer to the little bands of missionaries in this field, now so much agitated and disturbed; and also a word of advice to the Prudential Committee, to send more laborers into this part of the vineyard, as God shall open the way.

In connection with the reading of some of these reports, remarks were made by missionaries from the fields noticed, and others: by Messrs. Marden and Montgomery, of the Central Turkey Mission; Mr. Pierson, of the North China Mission; Rev. B. W. Parker, from the Sandwich Islands; Mr. Watkins, of the mission to Western Mexico; Professor Duff, of Montreal; Hon. Alpheus Hardy, who made very interesting statements respecting Japan, and introduced Hon. F. Tanaka, Minister of Education in Japan, with his wife and secretary; and in connection with the report on the Indian missions, by Dr. D. W. Marsh, Dr. L. Bacon, Hon. W. E. Dodge, and others. This last mentioned report was once recommitted for suggested changes.

In view of the statements made respecting Japan, the Board united in singing, "Praise God from whom all blessings flow," and in prayer, in which Secretary Clark led.

THURSDAY AFTERNOON — THE LORD'S SUPPER.

The sacrament of the Lord's Supper was administered as usual on Thursday afternoon, in three churches, to a very large number of communicants, — Dr. Hall, of Northampton, and Rev. C. C. Tracy, of the Western Turkey Mission, officiating in the Central Church, Drs. L. Bacon and S. G. Buckingham in the South Church, and Dr. Beadle, of Philadelphia, and Dr. Bissell, of the Mahratta Mission, in the Asylum Hill Church.

TREASURER'S REPORT.

After the communion service, at four o'clock P. M., a business meeting of the Board was held, and in the absence of the President and Vice-President, Hon. C. T. Russell was chosen to preside.

Hon. William Hyde, of the Committee on the Treasurer's Report, presented the following report: —

The Committee on the report of the Treasurer have made a careful examination of the books and accounts presented by him, and made inquiry into the mode of keeping the accounts, and the payments of the various appropriations made by the Board. We find a thorough system of auditing the accounts monthly, by the auditors appointed by the Prudential Committee, as well as the annual examination made by the auditors appointed by this Board. The accounts correctly represent the expenses of the various missions, and are presented in a distinct and intelligible manner.

The debt of the Board, on the 1st September, 1876, was \$31,050.22, being less than the amount of debt last year by some \$13,000. The permanent funds of the Board, the income of which only can be expended by the Board for its general work, amount, as valued in the books, to \$121,000.50. The income for the year, which has been expended, is \$6,930.63.

The Treasurer also holds certificates of stocks and bonds, amounting, at their par value, to \$59,300, as a fund which was given for the specific purpose of paying in part the salaries of the officers of the Board.

Both of these funds are well invested, and even in these times of general depreciation are worth much more than the valuation at which they stand in the books of the Treasurer. The examination of these securities, made by the auditors, is duly certified by them.

The Committee feel confident from this examination that the accounts of the Board are kept in a business like manner, and that its financial affairs are conducted faithfully and skillfully. With nearly \$200,000 of well invested funds, the credit of the Board was never better, and its friends may freely and confidently give of their substance as the Lord has prospered them, to extend the kingdom of our Lord and Saviour Jesus Christ.

RESIGNATIONS — NEW MEMBERS.

Hon. John B. Paige, from the Committee on New Members, reported that Dr. Benjamin Labaree and Charles Boswell, Esq., tendered the resignation of their corporate membership. Their resignations were accepted.

The same committee recommended the following persons for election as Corporate Members, and they were elected by ballot: Hon. Frederick Billings, of Vermont; Rev. Dr. Julius H. Seelye, Charles C. Burr, Esq., and Elbridge Torrey, Esq., of Massachusetts; William C. Crump, Esq., Henry E. Sawyer, Esq., and Rev. Burdett Hart, of Connecticut; Hon. Heman Ely, of Ohio; Rev. E. N. Packard, Rev. L. T. Chamberlain, and James W. Scovill, Esq., of Illinois; Rev. Dr. Z. Eddy, and Rev. Moses Smith, of Michigan; Rev. President E. H. Merrill, and Hon. Samuel D. Hastings, of Wisconsin; Rev. Dr. George F. Magoun, of Iowa; Rev. Henry A. Stimson, of Minnesota; Edward P. Flint, Esq., and Rev. Dr. Israel E. Dwinell, of California.

PLACE AND PREACHER FOR NEXT MEETING.

Hon. A. D. Lockwood, of the Committee on Place and Preacher, reported, recommending that Providence, R. I., be the place, Dr. J. H. Fairchild, the preacher, and Dr. W. H. Lord, the alternate, for the next meeting. As a Committee of Arrangements, with power to add to their number, they recommended Drs. James G. Vose, A. J. F. Behrends, and Thomas Laurie; Rev. George Harris, Hon. A. C. Barstow, Rowland Hazard, Esq., and Amos D. Lockwood, Esq. The report was accepted, and the several recommendations were adopted.

OFFICERS.

Hon. Charles G. Hammond, of the Committee on Officers, reported a list; and after remarks by several gentlemen, in respect to the possible retirement of Secretary Treat at the close of another year, the officers were chosen by ballot as follows:—

MARK HOPKINS, D. D., LL. D.,

President.

HON. WILLIAM E. DODGE,

Vice-President.

AUGUSTUS C. THOMPSON, D. D.,

HON. ALPHIUS HARDY,

ABNER KINGMAN, Esq.,

EZRA FARNSWORTH, Esq.,

J. RUSSELL BRADFORD, Esq.,

JOSEPH S. ROPES, Esq.,

PROF. EGBERT C. SMYTH, D. D.,

E. B. WEBB, D. D.,

C. C. BURR, Esq.,

ELBRIDGE TORREY, Esq.,

Prudential Committee.

REV. SELAH B. TREAT,

N. G. CLARK, D. D.,

E. K. ALDEN, D. D.,

Corresponding Secretaries.

REV. JOHN O. MEANS, D. D.,

Recording Secretary.

LANGDON S. WARD, Esq., *Treasurer.*

HON. AVERY PLUMER,

J. M. GORDON, Esq.,

A. W. TUFTS, Esq.,

} *Auditors.*

COMMITTEES TO REPORT NEXT YEAR.

In accordance with the resolution adopted in the morning, the President appointed the following committees to report next year, with such persons as may be then added, on the several portions of the Prudential Committee's Report : —

On the Zulu Mission. Rev. E. S. Atwood, Rev. J. E. Twitchell, and Rev. S. G. Willard.

On the European Turkey Mission. Dr. William Thompson, Charles P. Whitin, Esq., and Rev. H. K. Edson.

On the Western Turkey Mission: Dr. Edward Hawes, Rev. H. J. Patrick, and Dr. A. E. P. Perkins.

On the Central and Eastern Turkey Missions. Rev. John E. Todd, Rev. John W. Harding, and Rev. George B. Safford.

On the Mahratta Mission. Dr. Gordon Hall, Rev. Moses Smith, and Dr. E. H. Richardson.

On the Madura and Ceylon Missions. Dr. Aldace Walker, Rev. J. G. Davis, and Rev. M. McG. Dana.

On the Foochow and North China Missions. Dr. T. H. Hawkes, Rev. Jos. H. Twitchell, and Charles F. Thompson, Esq.

On the Japan Mission. Dr. E. P. Goodwin, Dr. S. G. Buckingham, and Dr. D. L. Furber.

On the Micronesia Mission. Dr. T. P. Field, Dr. J. W. Wellman, and Dr. N. A. Hyde.

On the Missions to Mexico and Spain. Dr. D. T. Fiske, Dr. C. L. Goodell, and Rev. L. T. Chamberlain.

On the Mission to the Austrian Empire. Dr. F. A. Noble, J. N. Stickney, Esq., and Rev. George M. Adams.

On the Dakota Mission. Dr. O. E. Daggett, Rev. H. A. Stimson, and Rev. R. G. Hutchins.

As is usual on Thursday evening, most of the time was given to addresses, which were of great interest, from President Hopkins, Rev. D. F. Watkins, of the Mission to Western Mexico, Rev. C. C. Tracy, of Marsovan, Western Turkey, and Rev. E. Y. Hincks, of Portland, Minn.

FRIDAY MORNING — RESOLUTION OF THANKS.

The Board met at nine o'clock, and, after singing, Dr. Riddle, of Hartford, led in prayer.

Dr. A. D. Smith, from the Business Committee, offered the following resolution, which was unanimously adopted : —

Resolved, That the hearty thanks of the Board be tendered to the citizens of Hartford and vicinity, for their generous and graceful hospitality ; to the several societies which have opened the doors of their churches for our accommodation ; to those railroads and transportation companies that have made reductions of fare to the attendants on our meeting ; to the gentlemen of the press, for the pains they have taken to give publicity to our proceedings ; to those persons who have contributed greatly to the interest of our meetings by leading in the service of song ; and to the Committee of Arrangements, for the ample and excellent provision made by them for the convenience and comfort of the Board.

COMMITTEE ON NEW MEMBERS.

The following persons were appointed a Committee on New Members, to report next year : Hon. John B. Page, E. W. Blatchford, Esq., John B. Eldridge, Esq., Dr. A. B. Robbins, R. P. Buck, Esq., Dr. Israel W. Andrews, and Dr. James H. Means.

CLOSING ADDRESSES.

After the business was finished, Secretaries Treat and Clark made remarks, and Dr. Wilkes, of Montreal, offered prayer. Rev. Mr. Millingen, pastor of the Union Church at Constantinople, was then introduced, and addressed the meeting. Ad-

dressess were also made by Mr. Tuckerman, of Austinburg, Ohio, and Mr. Christie, of Andover Theological Seminary, who are expecting soon to enter upon mission work abroad, and by Rev. C. C. Tracy, of the Western Turkey Mission. Dr. Laurie then offered prayer, President Hopkins made a parting address in behalf of the Board, and Dr. William Thompson responded, in behalf of the Committee of Arrangements and the people of Hartford and vicinity. In connection with his remarks, Dr. Thompson introduced a touching letter from the venerable and beloved missionary, Rev. S. H. Calhoun, announcing his inability to attend the meeting, expressing his deep interest in the cause and in the Board, and sending farewell salutations. The hymn, "Blest be the tie that binds," was then sung, Dr. A. D. Smith led in prayer, the benediction was pronounced by Rev. B. W. Parker, from the Sandwich Islands, and the Board adjourned.

It need not be said that this Annual Meeting, held at a place so accessible as Hartford, was large; and if we may judge from the feeling expressed by many at the close, it would fall below very few of the previous meetings in its impressive interest. The room in which the sessions were held, with its two spacious galleries, accommodates a very large assembly, and was generally filled, often to its utmost capacity. The Hartford "Religious Herald," of Thursday, October 5, says of the meeting Tuesday evening: "An immense audience, occupying every available position in the Opera House, assembled to listen to the anniversary sermon. . . . The Opera House seats about 1,800 people, but last evening no less than 2,500 persons were present in the hall, from the beginning to the close of the session. Hundreds went away, unable to obtain seats, or even standing room." Of the meetings Wednesday the same paper states: "The meetings of the American Board were densely crowded yesterday, all day. In the morning there was not even standing room at the Opera House. In the afternoon hundreds were turned away, and the meeting at the Baptist Church was full. In the evening the Opera House was filled to its utmost capacity, and the other place had a fair audience. The greatest interest was manifested everywhere." As this extract intimates, a meeting was gathered at the North Baptist Church Wednesday afternoon, to accommodate those who could not find room in the Opera House, and was reported as full and deeply interesting. Colonel Hammond, of Chicago, presided, and addresses were made by Dr. Bissell, of the Mahratta Mission, Mr. Watkins, of Western Mexico, and Rev. Moses Smith, of Jackson, Michigan. A like meeting at the same place on Wednesday evening was addressed by Dr. A. D. Smith, who presided, Mr. Wheeler, from Harpoot, Turkey, Dr. Hazen, of the Mahratta Mission, and Dr. Hamlin, of Constantinople. On Thursday evening Dr. Alden presided at a meeting in the Centre Church, which was addressed by him and several other speakers.

The Woman's Board held a meeting in Pearl Street Church on Thursday morning, at ten o'clock. The house was filled, aisles and doorways crowded, long before the time for commencing, and another meeting was extemporized in the vestry. It was estimated that there were not far from 2,000 women gathered in the two rooms. Yet the Opera House was well filled at the same time, of course mostly by men. There were several other pleasant and profitable gatherings during these days at Hartford, especially meetings of missionaries and of theological students; and the morning prayer meetings of Wednesday and Thursday, at a quarter past eight o'clock, at the Opera House, were largely attended and impressive.

The names of 103 Corporate and 516 male Honorary members of the Board were reported to the Assistant Secretaries as in attendance on the meetings. The chairman of the Committee of Arrangements announced that that committee had assigned nearly 2,000 guests to places of entertainment, and it was estimated that not far from 2,000 more found places among personal friends, or at their own expense at hotels. Many left Hartford greatly rejoicing in, and deeply grateful for, all that they had seen and heard at this gathering of so many earnest workers in the vineyard of the Lord.

OFFERINGS FOR THE DEBT.

THE Prudential Committee have been much gratified by the earnest desire which so many have expressed for a speedy extinction of the debt, reported to the meeting at Hartford. Not a few, indeed, were expecting that some action would be taken with a view to this result; and some were prepared to contribute generously therefor. For various reasons, however, it did not seem wise for the Committee to inaugurate such a movement. If a few large-hearted friends had felt impelled to solve the problem in their own way, and had been able to announce during the session of Friday morning, "The Board is saved from the necessity of making provision for anything beyond the ordinary expenditures of the year," they would have been profoundly thankful. But a formal and public solicitation of moneys for such an object, as a part of the business of the Annual Meeting, has seemed to them, except in the rarest instances, unwise and undesirable.

But the Committee have concluded to submit a plan to their friends, in this first issue of the Herald after the Annual Meeting, which avoids most of the objections which they have felt to other methods, and which at the same time will enable those who have been desirous of seeing the existing debt disappear, to gratify their benevolent thoughtfulness. They propose to receive donations from such persons as wish to contribute for this specific purpose, in the hope that without any diminution of the gifts which shall be made for the ordinary expenditures of the missions they may secure the \$31,050 which represented the deficiency of last year. In each Herald, therefore, that may be published hereafter, "Offerings for the Debt," will be acknowledged before the "Donations of the Month"; and it is very desirable that those who have any wish to unite in this endeavor, act with as much promptitude as may be practicable.

It is needless to say that if the deficit in question can be met at an early day, the relief which our missionaries will feel, as also the Prudential Committee, will be very great. For though this deficit resulted, proximately, from the decrease of the legacies, as compared with those of previous years, it is none the less a serious hindrance to the prosperity of our common work. *Shall it not be canceled at once?*

MISSIONS OF THE BOARD.

European Turkey.

AFTER THE STORM.

MR. MARSH wrote from Eski Zagra (in Bulgaria, 200 miles northwest of Constantinople) on the 18th of August, making statements which many will be glad to see, in regard to the excitements, troubles, and dangers in that mission field, then, it was hoped, in good measure passing away, and the influence of these troubles on the mission work. The letter must be somewhat abridged for use in the Herald, but extended extracts will be given:—

"Now that the storm has passed by, you will wish to know how it has affected our friends in this region, and what are the prospects for the future. I went to Kuzanluk May 6th, specially to baptize the child of our helper there, and was kindly received by all the friends. While there word came that the troubles had begun around Tartar Bazarjik, and I hastened home. In Kuzanluk there was no outbreak of wrath. Of course all the people were in great fear, as they heard what was transpiring elsewhere. Our friends there are restless, and they have all, excepting

the helper, been quite in earnest of late about going to America. But I think they have now abandoned this idea. We will keep up just as cordial relations with them as they will allow.

"On the 16th of June I went to Yamboul. It was not yet considered quite safe to travel, but we had heard that the pastor there was in prison, and we were anxious to know about him, and about the welfare of all. The report was a mistake; he had not been in prison, but there were several weeks in which he did not dare appear outside his own gate, lest he should be seized. Many were thrown into prison and no one felt safe. Both the deacons of the evangelical church were imprisoned — one in Sleven and the other in Adrianople. The pillaging of the Bulgarian quarter of the city was a terrible fright to all, and the Turks and Circassians carried off a large amount of plunder; but not more than two or three families among our friends suffered the loss of goods to any extent. The houses of so many of them were passed by unmolested that they felt it to be a kind providence, in answer to their prayers.

"The crisis occurred a month before I was there, yet when I arrived, hardly any one dared draw a long breath. But from about that time the fear began to subside in all these regions. I spent the Sabbath with our friends, and preached to a full house. On the 20th I returned home, having found our brother and his family in Yenî Zagra well, and that they had suffered no special ill. Our sympathies were fully enlisted for our friends, the deacons of the church, and many others whom we believed to be imprisoned without any just cause. We at once began to write to friends in Constantinople, and to the English Consul in Adrianople, imploring such aid as could be rendered.

"On the 15th of July I went to Merichleri, and spent the Sabbath. This village is below the disturbed districts, and had not been molested, except as Turks in visiting the village, or passing through, were more lawless than usual. But the week I was there a lot of raw recruits, just starting for Servia, fell upon a village only two or three hours away, and

committed such deeds that two of their leaders, colonels, have since been hung by the government. It was a wholesome lesson for these times, and some such had become necessary. Such acts, so near at hand, after all had begun to hope that the worst was over, filled the people in Merichleri, and other villages around, with fresh fear.

"On July 24th I started on a tour, with various objects in view, which took me to Yamboul, Adrianople, and Philipopolis. In Yamboul I found friends well, and all much more quiet than a month before; but both deacons were still in prison, the one previously in Sleven having recently been sent to Adrianople. Almost none had been released, except those who had exchanged the prison for the gallows and the grave; and I believe that every town in all this region has had an exhibition of scenes which it is probably thought will be the best warning against any further manifestation of dissatisfaction among the people.

"I simply spent a night in Yamboul, as it seemed best that I should go to Adrianople; and you can imagine my relief and joy on reaching the city, to find that the authorities there had recently received a telegram from Constantinople to release the pastor of the Bansko church (who, by the way, was in prison in Salonica, and not in Adrianople) and the deacons of the Yamboul church. Several others were released the next day, and this work has since been progressing slowly. Just now we learn that all but active leaders or instigators of the insurrection are to be set at liberty.

"Many complaints have been made because these people have been held so long, some of them many months, before any trial, but we must not forget how busy the government has been in measures to check and chastise Servia. One thing I would especially record: the Bulgarians are profoundly grateful to all those, English or American, who have in any way hastened the day of their release. They are in a condition to appreciate, to the fullest extent, any favor.

"I remained only one day in Adrianople. Our friends there — I refer especially to the Armenians — were all quite well,

and glad to see any of us. Their sympathies have been drawn out towards their brethren in Christ who were in prison. I am not aware that they have suffered directly from the war, but its consequences are everywhere, and all feel it in their business.

"From Adrianople I went, on the 27th, to Philippopolis. The same evening I met many of our friends there, and also Mr. Schuyler, our new Consul-General at Constantinople, who had just come from there, on a tour of investigation. He takes hold of affairs just right; is bound to see fair play, or to expose the unfairness. In the city the peace had been kept quite well, notwithstanding the destruction of life and property in the villages all around.

"Our friends there have passed through all safely; only one of them was thrown into prison, and he only for a single night; but they have had a peculiar temptation. When you remember the old conflict between the Greeks and Bulgarians for the ecclesiastical possession of the Bulgarian nation, you will not be surprised that the former are busy at this time in efforts to gain influence and adherents among the latter. Some of them (of the baser sort, I am glad to believe) told some of the Protestants that if they did not become Greeks they would tell the Turks that they were among the insurgents. But no one dared carry the threat very far.

"Doubtless the query has often come to your mind of late, 'How are the evangelical Christians among the Bulgarians related to these events?' It is not for me, or for any one who has lived in Bulgaria, and regards the truth, to deny that the great majority of Bulgarians have been thoroughly dissatisfied with their condition under Turkish rule. This, however, is not saying that any majority believed that an insurrection was the surest or wisest way of righting wrongs; and our friends who have chosen the Bible as their rule of faith and practice, and have received the appellation 'Protestant,' have shared in the general feelings of their nation. In other words, they are true Bulgarians, — the truest of all true Bulgarians, — for they are loyal to that

which they believe to be the truth; and all the past taunts of their fellow-countrymen, that in becoming Protestants they are throwing away their nationality and turning against their country, are seen, with increasing clearness, to be false and unreasonable. Yet I believe that not one of them has taken any leading part in the recent uprising, and that most have felt it to be wisest to keep clear of such work. When we have any favors to ask of the authorities in their behalf, we are glad to be able to declare, that in the communities where they are best known, the officials regard them as the most industrious, upright, and faithful class.

GOOD FROM EVIL.

"Yet they have suffered, with others, as was to be expected in times of such general suspicion and wholesale punishment. But there is a bright side to all this; they never before have had such opportunity to preach the gospel as some of them have had within prison walls. In fact, the gospel never before did *them* so much good; and they found many a joyful listener to its truths and comforts. We are constantly hearing of those who, hitherto indifferent to known truth, have accepted it; and of others who, before opposing or not knowing, now confess that peace with God is the one thing needful. We expect that our hands will be full of urgent work."

Eastern Turkey.

AN INQUIRER AT VAN.

WRITING from Van on the 12th of July, Dr. Raynolds says: —

"You will be glad to know that our little church celebrated its second communion on the first Sabbath in July, and that three persons then professed Christ before men.

"We rejoice to know that, in various ways, some rays of gospel light are penetrating the thick darkness about us. Some two or three months since, a villager from a region two days' journey distant, which we have never visited, happening to be in the city, was in some

way brought into one of our chapels. The truth which he heard from the desk, and in conversation, seemed to find a responsive chord in his heart. He asked many questions, and when he returned home purchased a reference Bible to take with him. In about three weeks he was here again. He said he usually came to the city but twice a year, but now he couldn't stay away, and he 'came very light,'—meaning that his desire for the truth was so strong that he didn't notice the fatigue of the journey. Week before last he was here still again, and each time he purchases a few spiritual books to take back with him. He talks like one led of the Spirit; says he has consecrated himself to Christ, and is trying to live for him; has begun daily devotion, and feels that Jesus helps him to resist temptation,—as to lie, swear, etc., to which he was formerly so accustomed that it had become as a second nature. We constantly pray that the Spirit may lead him into all truth, and make him a centre of light and good influences for his village and the region about it."

Mahratta Mission — Western India.

CALL FOR MORE SCHOOLS.

WRITING from Wadālē (35 miles north-east of Ahmednuggur) on the 1st of August, Mr. Fairbank mentions a pleasant gathering there of mission school-teachers, to be themselves instructed and examined, and says:—

"There were deputations here with urgent petitions for school-teachers for villages where there are no schools now. Pimpalgāw is the most promising of these villages. The deputation said that the timbers for the roof of their school-house are ready; that the house will soon be ready for use; and that they would pay the fees we require, but could not support a teacher themselves. It is vain to think of aiding all that apply, but in this Pimpalgāw, and also in Mānzari, there are Christians residing, and they need instruction, as well as their children. Schools are likely to succeed in these two places, and I am very desirous to supply the

teachers. As the American Board cannot help them this year, I must try and get the means for it from other sources."

PROMISING CONDITION OF THE WORK.

Mr. Hume wrote from Ahmednuggur, August 9th:—

"I should be glad to write you sheets about our work. In many respects it is now in excellent condition. There is not a single village which I have visited where I have not been most kindly received by the lower castes, and urged to stay long and come again soon. I have a list of a dozen villages where the people most earnestly beg for a Christian teacher or catechist, and where I believe such teachers could be placed with excellent advantage, *if we only had the money and the men*. The work here demands a larger expenditure of money every year, and we are sadly hampered for lack of it. When delegations come from villages begging for a teacher, and I know that there is not a rupee of mission money which I can expend for them, I try to do as much as possible, and so am now mainly supporting three schools out of my own pocket, because I cannot let the work suffer. A missionary is the last man in the world who can do without something for charity, and I do not suppose that there is a missionary here who gives less than a tithe of all he receives."

PROGRESS IN SELF-SUPPORT.

"Yet I am glad to be able to report that the Christian community is learning daily to do more for itself. There is a church at Loni, about twenty miles west of Ahmednuggur, which has always been feeble, and has never had a pastor. Lately more work than formerly has been done in the district about Loni, quite a number of people have been baptized and admitted to the church, and the church has been so quickened that it felt anxious to have a pastor. I am very glad that it has called an excellent man, and with the aid of three persons belonging to another pastorless church, it has assumed his entire support from the outset. This will be the second independent church connected with our mission, and it sets an exam-

ple which will influence other churches. Every member who has a fair income, has promised to give a tenth of all; those best off give nearly one ninth, and I think there will not be a single member who will not give something for the support of the pastor, who will be installed in a few days. Many persons in villages near Loni are asking for baptism, and if we are satisfied as to their conversion, they will soon be received to that church. There have been nearly a dozen additions there already, this year.

"Mr. Fairbank may have written you about the quickening of the church in this city on the subject of tithe-giving. The pastor has always been faithful in setting forth this duty, but many in the church had become lax in performing it. One Sabbath, not long ago, all the members who were present rose and solemnly promised to give a full tenth hereafter. At the monthly concert in July, one brother who had been looking up the matter said that to his knowledge members of this church who receive no pay at all from the mission had preached to *over seven thousand persons during June.*"

SCHOOLS — PUPILS ADDED TO THE CHURCH.

"The village schools in my district have begun to give fees, and I hope will do more and more in this direction of self-support. The girls' school is in fair condition, though we see many points where improvement is needed. Seven of the girls have joined the church since January, and the pastor expects to admit eight or ten more in a very short time. Of the ninety-eight girls who were in school last term, twenty-seven were church members. I append a minute statement of the expenses of the school, so that you can see how economically it is conducted."

Foochow Mission — Southeastern China.

A SECOND NATIVE PASTOR.

MR. WOODIN wrote from Foochow, June 30th: —

"I wrote you in May of the ordination of our first native pastor. You will be

glad to hear that the *second* native pastor, of our mission, was ordained and installed over the Ponosang-station church on the 4th instant. As at Yungfuh, a council was constituted, and delegates from the other churches connected with our mission assisted in the preliminaries. We held the dedicatory services of the rebuilt church at the same time.

"In response to our invitation, the only missionary of the English Church mission now at Foochow, with their only ordained native 'priest,' most of the members of the Methodist mission, with a large number of the resident members of the English Church and the Methodist mission churches were present, so that we had a crowded audience. One of the Methodist ordained native preachers read the Scriptures, one of their missionaries offered the opening prayer, and one assisted at the laying on of hands. All the exercises were impressive, and well calculated to interest and edify the large congregation. In the afternoon an unordained native preacher had the sermon, and the two native pastors presided at the communion, the pastor first baptizing and receiving to the church one member. As in the case of Yungfuh, this church is to pay their pastor's salary for three months of the year. His family is very large, and hence he is to receive one dollar more per month than the Yungfuh pastor. He is the best scholar among all our preachers, having graduated at the first boys' boarding-school of our mission, then under Mr. Doolittle's care. He is sober, grave, temperate, a sound and able preacher, but not as enthusiastic in the work as the other pastor. The two churches have each forty members, and are the two largest. Of the remaining churches the largest has less than twenty members. Hence there is no immediate prospect of ordaining other pastors.

"We expect that this new step will be of great benefit to the members of all the churches, as showing them, more definitely, that the churches are to be of themselves, *for* themselves, and ruled and supported, as soon as possible, *by* themselves.

"The rebuilt church edifice is an im-

provement upon the former one, and having been built with special care to guard against the danger from fire, is apparently much more secure than the previous ones.

"We hope that, by the blessing of the Holy Spirit, this church may grow to be strong and efficient in the Master's service."

North China Mission.

A LETTER from Mr. Porter, one of the younger members of the North China mission, dated July 10th, brings to view, in a pleasant way, some of the superstitions and peculiarities of the people, as well as incidents in the missionary work. He wrote from Pao-ting-fu, to which place he had recently gone. A few extracts only can be given from the letter.

THE DRAGON GOD—PRAYING FOR RAIN.

"One day, a man said [in the chapel], 'a dragon has fallen, only twenty li from here.' . . . It seems that the guardian of the rain is a great dragon God. It is his business to furnish a full supply when rain is wanting, and to stop its coming when there is too much. The people all say that 'Lao Tien Yeh'—Providence—disposes the rain, and yet they all believe the dragon stories. At the time this snake was said to fall, the people had been clamorously praying for rain, and so the story was that this dragon was kicked out of heaven because, set to make rain for the people, he had failed in his duty. Some years since, the great military commander of the north worshiped a little lizard, two inches long. The people thought this lizard was the very beast that caused a flood all over this province.

"Our chapel service, and Sabbath service, have been interrupted by the noise of processions, constantly passing. The occasion of the noise was 'pleading for rain.' 'Rain praying' has been the grand gala work of the past two months. A long and terrible drought affords as much pleasure to these Chinese as a presidential campaign does to the average American. Turnouts by day and night, with fife and drum, and gong and cymbal,

make the streets crowded and merry. In all the country villages the game of 'gong praying' is kept up.

"During a tour recently made toward the south, I found the whole country parched and dry. The wheat crop was almost a failure. At one village a man came to see me for a few moments, before I left, and to beg my pardon for not coming before; he was so *very busy praying for rain*. His zeal was worthy of a better religion."

A NEW CONVERT.

"When I arrived here, I found a bright, intelligent man, well read in the secrets of many little sects, since he had gone from one to another trying to find truth, waiting to be baptized. He had come up a month before, but no one was here. So he had waited, and had spent his time in reading and talking with the chapel-keeper. The first book he read was 'Pilgrim's Progress,' and then Dr. Martin's 'Evidences of Christianity'—the same book that convinced the blind councillor of Kiyoto. I was very much pleased with the knowledge of truth which he had gained in his few months of reading. The natives all thought he was sincere, and so he was admitted to our little company of believers.

"The occasion was one of special interest to me, since he is the first native I have baptized. I have reason to hope that others have been led to love Christ, through something I had said, but this was the first one whom I had baptized into the blessed name. His name is recorded on earth, may it be written in heaven."

A PRAYER-MEETING—DIVISIONS.

"Three weeks ago, I ventured on a short tour to Tang Feng. The night I arrived we had a pleasant prayer-meeting in the quiet little court of the Chang family. It seemed very homelike and pleasant to sit in the open court and talk with so many—eight or ten—church members, about the mission and the work, and the dear missionaries, some on their way homeward, and some in the midst of busy work here.

"Next day I went on to a station belonging to Tientsin, the old out-station at Chang-seü-ma. I went there to see an invalid, the wife of one of the church members. The family from which three helpers have come, and the village where we have hoped for so large result of labor, and where so many things have been suffered and endured for Christ's sake, are both divided in their feelings respecting the missionaries. The Catholics are in full force all about them; persecution and disheartening troubles have led some to withdraw from us, while the others remain steadfast. The elder brother of the family said he could not talk very well with the Catholics, for they knew so little about the Bible, and would scarce believe him when he quoted Scripture; yet he is willing to go with them because their numbers are many, and they help each other at funerals and weddings. A Chinaman is always unhappy until himself and all his relatives are properly married or buried. It is hard for the few followers of Jesus to endure the contempt of their neighbors, and the disgrace of a small wedding or burial; and so this man wants to lean upon a goodly company of Catholic friends."

CHRISTIANITY AND HEALTH.

"I was amused by a discussion that came up as to the effect of Christian belief on physical health. They all agreed that many pains, and aches, and distresses had vanished since they learned of Christ and learned to trust Him. Anger and malice, and hasty speech, and fear of want, or sorrow, had given rise to all sorts of ills. The number of complaints that these simple people ascribe to the 'generating of spirit,'—getting vexed—is immense; of course if the 'breast is calm and the heart at rest,' these ills abate. So now these good friends expect to live out more than half their days, at least. 'My peace I leave with you,' they quote with effect.

"After the Sabbath I hurried back to my work here just in time to escape the rains, for the heavens have opened at last and a blessing is pouring down daily."

ADDITIONS AT PEKING.

Mr. Blodget wrote from Peking, July 10th:—

"Five persons have recently been baptized and received to the church. One of the five was a pupil in the girls' boarding school; another was a lad formerly in the employ of Mr. Pierson, but now at work in the printing office; a third was a Manchu from Tsitsihar, the capital of the province of Tsitsihar, on the Amour River, a city 1,000 miles distant from Peking."

Japan Mission.

ADDITIONS—A NEW CHURCH ORGANIZED.

In a letter dated Osaka, August 2d, Dr. Gordon says:—

"We had three accessions to our church in May, and three in July. Of these, one is the wife of one of the elders of the church, and two others are a very interesting married couple. *Another is the young man at whose invitation Mr. Atkinson went to Sikoku, last spring.*¹ He was imprisoned in his own house, by his family, but was afterwards allowed to come to Osaka. He has been a diligent Bible student, and promises to be a useful church member."

Mr. Atkinson wrote from Arima, August 19th:—

"We have come here for a little rest,—the rest being something we were very much in need of. In fact when first I came it seemed as though I should never know what the rest-feeling was like again.

"The communion season of the Kobe church, the first Sunday in August, was made increasingly delightful by the baptism and admission into the church of nine adults.

"The same Sabbath, August 6th, I had the pleasure of assisting in the organization of a church in the adjoining city of Hiogo. You may remember that a year ago the last Sabbath of last March, Mrs. Atkinson and myself began services over there, and that our congre-

¹ See Missionary Herald for August, page 150.

gation numbered eight persons. August 6, 1876, sixteen persons were aided in organizing themselves into a Christian church. Thirteen of the number were baptized at the time, and three came in by letter from the Kobe church. Two of the three were Hiogo people, and had only united temporarily in Kobe. Besides the sixteen, several who have regularly attended the Hiogo services have become Christians, and united with the Kobe church. I advised them to unite with that church because their homes were nearer to the chapel in Kobe.

"Of the sixteen, five are men and eleven are women. The preponderance of women is remarkable. I attribute it to the work done by Miss Dudley, O'Fuje, and my wife. Miss Dudley has devoted herself most earnestly to the work there. I wish all unmarried Christian women in America would work as hard for their unbelieving sisters as she has done for her heathen sisters in Hiogo. A large share of the success of our work in Kobe and Hiogo I attribute to the work of our women.

"The examinations of the candidates for baptism were exceedingly satisfactory. There is great enthusiasm among them, and I hope for a rapid increase of believers."

OPPOSITION — VAIN APPEAL TO THE GOVERNMENT.

"These sixteen have not come into the Christian faith without opposition. The Buddhist priests have labored faithfully to deter them. They have called the women to the temple, and talked with some of them half a day at a time. They have called on the men and striven hard with them. But all in vain. In fact their efforts seemed to act in direct opposition to the object they wished to accomplish. The women, as they believed in Christ, said so, and as some proof, they made their idols into kindling wood. When the priests heard that there were to be baptisms, and that a Christian company was to be formed, they thought argument and entreaty might justly come to an end, and that application to government power was fit and proper. Hence

a company of them waited on the chief judge of the court. They told their tale; said that if the thing were not stopped now, the whole of Hiogo would soon be believing in the Jesus religion. The judge asked if these persons who had become Christians had broken any of the laws of the land. The reply was in the negative, except that it was said they had changed their faith. This the judge stated was no crime, and as he was in his office only to deal with law-breakers, he did not see that he could help them.

"They then appealed to the Governor of the district. He said to them: 'When the first Buddhist priests came from China to Japan, to propagate their faith, they wore ragged clothes, ate coarse food, and preached and worked with all their might. If you were to do the same, probably you would not have to complain of the people leaving the temples and changing their faith.' He intimated that this advice was all the help he could give them, but that they could appeal to the central government's department of religion. But as this department has several times declined to take any action with reference to the Jesus religion, and as the priests probably were cognizant of the fact, I presume they never appealed."

A GREAT GAIN.

"The establishment of a Christian church in that heathen city of Hiogo seems to me a glorious triumph. For months we preached, and preached, with apparently no effect. The people seemed fully bent on having nothing to do with us. We always said, 'Hiogo is one of the hardest places in all Japan, and if we do get a foothold there we need not fear but that we can get a foothold *anywhere* in the empire. And now, behold *one* result of sixteen months of work, — a Christian church, a company of enthusiastic believers, and many, very many, who utterly hated the name of the new religion, now kindly disposed to and willing to hear its instruction. We look up to God with thankfulness, and say reverently, and with happy confidence: '*Thine* is the kingdom, and the power, and the glory, for ever and ever, Amen!'"

EFFORTS IN ARIMA.

"I want to say a few words about Arima. You have heard of this village from Mr. Davis, who has spent one or more summers here. It is a place of summer resort for well to do Japanese, who come from far and wide. The town people have seemed to take no particular interest in the matter of the Christian religion. Desiring to do something for the strangers, even though here to rest, I put a bracket shelf on a cherry tree, just in front of our door. On this shelf I put a few little books explanatory of Christianity. Over this I hung a board on which I wrote, in Chinese and Japanese, the following: 'Delightful instruction. Whoever will, please take one book. Money is not wanted.' All passing read my board. Some shake their heads doubtfully and go on. Others read the board, then open a book and read a little in that; after which they look up and ask if they really can take one. Others read the board, take a book and pass on. Once in a while some one will leave a few coppers on the bracket in exchange for the book. About 250 books have been taken during the last four weeks.

"Sabbath morning we have preaching in Japanese, in our rooms. We give notice of these services in the hotels of the village and to village people. Last Sabbath morning over forty adults were present, several of whom heard for the first time. Every morning Mr. De Forest—who lives upstairs in the house we are in—has a Bible reading, to which several strangers have come.

"We cannot tell what good may come of this seed sown by the wayside, but we hope some will find lodgment on good ground. A well-to-do man of the village was up last Sabbath. After the service he spoke of the number present. I said 'yes, but the Arima people don't come.' He replied, 'that is true, but I think they will come gradually, and believe too.' He said, 'A good many foreigners, English, Americans, etc., come to Arima, and they drink and kick and strike, but you people are different, and the villagers are seeing it more and more, and are glad when you come. I think there

will be many believers here after a while.'"

HELD BACK BY WANT OF MEANS.

"I want to go to Matsu Yama, and Imabari, in Shikoku, this fall, but I cannot. Our out-station appropriation is almost exhausted now. It is painful beyond utterance to be so held back from necessary and most promising work by the lack of a few dollars. I know you feel with us, and are doing all you can to remedy the difficulty. I frequently wonder, however, if more cannot be done to interest our *smaller churches*, in the East and West, in mission work."

JOY IN THE WORK.

Miss Barrows, who sailed from San Francisco for Japan on the first of March last, wrote from Kobe, August 7th:—

"It is six months to-day since I left my home, and I am moved to tell you how glad I am to be here, and to thank you for sending me. I have no room for regrets in view of any sacrifice which my coming may have cost; the compensations are more abundant. Setting aside the mother and sisters in the home-land (and God will take care of them), I would rather do the rest of my life-work here than in any other place under the sun. Not that the work at home seems less, but the need here is so great; and it is so evidently God's time for Japan. To be only a *looker-on* is good, and the hope of being able soon to put my hand to the work is joy indeed.

"Two weeks ago Miss Dudley and I spent a Sabbath in Sanda,—my first visit to that place, of which I have heard so much. That little church is just a year old, and its growth seems to me simply wonderful. Surely it is God's own work. The little chapel was well filled, and the faces were such as it is pleasant to look upon. My cousin seemed to know every one by name, and to have the right word for each. Already they are planning to build a church.

"I must tell you before I close that my teacher, who was a strong Buddhist, has become an earnest Christian, and desires to spend the rest of her life in teaching

this truth. And a young man who has been studying English with me went to his island, Shikoku, a few days ago, praying, and carrying to his friends some knowledge of the truth. I have been able to do very little for these, but I accept this as an earnest of what God will permit me to do."

Mission to Spain.

SEARCH FOR A CHAPEL AT ZARAGOZA.

MR. THOMAS L. GULICK wrote from Zaragoza, July 29th:—

"On the 25th of June our Carlist landlord turned us out of the chapel in which we had held our services. It was not more than half large enough for our congregation, and very badly ventilated, but still was much better than none. We had a long and desperate search for another. For months I scoured the city from center to circumference in the vain quest. In most places the owners refused, as soon as they learned the object for which we wished them, to let us have their houses at any price. At others they asked us three or four times the rent that they could get from any one else. One man said he would burn his house down before he would allow it to be used for Protestant worship.

"At last we rented a room the ceiling of which was only six feet high, and which was almost entirely without light and ventilation; but by tearing down the floor overhead and removing some partitions, we have got a large and comfortable chapel compared with that from which we were driven. It is three times as large; is cool in summer and warm in winter; well ventilated and lighted; and has the advantage of being on the ground-floor instead of up a flight of dark, winding stairs. It is also in the center of that part of the city where most of the members of our congregation live, and where there are many children who we hope will be drawn into the school.

"We have just engaged a teacher for the boys' department of our school, which we purpose to open next week."

OPPOSITION.

"When we entered our new chapel, our neighbor, next door, complained of us to the Governor of the province, but was told that he could not prevent our worshiping God as we pleased, in our own houses. We had previously sent a written notice to the authorities of our intended change of place. During the three weeks that we held our meetings in unoccupied rooms of the same house in which our new chapel is, all sorts of noises were made in the street at the time of our services, for the purpose of disturbing us,—singing, dancing, shouting, yelling, violins and tambourines, all were kept going, in the hope of breaking up the meetings. Last week stones were thrown into the windows at the instigation of the priests, and it is evident that only fear of the law has restrained them from proceeding to more violent acts. They seem now to have given up, and some of the former disturbers are beginning to come into the meetings."

CONVENTION OF PROTESTANT WORKERS — THE BIBLE IN SPAIN.

In another letter, dated August 18th, Mr. Gulick says:—

"I had the pleasure of attending a very profitable Christian convention of Spanish workers, in Madrid. The gathering was for mutual help and edification, especially to pray for an outpouring of the Spirit upon the Spanish churches. There were present Methodists, Presbyterians, Baptists, Episcopalians, Plymouth Brethren, and Congregationalists. Encouraging reports of the work were received from all parts of Spain. During the last year, 88,786 copies of the Scriptures were circulated. The entire circulation in Italy for the same period was 35,240. The sales in Spain in a little more than four years, have nearly equaled those in Italy during the last thirteen years, with circumstances far more favorable. Notwithstanding much weakness and many errors, we take courage and go forward."

ADDITIONS AT SANTANDER.

Mr. William H. Gulick wrote from Santander, August 7th:—

"Yesterday, Sabbath, we celebrated the Lord's Supper for the second time. Since our previous communion we have had some nineteen candidates under especial care and instruction, with a view to their uniting with the church. While there is a difference in the evidence they give of conversion, we think that they all show signs of a new life, and some of them have suffered the severest tests of their sincerity and faith. Besides these nineteen, who made profession of their faith for the first time, we received three from sister churches in Madrid, making our present membership forty. The services were solemn and impressive, and though there were a considerable number of spectators, the order was perfect.

"On this occasion I baptized all who united with us for the first time, and also all who were present in the city of those who united with us on the organization of the church. It was a very impressive scene, and we are confident that the acceptance of this ordinance from our hands by these brethren will aid in the strengthening of their faith and in the maintenance of the purity of the church. Besides these adults, seven children were baptized, including our own youngest child.

"On the 21st of July the public examination of our day-school, of forty children, was held, not a little to the credit of most of the scholars, and greatly to the pleasure of the parents and friends."

"Since the beginning of this year we have been doing more or less of evangelistic work in a little town of seven thousand inhabitants, twenty miles from here, called Torrelavega. For the last three months one of our earliest converts has been permanently resident there as an evangelist. It is an important commercial centre to a large circle of towns and villages in this part of the province. We

hope to be able to found there a permanent and profitable work."

DEPARTURES.

REV. R. M. COLE and wife, of Erzurum, Eastern Turkey mission, sailed from New York, returning to their field, September 16th, accompanied by Miss Priscilla Nicholson, from Lincoln, Nebraska, going to the same field.

Rev. H. T. Perry and wife, formerly of the Central Turkey mission, sailed at the same time, returning to Turkey, but expecting now to go to Sivas, in the Western Turkey field.

Miss Mary Andrews, of the North China mission, sailed from San Francisco October 1st, returning to the field.

Mrs. F. J. Bowen, of the Western Turkey mission, sailed from New York October 14th, on her return to Turkey.

ARRIVAL.

MR. IRELAND and Mrs. Edwards, of the Zulu mission, arrived at Natal, on their return from the United States, July 24th.

MARRIED:

AT the U. S. Legation, Constantinople, September 8th, by Dr. E. E. Bliss, assisted by Dr. G. W. Wood, Rev. J. K. Browne, of Harpoot, Eastern Turkey, (formerly of Cambridge, Mass.), to Miss Leila Kendall, of Cambridge, Mass.

DEATH.

AT Tientsin, China, June 1st, Florence Dickinson, infant daughter of Rev. and Mrs. Arthur H. Smith, of the North China mission, aged eighteen days.

OFFERINGS FOR THE DEBT.

MASSACHUSETTS.
 Beverly, Mrs. George Batchelder, 1 00
 Boston, B. F. Whittemore, 100 00
 South Framingham, B., 25 00—126 00

CONNECTICUT.
 Bridgeport, A widow's thank-offering to help pay the Debt, 10 00

East Hartford, Rev. T. T. Munger, 5 00—15 00

NEW YORK.
 New York, J. H. Sweetser, 80; An Honorary Member, 1; 81 00

MICHIGAN
 Jackson, Rev. D. W. Lathrop, to const.

GEORGE H. LATHROP, Mrs. LUOY
ELIZABETH BENNETT, GEORGE H.
LATHROP, Jr., ARTHUR D. LATHROP,
and Mrs. ALICE M. LATHROP, H. M.

500 00

ZULU MISSION.
Mrs. Rev. J. Tyler,

10 00

9682 00

CENTENNIAL OFFERINGS.

Burlington, Vt. "Centennial Offering," 30 00
Salem, Mass. Miss Short, 2 00
Barrington Center, R. I. A friend of Mis-
sions, 25 00
Providence, R. I. G. W. L., for Fort Ber-
thold, 2 00

Grinnell, Iowa. Mrs. M. B. Day,

5 00

Previously acknowledged,

64 00

7,037 95

\$7,101 96

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.
Falmouth, 1st Cong. ch. and so. 14 00
Lewiston, Pine St. Cong. ch. and so. 80 20—84 20
Hancock county.
Deer Isle, 1st Cong. ch. and so. 18 21
Orland, Mrs. Buck and daughters, 80 00—48 21
Kennebec county.
Pittsford, Cong. ch. and so. 7 17
Knox county.
Warren, 2d Cong. ch. and so. 14 00
Lincoln and Sagadahoc counties.
Bath, Friends, 80 00
Wiscasset, Cong. ch. and so. 20 00
Woolwich, Cong. ch. and so. 18 00—68 00
Penobscot co. Aux. Soc. E. F. Duren,
Tr.
Bangor, John L. Crosby, 25 00
Brewer, 1st ch. and so. 7 40
Hamden, Cong. ch. and so. 80 54—62 94
Somerset county.
Bingham, Rev. James H. Roberts,
Norridgewock, Cong. ch. and so. 65 00—115 00
Union Conf. of Churches.
Fryeburg, Cong. ch. and so. 28 10
Otisfield, Cong. ch. and so. 5 00
Sweden, Aaron Woodbury, 1 00—32 10
Waldo county.
Belfast, 1st Cong. ch. and so. 12 00
Sandy Point, Cong. ch. and so. 9 10—21 10
York county.
Alfred, Cong. ch. and so. 80 00
482 72

NEW HAMPSHIRE.

Grafton county.
Plymouth, Cong. ch. and so. m. c. 18 88
Hillsboro co. Conf. of Ch's. George
Swain, Tr.
Francesstown, a friend, 5; Aaron Fish-
er, 2; 7 00
Greenfield, Union Cong. ch. and so.,
add'l, 7 00
Lyndeboro, Cong. ch. and so. 5 00
Mason, a lover of the cause, 1 00—20 00
Merrimac county Aux. Society.
Canterbury, Cong. ch. and so. 10.72;
James Doldt, 5; 15 72
Hopkinton, Cong. ch. and so. 83 00
Pembroke, a friend, 1 00—49 72
Rockingham county.
East Derry, 1st ch. and so. (of which
2.25 for Papal Lands), 21 50
Portsmouth, a friend (with picture), 2 00
Raymond, Hayden Higley, 5 00—28 50
Stratford county.
Centre Harbor, Cong. ch. and so. 15 00
Dover, Belknap Cong. ch. and so. 2 80—17 80
Sullivan county Aux. Soc. N. W.
Goddard, Tr.
Acworth, Cong. ch. and so. 9 29
Lempster, Cong. ch. and so. 12 00—21 29
155 97

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so.,
with previous dona., to const. Mrs.
JONATHAN ROGERS, Mrs. ADONIRAM
HATHAWAY, SAMUEL S. SCOTT, and
ROBERT B. REDFIELD, H. M. 142 36
North Bennington, Cong. ch. and so. 23 12
Rupert, Cong. ch. and so. m. c. 10 00—180 45
Chittenden county.
Milton, Cong. ch. and so. 47 60
Richmond, Cong. ch. and so. 10 00
Shelburne, James D. Duncan, 83 75—141 35
Lamoille county.
Morrisville, Cong. ch. and so. 36 00
Wolcott, Cong. ch. and so. 7 75—43 75
Orange county.
Bradford, Cong. ch. and so. 45 65
Chelsea, Cong. ch. and so. 27 50
West Randolph, Cong. ch. and so. 2 00—75 15
Orleans county.
East Coventry, Mrs. P. H. Plas-
tridge, 1 00
Newport, Cong. ch. and so. m. c. 13 37—14 37
Rutland county.
Brandon, A Thank-offering, 10 00
Clarendon, Cong. ch. and so. m. c.
29; A friend of Missions, 5; 34 00
Pittsford, M. P. Humphrey, 5 00
Rutland, Cong. ch. and so. 209 00—258 00
Washington county, Aux. Soc. G. W.
Scott, Tr.
Berlin, Cong. ch. and so. 12 00
Montpelier, Cong. ch. and so., add'l, 2 00—14 00
Windsor co. Aux. Soc. Rev. O. B.
Drake and J. Steele, Tr's. 39 06
Ludlow, Cong. ch. and so. 12 00—51 06
West Hartford, Cong. ch. and so. 778 18

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st ch. m. c. 31 00
Berkshire county.
Mount Washington, Cong. ch. and
so. 5 00
New Marlboro, 1st Cong. ch. and so. 21 10
Sheffield, Cong. ch. and so. 21 30
South Egremont, Cong. ch. and so. 21 60
West Stockbridge Centre, Cong. ch.
and so. 18 00—87 00
Brookfield Ass'n. William Hyde, Tr.
West Brookfield, Ann S. French, 2,
sent but not received.
Essex county.
Lawrence, South Cong. church, 15 25
Methuen, 1st Cong. ch. and so. m. c. 53 46—68 71
Essex county, North.
Groveland, Cong. ch. and so. (semi-
annual), 10 30
Haverhill, 4th Cong. ch. and so.
18.25; West Cong. ch. and so. 8; 26 25
Ipswich, a friend, 80 00
West Newbury, First Parish, 3 00—119 55

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.	
Beverly, Washington St. Cong. ch. and so. 65.44; Dane St. Cong. ch. and so., add'l, 10;	75 44
Gloucester, Evan. Cong. ch. and so.	100 00
Lynn, 1st church,	50 00
Lynnfield, 2d Cong. ch. and so.	8 15
Peabody, a friend,	10 00
Salem, Bracelet sold,	1 00
Topsfield, Cong. ch. and so.	119 75—359 84

Franklin co. Aux. Soc. William F.

Root, Tr.	
Buckland, E. E. Stratton,	5 00
Shelburne, Cong. ch. and so.	9 85
Warwick, Trin. Cong. ch. and so.	18 60—27 85

Hampden county, Aux. Soc. Charles

Marsh, Tr.	
Chester Centre, Cong. ch. and so.	8 63
Chilcopee, 2d Cong. ch. and so.	49 08
Holyoke, 1st Cong. ch. and so.	7 76
Huntington, 1st Cong. ch. and so.	7 85
Ludlow, a mite,	8 00
Mittineague, 1st Cong. ch. and so.	18 00
Palmer, 2d Cong. ch. and so.	10 25
Springfield, 1st Cong. ch. and so. 65.20; North Cong. ch. and so. 50;	115 20
West Springfield, Park St. Cong. ch. and so.	41 00
Wilbraham, Cong. ch. and so., to const. Rev. E. P. Root, H. M.	57 74—312 93

Hampshire county Aux. Society.

Cummington, Village Cong. ch. and so.	16 25
Easthampton, Payson Cong. ch. and so. (of wh. extra coll. 50);	824 98
Enfield, Cong. ch. and so.	100 00
Florence, Cong. ch. and so.	116 00
Hadley, Russell Cong. ch. and so. m. c.	11 01
Middlefield, 1st Cong. ch. and so.	96 70
Northampton, 1st Cong. ch. and so., for Papal Lands, 81.15, ditto, m. c. 18.74; C. H., 100; George W. Hubbard, 100;	299 89
Prescott, Cong. ch. and so. 15; rent but not received.	
Worthington, Mr. and Mrs. A. J. Randall,	5 00—1,469 81

Middlesex county.

Auburndale, M. Davis,	10 00
Bedford, Cong. ch. and so., E. G. Loomis,	10 00
Carlisle, Un. Calv. Cong. ch. and so.	16 05
Lowell, High St. Cong. ch. and so., special, 100; Eliot ch., a friend, 100;	200 00
Natick, 1st Cong. ch. and so.	20 00
Somerville, Broadway Cong. ch. and so., to const. ROLLIN M. BALDWIN, H. M., 100; Franklin St. Cong. ch. and so. m. c. 10.18;	110 18
Stoneham, Cong. ch. and so.	25 83—392 06

Middlesex Union.

Fitchburg, Miss Sarah H. Bullock,	5 00
Leominster, H. M. Knowlton,	8 00
Littleton, Cong. ch. and so.	50 00—58 00

Norfolk county.

Braintree, Ladies' Palestine Miss'y Society,	61 52
Milton, 1st Evan. Cong. ch. and so.	33 00
Norwood, a friend,	5 00
Quincy, Cong. ch. and so. m. c. 12; F. Hardwick, 200;	212 00
Sharon, Cong. ch. and so.	54 40—363 92

Old Colony Auxiliary.

New Bedford, a friend,	10 00
Rochester, 1st Cong. ch. and so., to const. CHARLES T. LEONARD, H. M.	100 00—110 00

Plymouth county.

Bridgewater, Central Sqr. Cong. ch. and so., add'l,	21 00
Brockton, a friend,	10 00
Marion, Cong. ch. and so.	30 00
Middleboro, Central Cong. ch. and so., to const. JAMES M. PICKENS and GEORGE H. DOANE, H. M., 200;	203 69
1st Cong. ch. and so. 3 59;	
South Abington, a friend,	20 00—284 59

Suffolk county.

Boston, Union ch. 69.75; Central ch. (Jamaica Plain), 57; ditto towards last year's deficiency, 20; Highland ch. (m. c. July, August, and September), 15.31; Shawmut ch., Mrs. —, 10.50; Mount Vernon ch. 1; Mrs. E. C. Ford, 100; In memory of Rev. Edward W. Hooker, D. D. 100; J. W. Field, 90; J. M. H., 80; J. G. T., add'l, 10; Cash, 6; Cash, East Boston, 3; a friend, 2;	518 56
Chelsea, 1st Cong. ch. and so. 76.44; Central Cong. ch. and so. 85.91;	112 35—625 91
Worcester co. North.	
Athol, Cong. Evan. ch. and so.	150 85
Royalston, Cong. ch. and so.	16 00—166 85
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Northboro, Cong. ch. and so., add'l,	10 00
Rutland, Cong. ch. and so.	40 59
Worcester, Central Cong. ch. and so. m. c. 129.40; Samuel Pierce, 3; a friend, 2;	184 40—184 99
	4,662 64

RHODE ISLAND.

Central Falls, Cong. ch. and so.	84 39
East Providence and Seekonk, Mass., Friends of Missions,	81 00
Pawtucket, Cong. ch. and so. 220.47; Mrs. Dr. Davis, 4;	224 47
Providence, Beneficent Cong. ch. and so. 300; Members of Union church, 40.50; G. M. B., 25;	365 50—705 86

CONNECTICUT.**Fairfield county.**

Bethel, Cong. ch. and so.	40 00
Bridgeport, Extra donation from a few members of South church,	33 00
Brookfield, Cong. ch. and so.	24 68
Easton, Cong. ch. and so. m. c.	28 00
Greenfield, Cong. ch. and so.	21 85
Monroe, Cong. ch. and so.	20 70
New Canaan, Cong. ch. and so., to const. HENRY B. ROGERS, H. M.	159 93
Stamford, Cong. ch. and so.	135 64
Trumbull, Cong. ch. and so.	16 50
Weston, Cong. ch. and so.	20 00—499 80

Hartford county. E. W. Parsons, Tr.

Collinsville, Cong. ch. and so. m. c.	16 05
Hartford, South Cong. ch. and so. 175; Windsor Avenue Cong. ch. and so., to const. Rev. JAMES B. GREGG, H. M., 52.04; R. S. Burt, 25;	262 04
Plainville, a friend,	84 00
Rocky Hill, Cong. ch. and so.	60 00
Simsbury, Calista C. Buell, deceased, 50 00	
South Glastenbury, H. D. Hale and Mrs. N. Hubbard, to const. H. D. HALE, H. M.	100 00
South Windsor, 2d Cong. ch. and so.	33 25
West Hartford, Charles Boswell, to const. JOHN H. BOSWELL, H. M.	100 00—695 84

Litchfield county. G. C. Woodruff, Tr.

Ellsworth, Cong. ch. and so.	9 65
Goshen, a member of Cong. church,	25 00
Lakeville, "Village Prayer Meeting,"	13 08
Salisbury, "A friend,"	2 60—60 23

Middlesex co. E. C. Hungerford, Tr.

Haddam, 1st Cong. ch. and so.	22 75
Old Saybrook, Cong. ch. and so.	18 00—40 75

New Haven county. F. T. Jarman, Agent.

Derby, 1st Cong. ch. and so.	2 00
New Haven, 3d Cong. ch. and so.	59 23—61 23

New London county. C. Butler and L. A. Hyde, Trs.

Griswold, A friend of Missions,	35 00
Lebanon, 1st Cong. ch. and so.	62 60
New London, A lady of 1st church,	10 00
Norwich, 2d Cong. ch. and so. m. c. 18.13; Broadway Cong. ch. and so. m. c. 10.50; 1st Cong. ch. and so. m. c. 8.78;	32 41
Stonington, 2d Cong. ch. and so.	110 52—340 48

Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	20 00
Hebron, 1st Cong. ch. and so.	52 25
Mansfield, 2d Cong. ch. and so.	
27.96, ditto, m. c. 10.01, ditto special coll. 20.06;	68 02
Rockville, 1st Cong. ch. and so.	24 78—186 00
Windham county.	
Putnam, Mrs. Adaline S. Fitts,	30 00
	1,882 83

NEW YORK.

Brooklyn, A friend of Missions,	1 00
Cairo, A friend, with previous dona., to const. GEORGE H. LYONS, H. M.	50 00
Ellington, Cong. ch. and so.	6 12
Nassau, Mrs. E. W. Sherman,	10 00
New York, Z. Stiles Ely,	500 00
Orient, Cong. ch. and so.	32 50
Oswego, 1st Cong. ch. and so.	84 89
Penn Yan, Charles C. Sheppard,	280 00
Port Henry, Mrs. Mary Spencer, to const. Mrs. C. S. WITHERS, H. M.	100 00
Schenectady, a friend,	5 00
Seneca Castle, A. H. Parmelee,	2 00
Union Falls, Francis E. Duncan, 80;	
Margaret B. Duncan, 25;	55 00
Whitney's Point, Mrs. Rosanna Green, 20; Mrs. Emma Wells, 8;	23 00—1,149 51

NEW JERSEY.

Stanley, Masters Harry and Allie Page, for Turkey,	50
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PENNSYLVANIA.

Connellsville, Methodist Protestant Ch.	6 65
Farmington, R. Preston and wife,	10 00
Hyde Park, Welsh Cong. ch. and so.	95 00
Philadelphia, James Smith, 100; J. W. Van Harlingen, 50; "A Life Member," 10;	160 00
Van Buren, "Penn. Synod's Committee on Missions," — U. P. Church,	128 00—404 65

MARYLAND.

Frederick City, E. H. Rockwell, to constitute JACOB F. HUBER, H. M.	100 00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so.	50 00
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OHIO

Collamer, Cong. ch. and so. 10; Rev. Charles W. Torrey, 15;	25 00
Columbus, High St. Cong. ch. and so. 24 44; a friend, 15; the latter sent but not received,	24 44
Harmar, Cong. ch. and so. add'l,	5 00
Oberlin, 2d Cong. ch. and so.	16 48
Parkman, Cong. ch. and so.	8 50
Seville, L. W. Strong,	10 00
South Newbury, Cong. ch. and so.	3 00
Springfield, Mrs. Darling,	3 00
Troy, Cong. ch. and so.	5 50—96 92

ILLINOIS.

Buda, Cong. ch. and so.	82 75
Chicago, 1st Cong. ch. and so. m. c. 19.40; Society of Inquiry, Theological Seminary, 1.25;	20 65
East Paw Paw, Cong. ch. and so.	4 20
Godfrey, Mrs. John Mason,	10 00
Granville, Cong. ch. and s. s.	30 00
Lombard, 1st Cong. ch. and so.	13 00
Princeton, Cong. ch. and so.	42 76
Woodburn, Cong. ch. and so.	5 00—180 46

MICHIGAN.

Alpena, 1st Cong. ch. and so.	106 75
Benzonis, 1st Cong. ch. and so.	15 87
Detroit, Mrs. Philo Parsons, a thank-offering,	25 00
Parma, Mr. Lewis,	1 00
Walker, Rev. O. A. Pollard,	2 00—150 62

Legacies. — Armada, John Wilson, by Robert McKay, Adm'r,	50 00
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200 62

MISSOURI.

Hamilton, 1st Cong. ch. and so.	1 60
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MINNESOTA

Lake City, Cong. ch. and so., add'l,	5 03
Minneapolis, Cong. ch. and so.	89 99
St. Peter, Jane A. Treadwell,	4 00
Winnabago Agency, Rev. R. S. Armstrong,	5 00—54 04

IOWA.

Anamosa, Cong. ch. and so.	4 60
Clinton, Cong. ch. and so.	23 23
Dubuque, Miss Callista C. Rogers,	10 00
Keokuk, Ortho. Cong. ch. and so.	73 50
Lyons, Cong. ch. and so., to const. Rev. SIDNEY CRAWFORD, H. M.	50 00
Osage, Cong. ch. and so.	10 00
Seneca, Cong. ch., Rev. O. Littlefield and wife, 18.35; M. Richmond, 1.25;	17 60
Sibley, Cong. ch. and so.	4 50
Stuart, Mrs. John Adams,	10 00—208 43

WISCONSIN.

Appleton, S. F. Ballard,	25 00
Arena, Cong. ch. and so.	5 03
Emerald Grove, Cong. ch. and so.	4 00
Fulton, Cong. ch. and so.	14 00
Hancock, Cong. ch. and so.	1 00
Janesville, a friend,	4 00
Johnstown, Cong. ch. and so.	23 10
Watertown, Cong. and so.	23 10
Whitewater, 1st Cong. ch. and so.	45 01—123 11

KANSAS.

Bethany, Cong. ch. and so.	2 15
Burlington, Mrs. M. M. Cleveland,	10 00
Muscotah, Cong. ch. and so.	20 00
New Malden, Cong. ch. and so.	10 00
Osborne, Cong. ch. and so.	2 10
Rose Valley, Christian Association,	1 76
Wyandotte, 1st Cong. ch. and so.	5 00—51 01

ARKANSAS.

Fort Sill, Rev. J. Porter and wife,	20 00
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CANADA

Provinces of Quebec, —	
Montreal, Emmanuel Church, towards the support of Rev. Charles W. Brooks, 115.50; Zion Church, 33;	151 50

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q., add'l, for North China,	10 00
India, Mahratta Mission, A deceased missionary's watch,	25 00
Turkey, Van, Mrs. Helen R. Barnum,	50 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For Outfit of Miss Etta Chandler, for Madura, India,	325 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	141 50
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MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter St. Cong. s. s. 117;	
Waterville, Four Boys, 2;	119 00
NEW HAMPSHIRE. — Lancaster, Cong. s. s.	30 00
VERMONT. — Bennington, 2d Cong. s. s. 57.64;	
Milton Falls, Cong. s. s., for Harpoet Seminary, 36; Wolcott, Three s. s. scholars, 1.50;	96 14
CONNECTICUT. — Bolton, Cong. s. s.	7 80
ILLINOIS. — Aurora, Cong. s. s., Prim. class,	10 00
MISSOURI. — Palmyra, German Cong. s. s.	2 00
KANSAS. — Eureka, Cong. s. s.	2 00

Donations received in September,	\$12,202 09
" for the Debt, in September,	682 00
" for Centennial, in September,	64 00

Legacies received in September,	\$12,948 09
	50 00
	\$12,998 09

THE MISSIONARY HERALD.

VOL. LXXII. — DECEMBER, 1876. — No. XII.

APPROPRIATIONS FOR 1877.

FOR many years it has been one of the earliest labors of the Prudential Committee, after each successive Annual Meeting, to determine the amount of the disbursements for the ensuing calendar year. Owing to the monetary crisis through which we have been passing for three years and more, the question has proved of late to be one of special difficulty. It was so preëminently last year, as many will remember. Unfortunately the disturbing and perplexing elements of the case, even now, are not wholly eliminated. The present financial year began with a debt of \$31,050.22; and the business of the country has not resumed as yet its normal condition. It is needful, therefore, to proceed with the utmost caution.

But the duty of the Committee has been made as easy as practicable, in one important particular; and they have great pleasure in acknowledging the fact. *The missionaries have taken special pains to lessen their embarrassments*. And though it is found impossible to grant all which these brethren have asked; though it is needful, indeed, to deny requests which are sustained by very strong arguments, their cheerful acquiescence may be confidently assumed.

THE DEMAND FROM ABROAD.

The work of the Board was never more promising, and the need of enlarged resources was never more urgent. Hundreds of towns and cities, hitherto unreached, are open to effort, and some now occupied by no helper are literally begging for teachers and preachers. Throughout the Turkish empire there is a most encouraging spirit of inquiry, to meet which more laborers are required, more schools should be established, more men and women put in training for teachers and evangelists, and more publications scattered from the press. A missionary in India reports a dozen delegations from as many different towns, coming to him for religious teachers, and going back unsupplied, while he denied himself and his family, to the last degree, to keep one or more native agents in the field.

The missions in China require reinforcement to hold the ground already gained, and to be ready for coming events; and it is hardly possible to exag-

gerate the importance of improving the opportunity now offered in Japan. The call from that country has had no parallel in the history of missions; and the next ten years must largely determine the question of the religious character of that empire for the century to come.

And what shall we say of Africa, and the fine base of operations offered us by the Zulu Mission, for a great work in the interior; of Spain, with its two churches already gathered, and the call for evangelists there; of Mexico, and the pressing need of two families at once, to aid in developing a work so well begun; of the promise in Austria; of Micronesia, where the native agency is forming new stations ever more and more westward; and what, lastly, of the demonstration offered by the Dakota Mission of the power of a Christian civilization over the Indian tribes, and the need of enlargement there! In a word, what shall we say of the calls from abroad, — of the duty and the privilege of the hour! What greater duty, what higher privilege is allotted to the missionaries who have given their lives to making the gospel known to the unevangelized, than to Christians at home? Are we not all laborers together unto the kingdom of God, bound by a common consecration to Christ?

THE WISH OF THE CHURCHES.

But strong as are the claims of the missions, the Committee must not forget that they are simply almoners for the churches. Hence their first and chief inquiry has been, "What scale of expenditure will the constituency of the Board approve?" For reasons which will at once suggest themselves to all, it is very undesirable to adopt any other basis than this. Information has been sought in this regard, therefore, somewhat extensively. Pastors and others have been asked to afford such assistance as might be in their power. Pledges were not called for, as some have supposed, but opinions and suggestions.

Many responses have been received, all of them kind, and all of them helpful, though in ways which are somewhat divergent. Some give assurance of definite sums that may be confidently looked for. Some cherish the hope that larger offerings may be made this year than have been made in the past. Some volunteer a promise that more strenuous endeavors shall be made, though with uncertain expectations as to the issue. Some predict a decided advance, with no misgivings whatever. In a few instances, for special reasons, a decrease in the contributions is apprehended. The replies that belong to this class, on the whole, may be regarded as encouraging.

Some of the letters refer, specifically and formally, to the question of retrenchment. A few recommend a lower expenditure. More of them favor a certain degree of enlargement. Others seem to think that, in the present financial condition of the country, no material change can be wisely made. A brother who is intimately connected with the operations of the American Home Missionary Society, writes as follows: "The probability is, in my view, that the amount received into the treasury, the coming year, will not vary much from that of the last. If it were possible to enlarge operations somewhat in Japan and Mexico, I think it would be well; but were I on the Prudential Committee, I should not be willing to increase the debt."

The resultant impression which the communications of pastors and others

are fitted to make, seems to be that, while a gradual expansion of our work is eminently desirable, especially in certain fields, the maturest judgment will hesitate, in the circumstances, to go beyond the appropriations of 1876.

The communication of another brother who is deeply interested in the home work suggests, as the true solution of a very perplexing problem, "*a reasonable advance on the average contributions of the last four years.*" In this way, as he believes, we shall obtain "a sound providential basis." It is certainly a striking and instructive coincidence that he, too, as many others have done, takes us back to the appropriations of last year, as the following statement will show : —

Average donations for four years	\$371,558
Average legacies for four years	83,880
Average miscellaneous receipts for four years	7,754
Making a total of	463,192
Add 2½ per cent., for a very moderate advance	11,579
And we have, as the result	474,771

THE CONCLUSION.

The Committee have found themselves shut up to a decision which they would gladly have avoided. They are confident that the highest prosperity of the missions calls for a larger expenditure. They are just as confident, not only that the constituency of the Board is able to furnish the requisite means, but that their own highest prosperity would be promoted by their doing so. Still the voice of the churches is final. What they give, and only that, can be set apart for this service. Hence it has been resolved that the total of the appropriations made for 1876 (\$475,000) be the total of the appropriations for 1877.

The Committee cannot forbear to urge all pastors, and laymen as well, to give special heed to three things: (1) That there be no failure, *anywhere*, to make a remittance to the treasurer during the year; (2) That the amount contributed be such as to encourage the Committee to enlarge their operations next year, and thereby satisfy the desires and longings of the missionaries; and (3) That the sums given be so generous, and the spirit in which they are given so unselfish, that every offering will be sure to please Him who came into the world not to be ministered unto, but to minister, and to give his life a ransom for many.

LARGE APPROPRIATIONS.

As to the necessary material aid for the missions, we are limited, and our appropriations are small. Of this the missionaries at the present time are painfully conscious. When the call of Divine Providence so plainly says "Go forward," entering into the opening doors with cheerful expectation of large results, it is hard work, after having cut down the estimates to the lowest point, to cut them down one point lower. In this distressing process, the executive officers and the Prudential Committee suffer perhaps as keenly as do

the missionaries. "And we also," respond the self-sacrificing givers and the churches. Oh, for an overflowing treasury, so that we could supply the entire need! Oh, for the ability to make large appropriations!

What a comfort it is just now to open the good Book, and to read, "But my God shall supply all your need, according to his riches in glory by Christ Jesus!" What if we should agree together, at the beginning of our financial year, fully to believe, and to act upon this word of promise? Our gifts, larger or smaller, let us accompany with an unusual amount of prayer, remembering that thus we fall back upon exhaustless resources. Who knows but that from the Divine Spirit we may this year receive "large appropriations?" There are hints in this direction, in Malachi iii. 10, suggesting that when, by the manner in which we bestow *our* gifts, we "prove" God, *His* gifts will be poured out so "that there shall not be room enough to receive." Let us encourage one another with these words, gladly bringing in the tithes according as the Lord doth prosper, and expecting, both at home and abroad, the perpetual overflowings of the Lord's own superabounding treasury. Then our little will be so multiplied by the Lord's much, that we shall find ourselves borne onward upon a strong, deep current, conscious all the time that we are *receiving* "large appropriations." God grant it, to missionaries abroad, and to churches at home!

THOUGHTS FROM A FRIEND.

THE HERALD — AGENCIES — THE DEBT.

SOON after returning from the meeting of the Board at Hartford, the Foreign Secretary received a letter from a layman, residing in the interior of Massachusetts, presenting thoughts which it may be well to bring before those — especially those pastors — who do *read* the *Missionary Herald*. The first date of the letter was "October 8th, evening," but the latter part was added the next morning: —

"MY DEAR SIR, — "Yesterday I read through the *October Herald*, and felt a particular interest in the article, page 325, on 'The Literature of Missions,' particularly in what is there said as to the ignorance of a large portion of the Church respecting mission work done, etc. Of the truth of this I am very confident, and that if the facts were fully known it would be found that the *Herald* is read by but a small portion of the Church, I fear but a small portion even of those who receive it. I wanted, at Hartford, to suggest to you, or to some one who would take it in hand, to drill the ministers present on that point, and urge them to use the *Herald* more, and press their members to *read* it, thoroughly and prayerfully. If they did so, I am sure the means would be forthcoming to push on the work, — now, especially, when the doors seem *thrown wide open* in so many quarters of the globe, — and that the forced cry for 'retrenchment' would be soon stopped. Indeed I do trust it will be.

"The *Herald* should be read and pondered by the *whole church*, and our spiritual guides should arouse themselves to impress the importance of it on all over whom they are made the overseers. To illustrate: I boarded at Saratoga, in August last, with a clergyman, settled over a pretty good parish in the State of

New York, a very good man, of good ability, with whom I talked about the great difficulties the Board was laboring under for lack of funds, referring to Heralds of the previous three months. He frankly said he had neglected to read them; that his people had been building a \$36,000 church (and I think a parsonage), and had thought they could do nothing outside; and they had not taken any collections. I expressed the fear that the course was neither wise nor right; that it would be harder to bring them back to right habits than to have kept them along. He admitted that he ought to have read the missionary papers, and I assumed the responsibility of requesting him to read those of the past three months, and learn the great straits the managers of our benevolent societies were in.

"I never have felt that money could be raised freely without the aid of *good, thoroughgoing* agents, to *plead* the causes earnestly. Though I have intended to act on principle, I have been nerved to give double the sum previously intended after hearing the pressing reasons spread out by an earnest, *good* agent, whose business it was to be well posted, and who was apt in presenting his subject. I know very well that the Saviour's last command to his disciples meant *me*, and that my obligations are as great as those of the dear missionaries; still I don't realize it, or have not constantly done so, and the *great and pressing* want.

"As, however, the agency plan is mainly abandoned, our pastors *should keep themselves and their people fully in sympathy with the whole work, and its pressing needs*, and I hope you will do all you can to arouse them. It does seem that this much-observed, great *Centennial* year should not pass and a dollar of indebtedness by the Board remain. I will be one of sixty to pay it off. The times are improving, and it *should be done*.

"October 9th, A. M. "I mused in bed after waking this morning on the affairs of the Board; the earnest calls, '*Help us,*' from so many quarters; the great encouragement in the attitude of Japan, India, etc., etc., much beyond anything seen before; how much more likely Japan is to receive our religious teaching now, and to profit by it, than after the people have obtained, through their own efforts (as they surely will), our literary and temporal advantages. They may get the latter and be infidel or irreligious, and afterwards be less likely to be impressed with what we believe correct religious truth than now, while they know they are getting an educational system from us, more valued than that of any other nation, — while they are thinking highly of us and of our institutions. There is much in '*striking when the iron is hot.*' At any rate, this talk of retrenchment must be abandoned, and '*Go forward*' must be the watchword. The churches must be aroused from their slumbers, or abandon the name of Christian; and on the present plan of no agents, or few, it must be done through the pastors, many of whom, I fear, are not awake to their duty in this regard. Wife asks, '*Is it not better to "Go forward," letting the debt lie, if it must be so, and stop retrenchment talk, and acts?*' I shall try to do at least \$500 soon, to help; and if I can by any means get any to join me I will do so, and leave it to you to use for debt or otherwise, as you judge best."

HARTFORD AFTER THE MEETING.

IN response to a letter of thanks, written by the Home Secretary, in behalf of the Prudential Committee, to the Committee of Arrangements for the Annual Meeting of the Board at Hartford, the following very pleasant reply, "unanimously adopted" by the Committee, has been received. It is only fitting that it should be published in the Herald, as it has been already in Hartford papers, that those who attended, and the many friends of the Board, may know something of the impression left by the meeting.

"HARTFORD, October 19, 1876.

"To the Rev. Selah B. Treat, and the members of the Prudential Committee of the American Board:—

"DEAR SIRS,—In behalf of our Committee I may say that we are very glad that the provision made for the entertainment of the Board and other Christian visitors gave them comfort and satisfaction. We are glad that you have been here. The feeling towards the whole missionary work has been greatly changed for the better. Many misconceptions have been removed, and indifference, if not opposition, has given place to admiration and good-will. The prevailing sentiment now is, that the work of missions is the great and commanding enterprise of the age; that before it the most colossal schemes for tunneling mountains and constructing ocean telegraphs shrink into insignificance. The Suez Canal is a small thing compared with the opening of Japan to the Gospel.

"But the views of our citizens have in no one particular undergone a greater change than in respect to the expediency of entertaining such meetings as that recently held with us. Before it came, many of our leading men were of the opinion that the burden had been too large to be reasonably laid upon any of our towns and cities, and that it was only just that a new plan of yearly meetings should be adopted. But the ease with which the difficulties vanished when manfully met, the facility with which this comparatively large number of persons was absorbed into our homes, the great benefit done by the exercise of Christian hospitality, the blessing brought to the young in some families, in themselves somewhat indifferent to the cause of missions, and the manner in which the tidings communicated filtered, so to speak, through our whole community, have converted most if not all of us to the opinion that it would be a sad day when self-love and self-indulgence should close all our large cities against the great boon, and we may say the great blessing, of entertaining the American Board. We feel too much the debtors in this matter to be indifferent about the future, and we trust that you may, for years, be as cordially welcomed, to say the least, and have reason to remember your reception as gratefully, as you have the kindness to say you shall that of Hartford.

"In behalf of the Committee of Arrangements.

"WILLIAM L. GAGE."

JESUS ONLY.

It is one of the peculiar attractions of the missionary work, that its one great object is to present Christ alone, as the Saviour, to perishing souls. It is not *about* Christ, not about denominational questions, not about the peculiarities of

this or that form of organization or formal service, but *Christ* alone. It is the "old, old story," that gives Miss Hillis so hearty a welcome in the villages of Ceylon; that wins love and admiration for the Misses Ely among the women of Bitlis, in Eastern Turkey; and that has brought so many women into the churches of Sanda and Hiogo, in Japan, through the efforts of Misses Dudley and Talcott.

By the courtesy of different denominational bodies, each society, as a rule, has a distinct field in heathen lands for itself; and there is no occasion for any of the divisions, and rivalries, and vexed questions of polity and order that prevail at home. Preëminently has this been true of the missions of the American Board, and the more so that, in sending out missionaries, it has never raised the question of belonging to this or that denomination, but only of belonging to Christ, of consecration to him, and of fellowship and communion with all who bear his name.

This going back to the simple doctrines of the cross, — of sin and redemption, of new life and hope by the blood of Christ, — naturally leads to the simplest form of church organization, as suggested in the New Testament, — one the most readily adapted to the needs of the most varied races and circumstances of men. Recognized union to Christ and fellowship one with another, and the simplest observance of the sacrament divinely appointed for the commemoration of a Saviour's love, and this mutual fellowship of consecration to him, — this is all that is found really needful to a healthful church life.

In keeping with the above, is the singular freshness and fullness of the new life in believing hearts. We have heard of a New England pastor's envying the experience of some Japanese young men whom he had received to his communion. This is the joy and encouragement of the missionary, as he notes the sharp contrast between the former character of the convert, unrelieved by any of the elevating influences of Christian society, and the trusting, loving, yet often weak spirit, new-born into the kingdom of God.

Are we not here, at home, coming to feel the need of a simpler gospel, of sermons that shall hold up "Jesus only" as our need and hope? What other than this is the lesson to be learned from the marked blessing attending the labors of some of our Christian laymen, — echoing back from mission fields the secret of missionary success in the most untoward circumstances?

BRAZIL.

THE recent visit of the Emperor of Brazil to this country has naturally turned the attention of Christians here to that great empire in South America, — to its great progress in civilization, and to the freedom, social and religious, enjoyed there under the government of so enlightened a sovereign as Dom Pedro. The attention of the religious public has thus been turned to that country as a field for missionary labor, and a special call has been made upon the American Board and its friends to take part in its evangelization. It may not be improper, therefore, to offer a word or two of explanation to our friends, stating why the American Board cannot now engage in such an enterprise.

1. The Board has already all the work on its hands that it can possibly carry

on. It would be unjust to its constituents, unjust to the missionaries now in other fields, if any strength were diverted to a new mission.

2. The fields already occupied present quite as great promise, and some of them much greater, even, than Brazil. If those fields only should be cultivated that promise the most immediate returns, we could still point to some missions of the Board as more attractive on that ground than Brazil. We might point to Western Mexico, to Spain, to some stations in the Turkish missions, and especially to Japan. Whatever pleas may be made by persons specially interested in Brazil could be more than offset by men like Watkins in Mexico, the Gulicks in Spain, Farnsworth or Barnum in Turkey, Bissell or Rendall in India, and emphatically by Davis and others in Japan. If, therefore, attractive fields are specially to be urged upon our churches, we have them now. Or is a hard field sought for, requiring patience, and a determined purpose, such as this Board has known how to put forth in anticipation of ultimate results, needful to the final conquest? There are such fields, also.

3. It would be discourteous to other Societies, now in the field, if, for any such reasons, however influential in some minds, the Board were to go to Brazil.

4. The funds at the disposal of the Board are far from being adequate to meet the pressing necessities of existing missions; and even if they were increased fifty per cent., there would be ample scope for their wise and immediate use. Gladly would we enlarge our work in the older missions, and most gladly double and triple our force in Japan, — that country now open as never before to the influences of the gospel, and calling for the instant and abundant effort of the Christian church.

THE SOLUTION OF THE EASTERN QUESTION.

THE condition of the Turkish Empire during the past year furnishes abundant proof of the necessity of just such labors as are now being prosecuted there, through the agency of the American Board. The great want of the empire is the Gospel of Christ, with its renovating, elevating power, transforming the life, the thought and sentiment of the people. Never has there been more need of wise, thoughtful statesmanship, of men well grounded in the first principles not only of international law, but of truth and righteousness, underlying all social and moral progress.

Such men can only be developed through Christian institutions, such as are now being organized throughout that empire, from the Danube to the Euphrates, through the agency of this Board. More than two hundred young men in the colleges and seminaries, more than ten thousand of the youth in various schools, a Christian literature, reckoned by millions of pages, in four different languages, from missionary pens, scattered broadcast in all the principal towns and villages of the empire, nearly one hundred churches of live, working Christian men and women in all the principal towns and cities, as many other centers where the gospel is preached from Sabbath to Sabbath, — these are the agencies now at work for the solution of the Eastern question. It may well be our hope and prayer that they may be allowed free course, and be glorified in their results, in the temporal as well as spiritual welfare of a great people.

The views here expressed, and which have been entertained for years by the

Board and its missionaries, find very pleasant confirmation in the following letter just received from the pen of a Minnesota pastor, now traveling in Italy. He writes as follows from Milan, under date of October 1, 1876:—

"I met a few weeks since, at a Swiss hotel, Sir Charles Trevelyan, who was, as I was informed, formerly a member of Parliament. He is, like multitudes of his countrymen, thoroughly awake on the Turkish question, and referred most earnestly to the noble part the American missionaries had taken,—both in their former work in Turkey, and especially, as he noted, in Bulgaria,—and to the wonderful position they were thus able to occupy in the solution of the momentous question now before Europe. Again and again he asked me to be sure and impress upon the American people, without delay, their obligation to SUSTAIN them, and the reason they had to be grateful to these loyal, impartial, and able representatives.

"I feel that I ought at least to send the item to you. My name has no great weight, but if you can use the statements for any good, I feel that I ought to send it as I promised him I would.

"Very fraternally,

"C. C. SALTER."

The above testimony is of value as the expression of a thoughtful English observer, and probably represents the sentiment of many minds not only in Great Britain, but on the Continent.

MISSIONS OF THE BOARD.

Micronesia Mission.

EBON—FAVORS RECEIVED—AN ENCOURAGING SABBATH.

IN a letter recently received from Mr. Whitney, of Ebon, he wrote, under date, June 12th:—

"I meant to have written in my last of the favors we have received from various sources. Captain Hemsheim, of the schooner *Coeran*, made us valuable presents of provisions, such as yams, coffee, rice, cheese, crackers, etc. He is a trader for a new firm, now establishing trading stations in our group.

"Captain H. went from here to Mejuro, and there, we hear, effected a reconciliation between the fighting chiefs. Last Thursday Kabua, one of the highest chiefs of this chain (the Ralik), came here with a fleet of seventeen canoes, and a large retinue of followers. Last Sabbath our church was crowded full, and our audience would have been a picture for an artist. There were a large number of natives from other islands here, and the

effect of the service was, we hope, good. The audience numbered, I should think, 500, besides some who went to one of the school-houses and held a prayer-meeting, not being able to get into the church. (Our church is 30 by 60 feet.) In the Sabbath-school I counted 338. In the afternoon we had a congregation of about 400, who gave close attention, and were particularly interested in an account given by a young man of his visit to some of the northern islands. Kabua also spoke, and said that it was his desire to live a Christian life, and aid others who were trying to do right. It was quite evident that it was not his intention to execute vengeance on those who had transgressed some of the customs of former days. He has since said as much in conversation, privately, but in the hearing of natives who will not keep it to themselves. This will tend to restore confidence. There were many rumors afloat when it was reported that the chiefs were coming, and many were in doubt as to what to do. Some were for hiding away, and others

transferred their relations to other chiefs, who would protect them."

MR. SNOW.

Remembering a statement published in the Herald for September last, respecting the illness of Mr. Snow, readers will be interested in the following later statements by Mr. Whitney. On the 12th of June he wrote: "Mr. Snow is not any worse; is on the whole, we think, improving. He expects to leave to-morrow." On the 10th of July he added:—

"When I began this letter, we expected the *Susanne* the next day, to take Mr. and Mrs. Snow. She did not come, and where she is, or what she is doing, we can only surmise. Mr. Capelle came here on the *Matantu*, reaching us June 25th, and was much surprised to find Mr. Snow still here. The captain of the *Susanne* had instructions (written) to call here, and Mr. C. told me that if we ever heard from her we should hear that there was something which made it impossible for him to come. So our brother and sister are still with us here. We are much encouraged by the statements of Dr. Kneeland, Surgeon R. N., ship *Sappho*. There is much ground to hope for Mr. Snow's permanent recovery. He will probably go to Honolulu in the *Morning Star*, if it is thought best by the brethren west and the captain. The doctor strongly advises it. Mrs. Snow is very anxious to remain at work, and only a few days since told Mrs. Whitney that she feared she had been too unwilling to go north, though willing to go if it is best. I write this that you may see how they love their work, and are unwilling to give it up. If they did not hope to return stronger and more useful than now, I doubt if they would be willing to go."

After the above, from Mr. Whitney, was sent to the printer, some letters of earlier date were received from Micronesia, from which a few extracts will be given. The first extract will serve to make some statements in Mr. Whitney's letter more intelligible.

WAR ON MEJURO—A TRUSTFUL HELPER.

Mr. Snow wrote from Ebon, May 5th:—

"You will be pained to hear that the

work on Mejuro is at worse than a standstill. They have been at war there for many months. Our last reports are thirteen killed and more than one hundred wounded. And the war is now involving the islands of Arno and Mille; the chief of Arno taking sides with one party, and the Mille man and people joining the other side. At last reports, the persons of our teachers and of the Hawaiian family were unharmed. An extract from a recent letter from Jeremiah to Mrs. Snow may interest you: 'While wife and I are in the midst of ravening wolves, we have no fears, but are only happy in this work of our Father, and we labor for him. Yes, the danger is great, the evil is great, the war is great; but we have no fears, we are not unwilling [to work on], but we have peace only in this work.' That rather touches our hearts, who had the dear brother so long in our family as a domestic, and who have watched with ever increasing delight his love, and growth in Christian work. To God be all the praise."

SCHOOLS ON PONAPE—INCREASED INTEREST.

Mr. Logan, of Ponape, wrote on the 18th of May:—

"Mr. and Mrs. Rand are living at U. The natives there have built for them a very comfortable little house, of native material. They have a school of some 60 pupils, and it is still increasing. Mr. Rand takes charge of the Sabbath services, and there is a growing congregation. There has been a general waking up all over the island during the last three months. The head chiefs of the Kiti and Metalanim tribes have both thrown off their heathenism, and put themselves under teaching; and in many places there is unusual interest. We began our school year with about 40 or 50 pupils, and now have an enrollment at Renan of 180, with an average attendance of 130. At Anat there is a school under native management, with 50 or 60 pupils. At U perhaps the same number, and at Oua probably 200. Congregations are everywhere large, and we have had a genuine crusade against liquor, which has thus far proved a success. In this field fallen ones are coming back, and church members are waking up some-

what. Thus we have cheering evidence of the presence of the Holy Spirit. We are engaged at Renan in building a school-house, 30 by 40 feet, and the people are taking hold of the work very well."

STATISTICS FROM APAIANG.

From Apaiang Mr. Taylor wrote, June 6th :—

"The mission year closed June first. The last was a prosperous year for this mission, at all events on this island. Two hundred and sixty books were sold here, and fifteen slates,—a larger number of books than in any previous year. The receipts for books were, in cash \$60.15; in oil sixty-two gallons and two quarts. The Monthly Concert contributions amounted to \$27.70 in money, and ninety gallons, one quart of oil,—more than in any previous year I think. The number of church members in good standing on the first of June, 1875, was fifty-one; on the first of June, 1876, sixty-four. The good influence of the gospel is extending. Inquirers are coming from a village two miles south. Te Kabunare, a high chief from a village five miles south of here, and perhaps next in authority to the king, for eight months past has refrained from drinking grog and wine, has attended all the meetings regularly, has established family worship and kept it up for seven months, and attends school with his family. He and his family have been admitted to the church, and have led quiet and exemplary lives ever since. All contribute regularly at the Monthly Concert, and he has done many kind offices for all of us on the mission premises.

"There has been substantial progress here. And the work will go on, and 'great multitudes' will be redeemed from among these poor people."

Japan Mission.

A STUDENT FROM KIUSIU.

FOR some time past Mr. Janes, a Christian teacher from the United States, who has been employed in a government school in the island of Kiusiu, Japan, away from

any mission station, has been in correspondence with Mr. Davis, of Kioto, communicating deeply interesting facts respecting young men in his school who had become Christians, and desired to prepare themselves for missionary effort among their countrymen. The following letter from him, introducing one of these young men to Mr. Davis (a copy of which Mr. D. sent to the Missionary Rooms), will be read with much interest :—

"The bearer is one of the number—the twelve, more or less—of the Christians here who have it in their hearts actively to serve Jesus as their life work, of whom I have written you before. He must tell you his own story. I will only say that he is a graduate of this year's first class. He had completed the regular and full course of studies in which the last class were graduated before he was taken from the school and subjected to persecution. He was one of the first to see the light, to be convinced of the saving power of Christianity, and to give his heart unalterably to Jesus,—'All to leave and follow him;' and as a consequence he has been subjected to the most cruel treatment at the hands of his brother—acting under the influence of the persecuting party here—and a practical imprisonment of one hundred and twenty days. He was made the slave of the servants of the family, who were instructed to treat him as a devil,—possessed, and without human rights. He is now practically an outcast. In order to get away with leave of the Ken government, he goes on permit to Uji, near you, for one hundred days, which term an uncle engages to have extended three years. By that time your school, which is his aim, will be ready to receive him; meanwhile he will learn what he can of tea-making in Uji, and during August earn a little money if he can by work, and come to you in September. He has given everybody here fully to understand, that if leave to pursue his calling of missionary and teacher of the truth is not forthcoming at the end of the one hundred days, he will sever his family connection finally, and strike for liberty. No principle has been touched, much less sacrificed, in

his mode of getting to you; but he is as a lamb shorn. He is leaving all. It is no light thing to be severed from relatives and home under any circumstances; and we are apt to forget that these in which he leaves them, — angry and hating the light he has chosen to follow, — are most painful of all."

THE TRAINING-SCHOOL — BUILDINGS DEDICATED.

Mr. Learned wrote from Kioto, September 16th, giving the following pleasant account of the opening prospects of the training-school: —

"The school buildings were finished a few days ago, and this morning we have been assigning rooms to the boys who have already come. There is room for about sixty boys, and from present appearances we shall have that number of students in a week or two. We shall dedicate the buildings next Monday (the 18th), with singing, prayer, and addresses. We have good reason to hope that the restriction about teaching the Bible in the school buildings will soon be removed entirely. We shall have prayers in the largest recitation-room every morning, and shall teach in the main building everything that pertains to a training-school except exegesis of the Bible. Mr. Neesima has a class in the Gospels, Mr. Davis one in the Psalms, and Mr. Doane one in the Bible for those who can read English. These classes will be taught in a little building which is owned in Mr. Neesima's name, just opposite the other buildings.

"Thus we have a training-school, well equipped for instruction, and with fifty or more scholars here to study in it, about half of whom are truly theological students; and in the management of this school we have only one restriction, and that temporary, that three or four of the classes shall be taught in one building rather than another, — in a building owned in Mr. Neesima's name rather than in the name of the school company. We who are here and know best what we are doing and can do, are well pleased with the prospect in regard to the school.

"We also have great reason to be en-

couraged by opportunities for work outside of the school. Within two weeks services have been begun at two new places in remote parts of the city, and last Sunday Mr. Neesima began preaching a little way out of the city. We are in a position to give our young men instruction in the practice as well as theory of preaching."

Mr. Davis wrote on the same day: —

"There are 28 young men in the buildings this morning, 16 more hourly expected, and 12 or 15 more in a few days (21 to 24 of them from Kumamoto, who have had from three to five years' drill from Captain Janes, most of them five years). About two thirds of the whole number are Christians, and *all* are much interested in the truth. The Christian young men are here to prepare to preach the gospel to their countrymen, and the city is opening to the truth wonderfully, new preaching places being rapidly opened; and crowds are coming, so that our present thought is to organize churches very small, and many of them, at first, meeting in the houses of believers."

On the 18th of September Mr. Learned wrote again, to announce that the school building had been dedicated, with prayer, singing, reading the Scriptures, and several addresses, one by Yamamoto. "Everything went off very pleasantly."

KOBE.

In a business note from Kobe, dated September 18th, Mr. Atkinson states: —

"Yesterday — Sunday — we had a full, packed congregation in our Kobe chapel. Interest seems to be spreading. A great multitude believe in Christianity as the true religion, but as yet experience no renewing of the Holy Ghost, nor any intense longing for it. They are satisfied with 'enlightenment' (i. e., knowledge), rather than anxious for salvation. They are so spiritually benumbed that enlightenment seems to them almost if not quite equal to salvation. I preached yesterday on the difference between outward observances and inner experiences. The need of such preaching to a heathen people is great."

Foochow Mission—Southeastern China.**RIOTS IN CHINA AGAINST ROMANISTS.**

WRITING from Foochow on the 23d of August, Mr. Hartwell stated :—

“Our work on the whole seems hopeful, though there does not appear to be any very special interest in particular places. Our programme for our annual meeting is arranged, and we hope the gathering of our helpers together, the first week in October, may be a season of especial blessing.

“We have had some fears, of late, of peril to our work in the up-river region, but we hope it may not be disturbed. In several provinces of China, this year, there have been riots against the Romanists. How much the disturbances have been of a political and how much of a religious nature, it is impossible to tell. In one of the western provinces, chapels and dwellings of the Romanists have been destroyed, and quite a number of Romanists killed. In an eastern central province, lately, a congregation of Romanists was attacked while at worship, and great atrocities were committed. Now, two chapels have been destroyed in this province; one a little below Kienning city, and about a hundred and forty miles from here; the other in a district city beyond Shauwu, and belonging to that prefecture. We only heard of this last three days since, in a letter from our helper at Shauwu. These troubles may be simply with the Romanists, and may not interfere with our work; and as an offset to these, we hear that the Prefect at Kienning has put out an excellent proclamation, forbidding injury to foreigners, etc., and that some of the people there are ready to sell premises to missionaries. We are still planning to occupy Shauwu as soon as possible.”

FLOOD, FIRE, AND WIND.

“At Foochow we have had a succession of calamities this year. First came an extraordinary flood, the highest on record. This destroyed crops, ruined many houses, and caused the loss of many lives. Soon after, some six hundred buildings were burned in the large

Nantai suburb, about a mile from our residences. Then we had a severe typhoon, which did much damage by both wind and rain. Fortunately our mission buildings have suffered but little comparatively, though it is nineteen years since we have had so severe a storm here. Mrs. H. and myself were at our sanitarium at the time, and saw something of the force of the wind. The other sanitariums were injured much more than ours, but a considerable sum will be required for repairs on ours.”

Mahratta Mission—Western India.**NEW PREACHING-PLACE AT SATARA.**

WRITING on the 17th of August, Mr. Winsor mentions having been at a mission meeting in May, when the brethren approved of his securing another place for preaching at Satara, leaving the chapel to be cared for by Mr. Bruce, who had returned from America, and gives the following account of his unexpected success in effort to rent a place :—

“On my return to Satara from the meeting mentioned, my first work was to look up a building. Of course I must have it in a suitable place, and upon such I fixed my mind. But what Hindoo would rent me a room for preaching the Christian religion! Opposite the palaces, right in the heart of the city, is a large square. At the northwest corner of this there is a great thoroughfare,—the great inlet and outlet to the heart of the city,—and at this point there is a small building. I thought, ‘Of all places in the city here is the best.’

“To whom does it belong? was now the first question. It belongs to the native prince. Well, thought I, I will make an attempt. So I went to the palace, and without entering into detail, the prince gave me the place! It was old and dilapidated, but I knew it could be made into a preaching-shed. I told him what I wanted it for, and he gave it me, and his chief officer said ‘You shall have twenty-five rupees to help you put it in repair.’ I came away astonished, thanked God, called the carpenter and masons, set them

at work, put the place in order, and now preach in it!

"As the work of repairing was going forward, the wonder excited by it among the Brahmins was beyond description, and they thronged the workmen, asking them all sorts of questions, — 'How did the Sahib get that place? What is it for?' etc., etc. But the fact that I have it is to them the greatest wonder of all. Let them wonder, while we will rejoice. The place proves to be just the spot, and now, as God goes with us day by day to this place, may he pour out a great measure of his Spirit to convict these haughty men. We do go in God's name, and it is ours to trust in him for courage to go. We need courage certainly, and I go with the belief that as God is unchangeable, so our help in him is certain.

INDUSTRIAL SCHOOL.

"I must speak of the Industrial School. *It is a success.* The Collector of Satara, — and you know the influence of such a person, — has recommended it to the people of the station, and they help us most nobly. I am selling the work turned out by the boys, and the boys are weaving their own clothes, and sewing them, too, putting their own work on their backs. They are doing well. The assistant-collector, Mr. A. Wingate, says it exceeds his expectation. Two boys from Ahmednuggur have come to join us, sent by Mr. Hume. We hope to have more."

HANDS FULL OF WORK.

Mrs. Winsor wrote, August 24th: —

"We have all had our hands and hearts full of work during the rains. I have enjoyed much in visiting the parents of scholars in our schools; and in the thirteen different castes represented, have a variety of people to visit. But everywhere and in every home I have a cordial reception. Many of the parents come also to the new Sabbath-school, opened in the school-house.

"There is a growing interest in the hearts of all classes to hear the Word spoken. Not only those of high castes, but those high in authority, send for us to come to their houses. The native sub-

ordinate judge sent a kind invitation to me to come and visit his daughters last Saturday, but as I was obliged to go on another engagement, to meet the family of a brahmin in the other Bazaar, I was disappointed in being obliged to put off the visit to his house until this week. Now he is to have Kassam Sahib's Christian Kirttan at his house, and we are all invited to attend it there. He says his house is a *Christian* house, and he reads the Bible daily. O, that his heart may really be touched by the Spirit, and he have the love of Jesus, and know him, the crucified, as his Redeemer.

"Mr. Winsor is having much to encourage him in his new preaching-place. Those that come are nearly all brahmins, and are ready to hear the Word, and ask questions which show a desire to know the way of life. These brahmins, or their sons, often come to the bungalow to talk with Mr. Winsor. The tradespeople are interested also, and often invite us to come to their wádás.

"Indeed I think that the lower classes are nearer the kingdom. I was, a day or two since, in a Máhar wada, when one woman, much interested, and begging again and again for more talking, said, 'And will he really receive me just as I am? I am very wicked, — *very wicked.*' 'Yes, woman, he will. Try to tell him just how sinful you are, and that you are very sorry, and he will receive you, for he calls just such as you to himself. He says, "Come unto me all ye that labor and are heavy laden."'" With tears she promised to try 'to tell Jesus.' I hope to see her again to-morrow. Shall be interested to watch the case, with prayer and effort. Many such cases come to our notice, and lead us to feel more and more *our need of the prayers of God's people, the dear ones at home in America.*"

Eastern Turkey.

A ORY OF DISTRESS.

MR. ANDRUS wrote from Mardin, July 26th: —

"My position is that of a man with a very small spade, but with a very large

mountain before him, which he is expected to reduce to a plain. Notwithstanding your frequent and continued efforts [to secure more laborers], for which you have my profoundest thanks, there is no man to dig with me into this mountain. Those sent have hardly learned to use the instrument before they have been obliged to drop it and retire from the task.

"Still it is our purpose to *keep on digging*, whether assistance come or not, cheered by the assurance that it is,—

"Not by might, nor by power,

But by my Spirit, saith Jehovah of hosts."

"Providence returned us just in time to resume what Brother Bell was about to drop, and so far we have received strength day by day to do what was *absolutely necessary* to be done, but not what our hearts, and the openings of the work, make us desire to accomplish. Do not, my dear sir, expect much progress, and let not the churches look for it in this field, so long as one *small* man and a young doctor are the only force to hold and develop it.

"What is there about Mardin that young men should be afraid of it? Or is it that they are not aware that there is such a place, and that it wants the services of some of them? It is the only 'one little ewe lamb' the Board has of all the flocks of Kedar. With sufficient nourishment and care this 'little one' may become a thousand, and the plains of Shinar yet bleat with the flocks of her offspring.

"The state of affairs is somewhat uneasy about us, owing chiefly to the calling out of the 'reserve' of these districts. But we see as yet no cause for alarm, though we know how impotent the government here would be in case of any outbreak of Moslem fanaticism. But the Lord is our defense, and our God is the rock of our refuge."

REFINING INFLUENCE OF THE GOSPEL— PLEASANT IMPRESSIONS.

Miss Pratt, who went out a year ago, with Mr. and Mrs. Andrus, wrote from Mardin, August 22d:—

"There is a vast field of labor here, and none need the benefit of the gospel

more than the poor down-trodden women. In marking the difference between these women and those who have the benefit of the gospel, I have often thought what an inestimable blessing is birth and education in a Christian land. There is no lack of work; I only hope I may have physical and spiritual strength and mental ability to do my part faithfully. It is very encouraging and pleasing to see what has already been done towards Christianizing and educating these people; the educated Protestants are, as a whole, so superior to the natives who have not had the same privileges.

"On our way to Erzroom, Dr. Thom, Mrs. Thom, and I, spent our first Sabbath in Kutterbul, and went to Karabash to church. The Karabash people are very pleasant, and seemingly kind to one another. They have a good, earnest, cheerful preacher. In Harpoot and Erzroom, the Protestant men and women with whom we met, on week days and in the Sabbath congregations, were all noticeably those who had been under gospel influence. It is wonderful in how many ways this stamp shows itself,—the kind manner, and, in Christians, the intelligent, peaceful face. The pastors of the Mardin and Harpoot churches, and the preacher in Erzroom, all preach as if feeling the importance of their message and the necessity of being in earnest; that is, their *manner* in speaking indicates such an impression. I could not, of course, understand the language used in the last two places mentioned. I am sure one cannot be too hopeful in regard to the results of such a work as this, looking at what has already been accomplished; and when we consider with that, the nature of the work, and the fact that it is under God's special direction, there is nothing but success to which to look forward.

"This week we resumed our school work, from which we have had a vacation of two weeks. The school is pleasant and interesting, and I anticipate much happiness in working here."

HOPEFUL CONVERSION OF PRIESTS.

Mr. H. N. Barnum wrote from Harpoot, August 17th:—

"In the village of Hoghi, a young Armenian priest has left the church, and declares himself a Protestant. It appears to be a case of genuine, conscientious conviction. Several years ago he attended the chapel in the village, but the Armenians employed him as a teacher, and afterward persuaded him to become a priest. The people try to persuade him to return to the church. He says, 'I will preach for you if you wish, but the rites of the office of priest I can no longer perform, as they are contrary to the Bible and to my own conscience.' It makes quite a stir in the village, and increases the congregation. The Protestant brethren of the village think him to be a truly regenerated man.

"In several other villages there are enlightened, evangelical priests, some of whom were once semi-Protestants. Last Sabbath I was in Husenik. There are two such priests there. They hold regular preaching services, and the pastor says that their preaching is evangelical. The people say, 'Our priests give us Protestant preaching, and we might as well go to the chapel and get the genuine article.' The congregation in Husenik is growing, a hopeful feature being the large number of young men who come. A young men's prayer-meeting is maintained, which numbers more than seventy attendants."

RETRENCHMENT—PRAISEWORTHY EFFORT BY THE PEOPLE.

Writing from Bitlis, on the 29th of July, Mrs. Knapp mentions very commendable and encouraging efforts by the people there to continue schools and retain helpers when the Prudential Committee were constrained to withhold, or greatly diminish the assistance which had been rendered. She states:—

"The missionaries decided not to call in the students for instruction this summer. The Protestants of the respective villages were informed of the financial condition of the Board, and told that so anxious were the missionaries that their teachers should remain with them, that they would try to give them one half as much as they had been doing through the winter, provided they could make any arrangement that would persuade them

to continue their work through the summer. Only one village where there were decided Protestants failed to retain their teacher; and this was not because they were unwilling to aid him to live, but because they did not respect him as a teacher. One village, where there is only one independent family of Protestants, who had taken two pounds from the teacher during the winter for food, etc., when they thought he was fully paid by the Board, now persuade him to stay, telling him, 'We will *give* you your food, do your washing, and take care of you as well as we can.' Fuel and lights have been required of the villagers from the first, and in some cases considerable more. The preacher came from Moosh all discouraged, and ready to leave the work; but when he was made to believe that the retrenchment came from Boston, and that even some of the missionaries' salaries were cut down, he was much softened, and after a few day's stay with this people returned to his work with a more self-denying spirit, and to-day a cheerful letter comes from him reporting new comers at the chapel, and more books sold than last winter.

"We have had three day schools in different parts of the city for little girls, taught by females. We paid the teachers a small salary, and the scholars paid tuition to us, the teacher collecting it of them. But it was very difficult to get them to give anything; so we called the teachers and told them that we could not give them a salary longer, but if they could afford to teach for what the parents would give them, they could occupy the rooms already rented. They did continue to teach, and now say themselves that this way is the best, for the people give more generously and cheerfully when they know that their teacher receives nothing from us, but that the teaching or not teaching depends upon them. We now have five wholly self-supporting day schools for girls, scattered about the city. We asked means to pay rent, but the prospect is that even that will not be used."

THE BOARDING-SCHOOL.

"In regard to the boarding-school here,

we have been astonished to see with what persistent energy and forbearing kindness the Misses Ely have labored to get it up to where it is. The truth is, the parents see such a change wrought in their girls that they are willing to make sacrifices in order to secure the benefit. Mr. Knapp is now teaching one hour each day, a class of ten young men and boys, who pay twenty cents (gold) tuition each, monthly. It is not much, but it is a beginning, a preparation for better things; and we believe that all these experiences of the summer will prove a preparation for the organizing of a Domestic Missionary Society in the autumn."

Western Turkey

REPORT OF THE CESAREA STATION—CHEERING PROGRESS.

THE report of the Cesarea station for the last year, — without date, but prepared, doubtless, several months ago, — for some reason did not reach the Missionary Rooms till near the end of October. Letters from the station, already published, have indicated that the work was decidedly prosperous, and the report fully confirms this view. It is very full, and but a small part of it can be given here, but the extracts presented will not fail to interest and encourage. The brethren say: —

"We would begin our report of the past year with a song of praise to the Lord of the Harvest. His mercies have been great towards us, and the richest blessings have attended the work entrusted to our care. No previous year in the history of the station has furnished such evidence of the power of the truth upon the hearts of the people, in removing prejudice, in undermining false foundations, in destroying confidence in vain ceremonies, and in leading to a higher and purer life.

"Our last two annual reports made frequent mention of the famine which had cast a gloom over our entire work. We now rejoice to report abundant supplies of all kinds of provisions, and cheap prices; but the sad results of the famine

will long remain. With all this abundance there is still very great suffering. Pinching poverty everywhere abounds. The rich have become poor; the poor have become poorer; and thousands are utterly destitute; while the general stagnation of business, resulting from political complications and embarrassments, renders the price of labor cheap, and multitudes are out of employment.

"The Cesarea church is rejoicing in the return of its pastor, after an absence of more than two years. During his absence the congregation had largely increased, and now their place of worship no longer contains the constantly augmenting crowd, and an overflow-meeting has been organized in a building rented for the girls' school, which we hope may result in the establishment of a permanent second congregation. The number of additions to the church during the last year was 34, and since the beginning of the present year 43 have been received.

"Whatever we have felt obliged to say in the past, or may find it necessary to say in the future, with regard to the church at *Yozgat*, at present prospects seem encouraging. The audience has increased to such an extent that it has become necessary to enlarge the place of worship, as a temporary expedient, till a place can be secured, and arrangements made for erecting a church. Besides the increase of the congregation *four-fold*, a general awakening is manifest among the people, which encourages us to hope that the seed sown will yet bear more abundant fruit.

"In the month of November, 1875, a new church was organized at *Injirli*, composed of members partly from *Injirli* and partly from *Alenje*, fifteen miles south. Nineteen members were received by letter from the church in *Yozgat*, and four were received on profession of their faith. The pastor, a native of *Injirli*, has labored with much zeal. The church was organized under very hopeful circumstances; it is backed up by a Protestant community of probably four hundred in both towns; the advance during the year has been about threefold, and the number is constantly increasing. In the little chapel at *Injirli*,

for many months, even through the hurrying harvest time, prayer-meetings have been held *every evening*, with a large and attentive congregation, and the meetings still continue, with unabated interest."

TALAS — NATIONAL PREJUDICE OVERCOME.

"The progress at *Talas* during the year, has been every way encouraging. We have here a most interesting illustration of the power of the gospel to remove national prejudice. Of thirty members connected with the church in *Cesarea*, twenty are Greeks and ten Armenians. Of an average Sabbath congregation of three hundred, the proportions of the two nationalities are more nearly equal, and the same is true of the school of about two hundred pupils. Yet the most perfect harmony prevails throughout the congregation and in the schools, and all national prejudice seems to have been laid aside. While in private the Greek reads his 'Evangeliōne,' and the Armenian his 'Avideron,' in the public worship all listen with interest to the 'Kitabu Sherif,' — the Holy Book, — in *simple Turkish*, the only language which they can [all] understand. Throughout the community the truth seems to be more and more generally recognized, that Christianity and nationality have no necessary connection; that in religion 'there is neither Jew nor Greek,' nor Armenian, but all are one in Christ Jesus. And we have very strong hope, that as the truth gains a wider and more general influence, this national prejudice, the great hindrance to the progress of a pure Christianity in every mixed community, will here be effectually done away."

CHAKMAK.

"Of new out-stations, the one most worthy of notice is *Chakmak*. Very little labor was expended there until the spring and summer of 1874. A preparatory student labored there for a few months, and with marked success; and since that time the work has been continued by a young man who has spent one year in the seminary at Marsovan. So rapid has been the progress, that the declaration of the priest

of the village, some months ago, was hardly an exaggeration, namely, that all the people under forty years of age had become Protestants; while all over that age refused to listen to his instructions. Consequently he had nothing more to do, and he left the village in disgust. Here, as in *Injirli* and *Alenje*, meetings for prayer and conference have been continued every day for many months, through the harvest season, and through the winter. Up to the present time the unabated interest in the meetings indicates most clearly that the Holy Spirit has been doing an important work in that place. It is a village of seventy houses, and at the present rate of progress few will be left, a year hence, to defend the superstitions of the church."

INCREASED NUMBERS.

"The number of places in the *Cesarea* field, occupied the whole or a part of the time during the year, is 26. In these places, together with a few scattering members in other villages, the number of registered Protestants, at the close of the year 1875, was 2,310; an advance of 808 during the year, or 41 more than the entire increase during the period of six years immediately preceding; and since the beginning of the present year, a somewhat careful estimate shows a further increase of about 400.

"In the general progress now reported, the schools have borne an important part. The number of pupils in the common schools connected with the station is 1,365, an increase of 526 during the year, or a little more than the increase of five years immediately preceding. Adding the number of pupils in training classes, and of adults receiving instruction, the number is 1,506, or an increase of 596 during the year. The schools at the central station (*Cesarea*) have enjoyed unexampled prosperity through the year, presenting an aggregate of 320 pupils, or an increase of 113 in 1875. These schools are becoming more and more carefully graded, and now consist of a boys' school of 170 pupils, in three departments, and a girls' school of 150 pupils, also in three departments."

THE CALL FOR PROGRESS.

"In view of the report now given we will thank God and take courage. He has blessed the labors of his servants, even more than they had dared to anticipate; and by many indications of his providence, he is calling them to 'go in and possess the land. Everywhere the fields are white and ready for the harvest. Everywhere men are ready to listen to the truth, and are seeking for the light. From many places yet unoccupied, come earnest appeals for a preacher or a teacher. Men are fast losing confidence in their vain ceremonies; long existing prejudices against an undefined Protestantism have been swept away; and the gospel, hitherto a sealed book to many, is securing a wonderful hold upon the people.

"But while we rejoice at what the Lord is doing for the honor of his name and the spread of his kingdom, *we are oppressed with the magnitude of the work before us.* The Cesarea field, comprising a territory 165 miles in length by 125 in width; with more than 20,000 square miles, or larger than both the States of Vermont and New Hampshire; with a population estimated at 500,000 souls, of which number some 120,000 are nominal Christians, and more than one half of these Greeks; this broad field seems only waiting for the sickle of the reaper. As we have looked out upon the harvest to be gathered in, we have 'prayed the Lord of the harvest to send forth more laborers into his harvest.' But just as our prayers seem to be answered, and new and hopeful laborers present themselves, *we are confronted with the disheartening order to retrench.*

"One year ago we presented carefully prepared estimates of the demands of the work the present year, asking, however, a much smaller sum than the necessities of the field required; but when the answer came, in the month of December, seven months after the application was made, what was our disappointment on finding that the sum granted was \$1,156, *in gold, less than we had estimated!* What was to be done? Could we carry on the work already in hand? Of course all our plans for enlargement were at once dismissed. New fields opening be-

fore us, and promising a rich harvest in return for small expenditures, were informed that they must *wait*, and ready congregations, pleading for a preacher, were exhorted to pray on, and labor on, looking to God for help in the future. The extraordinary advance here in the price of gold has aided us, materially, in meeting our obligations, and we hope, by the closest economy, to avoid the very serious disturbance of the work in hand which we had feared would be inevitable.

"The Master loves his own work, and he can remove obstacles and furnish all needed facilities for its progress. He knows the present emergency, and our eyes are unto him for help. We are grateful for the past, and our faith sees glorious victories for the truth in the not distant future. May the Lord grant to all his servants grace and wisdom for the work, and supplement their feeble efforts with the rich outpouring of his Holy Spirit."

THE "HOME" AT CONSTANTINOPLE — ITS PROMISE.

A NOTE from Mr. E. E. Bliss, of Constantinople, respecting the "Home" girls' school there, dated July 25th, will be of special interest to the many Christian women who have aided so generously in its establishment. He writes:—

"Others may have written you at length of the recent examinations at the Home, but I should like to add a word. I did not hear all the classes, but those I did hear certainly passed a very satisfactory examination, doing great credit both to themselves and to their teachers. The answers given indicated not merely a ready memory of words learned, but a thorough acquaintance with the subject-matter of the lessons. What particularly interested me was the evidence that the teachers had put themselves so completely in contact with the minds of the pupils. The examinations had more the character of familiar, intelligent conversations between teacher and pupil, than of routine answers to routine questions. The compositions, especially those in English of the graduating class, three in number, elicited, and deserved, very high commendation from all present who understood them. These compositions, and the

answers of pupils examined in English studies smacked occasionally of Turkish soil, but were all the more interesting for that.

"The attendance of parents and other friends was very large, and evidently a most happy impression was made upon all. The ample accommodations for seating the crowd, afforded by the spacious school-room of the new building, helped much the enjoyment of the occasion.

"Brief addresses were made at the close by the Hon. Mr. Maynard, our Ambassador, by the Rev. Mr. Millengen, by Prof. Hagopos, of Robert College, and by Pastor Avedis, of Marash. The latter, speaking of the Eastern question now so prominent before the world, expressed the opinion that the education of the sons and daughters of Turkey suggested a much more hopeful method of solving that question than all the devices of diplomats, and that the desirable thing for Turkey, and what a good many of the people of Turkey themselves desired, was not the sending here of men-of-war, with gunpowder and shot, but more *teachers* of true science, true morality, and true religion, like those the results of whose labors for the past year had appeared in the examinations to which they had listened.

"The straitness of the times in money matters, compelling men to the most rigid, and in thousands of cases to the most pinching economy in their expenses, may prevent any rapid increase in the number of scholars at the Home; indeed, if the present number is kept up it will be a great success; but ultimately, as we believe, and as many around us, in various circles, believe also, the Home will attain to a position of great and widely extended usefulness."

Mission to the Austrian Empire.

ATTITUDE OF PROTESTANTS.

To prevent possible misapprehension, Mr. Schauffler wrote on the 11th of September:—

"A couple of recent paragraphs in the 'Congregationalist,' about the attitude of

the Protestant churches in Austria toward us and our work, seem to call for a word of explanation, lest the impression be made on some that *all* the Reformed and Lutheran Protestants of this country are inimical to us; which is, I am glad to say, very far from being the case. . . . An influential minority of the Reformed pastors in Bohemia sympathize, some of them very heartily, with our efforts to spread the knowledge of the gospel.

"In Prague, the Lutherans are trying to stop the German preaching service of the Scotch Free Church Mission to the Jews, and are not friendly to any foreign missionary operations. But in *German Austria*, especially in Upper Austria, a number of pious Lutheran pastors have, from the beginning, welcomed us and our coöperation most heartily, and we should be very sorry to fail to acknowledge the fraternal and truly Christian treatment we have received from them.

"In *Moravia* the situation is again different. In Brünn the Lutheran minister is our bitter foe; but the Reformed Superintendent and the Reformed Senior of this half of Moravia, who both welcomed us so heartily when we moved hither from Prague, have not only showed us warm personal friendship, but have also done all in their power to aid us in our work, even defending us repeatedly, orally and in writing, to the governor and police.

"We must ever bear in mind that there are two parties in the Protestant churches of Austria, as indeed everywhere else in Europe,—the believing, or evangelical, and the unbelieving, containing all the rationalistic and worldly elements. The evangelical party is in the minority, and is yet doing what it can to stem the swelling tide of worldliness and unbelief in its own communion, and to awaken souls to spiritual life. It welcomes aid, and deserves the liveliest sympathy, the most earnest prayers, and the most efficient coöperation of Christian brethren in Protestant lands. Its opponents, Protestant and Catholic, are numerous and powerful, and will crush all evangelical influences, native or foreign, if they can. But they cannot, for though the contest is growing hotter and more uncompromising, it is

manifest that the Lord is leading Gideon's small host to victory.

"A few days ago I spent the Sabbath, by invitation, in a Reformed parish. The parsonage is built on the spot where a devoted and much persecuted Moravian brother lived and held secret meetings a century ago, before Protestants were even nominally tolerated. The members of that church are descendants of the old Moravian brethren (not Zinzendorf's church, which is properly called 'United Brethren' or 'Herrnhuters,' and not 'Moravians'). The pastor showed me a Bible several hundred years old, which had been buried in the earth to hide it from Jesuits and dragoons. How it comes that this church, like the great majority of Protestant churches here, is in such a state of spiritual stagnation that the pastor and elders mourn over it, has been well explained in Pastor Schubert's recent admirable letter explaining the need of an institution like his. But how cheering the fact that some do thus mourn, and declare, as did this brother, that things *must* become different with pastor and people, and that they must follow the lead of their two or three more advanced brethren, who are laboring successfully to awaken their people to a sense of their spiritual needs. We conversed much on this subject, and a practical turn was given to the conversation by the pastor's desire to open a Sunday-school, which will draw laymen into Christian work, — a thing hitherto unknown there. My Sabbath there was a most cheering one. That church will yet be a bright and shining light, worthy of its martyr ancestors. Can we refuse such brethren our sympathy and aid? Can we refuse to help light beacon fires that will guide many and many a soul to heaven, to start influences that will yet win this land for Christ?"

"A few words from a letter just received may interest you. The writer says: 'As I think over your present position among us, my dear brother, it almost seems to me as though the Lord wished you to work in *our churches*, moving, as far as in you lies, as well these dead church members, as us dead pastors. I feel, yes, I see, that you have not been here in our region in vain, and I believe

that, sooner or later, yet many other churches will be opened to you.' It is a wonderful thing to see God awaking dead pastors and dead churches to spiritual life, and I consider it a great privilege to be permitted to encourage and aid them in taking hold of work for Christ."

Mission to Spain.

OPENINGS AND OPPOSITION.

MR. WILLIAM H. GULICK wrote from Santander, September 9th:—

"Since my report of August 7th, besides our work in Torrelavega, where one of our earliest converts is settled as an evangelist, we have had regular meetings in a village called La Cavada, about fifteen miles from here. A member of our church, an energetic woman, who owns a small house there, — which for several years she has let, while she has resided in Santander, — has returned there to live. Three weeks ago three or four of our brethren, besides my wife and myself, paid her a visit, and held several meetings in her house, that were attended by from twenty to thirty persons. On the following Sabbath four of the brethren were there again, and held meetings attended by much the same persons that were present before. On their leaving the house late in the afternoon, to return home, they were followed by a troop of men and boys, who greeted them with cries of 'Long live the Virgin,' with shouts and jeerings, and finally with volleys of stones, from which they were forced to run to escape serious harm, and what appeared to them the possibility of immediate martyrdom. They were mercifully spared any serious wounds, and finally reached the shelter of certain police quarters that fortunately lay in the direction they were going. Accompanied by two guards they returned to the village and made complaint to the authorities, after which they were allowed to depart in peace. The following Sunday the same brethren were there again, and held meetings. They left this time without being molested, though some of the base fellows of the former Sunday's attack were lurking around with stones in their hands, which, however, they saw fit not to use.

"Last week two of our members went through that and several of the neighboring villages, selling Bibles and Testaments, and religious books and tracts. They made scant sales, but did good work in talking with the people. At one village, where they had a stand placed in the public plaza, a priest came up with eager haste, inquired the price of a Bible, paid his twenty-five cents with hands trembling with excitement, and hardly waiting for his change, turned and tore from the precious book a handful of its leaves, when a companion, with a box of matches ready, struck a light and set the mangled Scriptures on fire! This exhibition of inquisitorial hate startled the simple people who were gathering around, so that they did not dare to buy, though it also awakened their curiosity and prompted many inquiries. Another brother is to-day attending a monthly mercantile fair, held in one of those villages, where he hopes to sell some Bibles, or at least, while offering them, to open the way for conversation about the gospel.

"So the light will spread, by degrees penetrating the darkness around us, sometimes to be violently quenched, — we may hope to be again kindled in God's good time, — and in other places to be gladly received by souls that feel their spiritual blindness. It is work that tries our patience and our faith, but that is not without its own rich rewards."

SHALL THE MISSION BE STRENGTHENED?

In another letter, also written in September, Mr. Gulick says: —

"For four years we have been at work at Santander, and for the most of this time single-handed. I feel that I now have a good right to cry aloud to our friends at home to come to our help. By the blessing of God we have been permitted to organize a church here, and during these four years we have gained a knowledge of the wants of the neighboring provinces, and of the opportunity for work in them. In the training of men and women in our church who are ready and anxious to help in the work of evangelizing their countrymen, and in preaching the gospel in this city of forty thousand inhabitants, in the several im-

portant towns along this coast, all easily reached from Santander, and in the hundreds of villages and towns scattered through the provinces from Coruña and Vigo to San Sebastian and Pamplona, there is immediate work enough for a large number of missionaries. All this part of Spain, known as the *Montaña*, from its mountainous character, is properly our field, and is open to us in every direction; and I can content myself with no other thought than that we should occupy it with a strong, aggressive mission.

"Let me then especially and earnestly urge that this station be at once reinforced. Is it too much to ask; is it more than was the intention of the Board and of the churches when we were first sent to Spain, — that there should be two families in Santander, and at least enough more to hold the chief points of a well-defined field here in the North? Had they the language, the energies of all could be fully employed from the first in direct evangelistic work. But we must not forget that new-comers would need to learn the language, and that that would take from one to two years. Meanwhile our opportunities press upon us and pass away; souls cry for the light and perish in darkness; communities breaking away from Rome move toward the gospel, but having no one to guide them lapse into a hopeless infidelity, or fall back into the arms of the church that then makes sure to stifle, once for all, if possible, these longings for a purer religion. We beseech our friends not to let the golden opportunity for making these valleys and mountains of old priest-ridden, pope-ridden Spain, ring with the glad tidings of the gospel, pass unheeded by."

Western Mexico.

MR. WATKINS, now away from his field for sanitary reasons, writes: "In the latter part of July I received to full church membership forty persons in Ahualulco [where Mr. Stevens was murdered in March, 1874], and baptized twenty-two children besides. Our church members in Guadalajara were increased to 150 in August. The good work is more hopeful than ever in Jalisco."

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD.

THE last Annual Report of the Presbyterian Board, for the year which closed with April last, gives the following tabular view of the Missions :—

A SUMMARY VIEW OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1876.

MISSIONS.	Missionaries & Assistant Missionaries.						Communicants.	Pupils in Schools.
	Ministers.			Lay Teachers and others.				
	American.	Native.		American.		Native.		
		Ordained.	Licentiate.	Male.	Fem.			
INDIAN TRIBES.								
Senecas	1	1	-	-	2	5	261	-
Chippewas	1	-	-	-	3	-	50	58
Omahas	1	-	-	-	1	-	87	145
Dakotas	2	1	-	-	2	5	192	80
Creeks	1	-	-	-	2	-	23	-
Seminoles	1	-	-	-	1	-	59	-
Nes Perces	2	-	-	-	-	-	640	-
Spokan	1	-	-	-	-	-	323	-
New Mexico	1	-	-	-	-	-	-	-
	11	2	-	-	11	10	1,596	283
Mission to the Jews	1	-	-	-	-	-	-	-
MEXICO	4	-	-	1	4	24	2,300	40
	4	-	-	1	4	24	2,300	40
SOUTH AMERICA.								
United States of Colombia	2	-	-	-	3	1	18	30
Brazil	8	3	2	-	9	12	668	372
Chili	5	-	-	-	-	4	85	•
	15	3	2	-	12	17	771	402
AFRICA.								
Liberia	6	-	1	-	-	-	240	52
Gaboon and Corisco	3	1	1	2	7	15	243	229
	9	1	2	2	7	15	483	281
ASIA.								
INDIA.								
Lodiana	18	8	-	-	26	37	387	5,337
Furruckhabad	12	4	-	-	17	69	347	2,188
Kolapoor	6	-	-	-	5	4	85	385
	36	12	-	-	48	100	769	7,910
SIAM.	6	-	3	-	8	7	55	104
Laos	2	-	-	1	8	-	7	-
	8	-	3	1	11	7	62	104
CHINA.								
Canton Mission	4	-	7	2	9	14	151	364
Ningpo Mission	10	11	7	1	10	37	1,006	844
Shantung and Peking Mission	10	5	6	-	9	4	-	73
	24	16	20	3	28	55	1,157	781
Chinese in California	2	-	-	-	-	6	64	121
JAPAN	4	-	2	2	6	-	118	195
PERSIA	8	14	42	1	14	70	760	1,102
SYRIA	18	3	10	1	17	94	498	2,282
General Total	185	51	81	11	158	458	8,577	18,501

* No Report.

The summary financial statement is as follows :—

"The receipts of the Board from all sources, for the year ending April 30th, have been \$517,688.69; the expenditures, \$515,593.62. The debt of the Board on April 30, 1875, was \$38,283; the debt on April 30, 1876, was \$36,187.93. This statement shows that the income of the Board exceeded the expenditures proper of the year by the sum of \$2,095.07."

BOARD OF THE REFORMED (DUTCH) CHURCH.

THE last Report of this Board (for the year ending with April, 1876) gives this summary of its missions :—

GENERAL SUMMARY.

	China.	India.	Japan.	Total.
Stations	1	8	2	11
Out-stations	14	44	6	68
Missionaries	3	7	6	16
Assistant Missionaries	4	8	7	19
Native Ministers	3	2	..	5
Catechists or Preachers	10	19	6	35
Assistant Catechists . . . . .	..	8	..	8
Bible Readers . . . . .	..	20	..	20
Schoolmasters	6	16	..	22
Schoolmistresses . . . . .	..	16	..	16
Colporters	7	11	..	11
Churches	7	18	1	26
Communicants	537	780	125	1,442
Academies . . . . .	..	2	1	3
" Scholars in . . . . .	..	94	28	122
Day Schools	4	40	3	47
" Scholars in	101	1,228	30	1,359
Theological Students	7	1	12	19
Dispensaries, with beds . . . . .	..	1	..	1
No. of patients treated	No report	..	..	..

"The receipts of the year have been : From churches, \$31,791.54; Sabbath-schools, \$4,791.38; individuals, through churches, \$8,974.32; individuals, not through churches, \$3,589.93; legacies, \$11,166.05; miscellaneous sources, \$4,029.69; total, \$64,342.91. The gifts from the churches are \$2,834.76 less than those of the previous year, while those of the

* Four or five places have been supplied with native preachers.

† Almost the entire body of native helpers.

Sabbath-schools have increased \$386.57, those of individuals, \$5,074.15, and the income from legacies, \$8,138.17. The entire receipts show an increase of \$10,092.96 upon those of the last year."

Statistics of churches, schools, etc., are not presented in a general table. There were 537 members of churches connected with the American portion of the Amoy mission (there is an English Presbyterian portion) at the close of the year. Admissions by profession during the year, 24. The Arcot mission reported 780 communicants in 1875, — 42 more than the previous year.

The Report states :—

"The missions are well prepared for efficient service. They are well furnished with buildings for churches, schools, and academies. They have a considerable body of experienced and trustworthy native helpers of all grades. They are superintended by a force of missionaries admirably equipped for the work they are called to do. A position full of promise has been attained; churches, schools, seminaries have been gathered and are in successful operation. Everything is ready for a vigorous advance into the outlying territory of pure heathenism; nothing is wanting except the earnest prayers and generous offerings of the churches at home. And there must be an increase in gifts, or the position acquired by so much labor and expense must be lost, to a considerable extent. To stand still is impossible. Simply to conserve what has been attained is not possible. We must go forward or backward. We are surrounded by active and aggressive opponents and enemies, and unless we are constantly overcoming them and winning them to our side, they will be steadily overcoming us. Surely, the church which has so nobly sustained these missions during the past twenty years, will not desert them now, when they are so well prepared for efficient service."

MISCELLANY.

NATIVE MISSIONARIES IN MADAGASCAR.

THE "Chronicle" of the London Missionary Society gives a very interesting

account of the forming of a Missionary Society, and the sending out of its first laborers, in Madagascar :—

"The 'Isan Enim Bolana' is a union of the Malagasy churches in the province of Imerina, meeting, as the name imports, every six months. . . . The last half-yearly meeting took place in January, at which the interest awakened was intense and varied, while the results which followed were of unusual significance and importance. For some time past the churches have had under serious consideration the best means of providing for the spiritual necessities of those parts of the island which are still heathen. Among the visitors at the meeting were two chiefs from the *Ibara* country, lying far in the south, whose earnest efforts to secure teachers for the dark and degraded inhabitants of their district have already been referred to in our pages. The result of the renewed appeal of these chiefs to their Christian brethren in the capital, has been the formation of the first missionary society in Madagascar, and the despatch of two native missionaries to the scene of their future labors.

"A public meeting (the first missionary meeting in Madagascar) was held at Ampamarinana church, on Tuesday, the 25th of January. It was well attended by natives, both male and female, of all classes. One speaker described the country and people to whom the missionaries were going. The picture he drew was black indeed, and he more than once turned round to point at the Bara who were present, to say that they had become far too polished by their visit here to be regarded as fair or average specimens. The two missionaries then briefly stated their motives in undertaking this mission, and asked for the prayers of the churches. . . .

"On the Thursday after the meeting above described, the Bara and the native missionaries were called up to the palace. . . . The Prime Minister spoke thus: 'You ask for teachers; therefore behold Rainisoamanana and Rainiamboazafy, sent by the queen, and by me, and by all the churches, to teach the Word of God among you. Be diligent to learn, for we were as ignorant as you are, and we were idolaters, even as you are, formerly; but

when the Word of God came we learned the evil of these things, and gave them up and cast them away; for the Word of God alone is true wisdom, and the service of God and Jesus Christ is the best of all things. So behold these two men who are to go with you, and be diligent to learn, and take good care of these men; for if you look after them well, and are diligent to learn, then be assured that you will prosper; but if you treat them badly and are careless, and especially if you injure these men, you may be assured of punishment from me. But I have every confidence that you will do all that is right.'

"One of the *Ibara* chiefs, Raivelo, answered, 'Confide in us, sire, and let the queen be assured that we will learn with all earnestness. And take our word in reference to these two men; no human beings shall kill them. If any one attacks them, we are the ones to fight instead of them. They shall not know hunger, for our food shall be their food.'

"Itsikora also spoke, and gave the strongest assurances of protection. . . . And Ramaka, pastor at Andohalo, wound up by saying, 'We thank God that here, in the palace of the queen, the words of the Saviour (Matt. xxviii. 19, 20), 'Go ye into all the world and preach the gospel to every creature,' are being accomplished. And we thank the queen and prime minister, for what they have done now is good beyond all expression.'"

THE SANDWICH ISLANDS — PRESENT CONDITION.

THE reading public must have seen, of late, many indications of an unpromising condition of affairs, socially, morally, and religiously, at the Hawaiian Islands, for whose enlightenment and Christianization so much has been done, and so successfully, by American missionaries. It has not been easy to obtain precise knowledge; different writers present different views; and the matter has more than one side to be considered.

A very intelligent Christian minister at the Islands, writing on this subject re-

cently to the Secretary of the American Board, notices the following as among the unpleasant facts of the case, which must be admitted. (1.) A general feeling, at present, of antipathy on the part of native Hawaiians against foreigners, amounting to hatred of whites on the part of the vicious, while among the better class of natives it is a suspicion and distrust of their white friends — a fear to trust them. (2.) A lamentable looseness prevailing throughout the social order of things at the Islands for the last thirteen years. (3.) The demoralizing character of the popular literature of the day; especially of most of the newspapers that have been published in the native language for some years past. (4.) A spirit of self-sufficiency on the part of the Hawaiians, noticed even among the native pastors, which renders it difficult to exert an influence over them. (5.) The fact that some unfit and even bad men have been brought forward into the ministry, as pastors of native churches. But while admitting all this, he goes on to say: —

“There is another view of the case which seems to me to be the more correct one. Within the last ten years the Hawaiian people have been tried as they were never tried before. The record of these years has been a strange one. The political, social, and moral foundations of the people have been shaken until they were ready to fall. ‘A tempest in a tea-pot,’ you may call it; but nevertheless, to those who are in the tea-pot, it is fraught with weighty consequences. Never since the days of Bingham, and Thurston, and Whitney, has the cause of Christ in Hawaiiinei been called to meet sorer trials, or the church of Christ to contend with more subtle enemies. Never has the nation come so near losing its independence, and its all, as during the last decade. And what with Romanism, and Ritualism, and Mormonism, and the flood of infidelity that has come in upon the country, is it surprising that the poor Hawaiian should become somewhat bewildered and demoralized? Is it not rather a matter of surprise and congratulation

that he has not gone under in the general upheaval of his social condition? The love of national existence, the desire for advancement and improvement, the earnest reaching upward for a higher social level, never asserted itself in the Hawaiian mind so strongly as it does to-day. This out-growth of their better nature, pushing in devious ways, often running in mistaken channels, is due, under the blessing of God, to the labors of your missionaries here; and it will last as long as there is a Hawaiian people; while the spiritual and invisible results of their work will continue forever. And if you go out among the Hawaiian churches to-day, amid much to discourage, you will find ample ground for encouragement. There is pure gold among these churches, and it must be cared for, for Christ’s sake.”

THE BELIEF IN A SUPREME BEING AND A FUTURE LIFE.

REV. A. W. MURRAY, after nearly forty years of extensive observation in the island world of Polynesia, says: —

“I have never found, in all my wanderings among savage tribes, any who had not some idea of a future life, and of beings superior to themselves, to whom they owed some sort of homage, and whom they feared, and sought in some way to propitiate. If the entire absence of all religious belief is to be found anywhere among the human family, I know no place so likely as among the aborigines of Australia. There man has sunk about as low as he can sink, yet among some of the tribes there is a distinct belief in a future life, and a *Supreme Being*.”

“WHAT WE ARE TO OTHERS, THEY ARE TO US.”

THAT eminent missionary of the London Society, Rev. A. W. Murray, in his account of New Guinea and the commencing missionary operations there, states: —

“So far as my experience goes, the character given of the natives, by early visitors generally, is not deserved. That

the dark races on some of the islands of Torres Straits have been guilty of great barbarities, is no doubt true ; but possibly, if a different mode of treatment had been adopted by visitors, the result might have been very different. I have gone freely amongst them — not merely where others had been before, but where the foot of a white man had never trod — entirely *unarmed*, and I have never been molested by either race. I have found in all my experience, that the rule that holds in dealing with men, whether civilized or savage, is *that what we are to others, they are to us*. Our conduct and bearing towards them determine theirs toward us. This I believe to be the *general* rule, which the exceptions, if fairly considered, will but go to confirm. I have endeavored to act upon it for over forty years, and the exceptions I have met with have been more numerous among *civilized* than *savage* men."



WORKING CHRISTIANS AMONG THE SANTHALS.

MESSRS. SKREFSRUD and BOERRESEN, missionaries to the Santhals in India, in their eighth annual report say : "When the revival first began to manifest itself, and the people to come in crowds to learn more of Christianity, we were at a great loss what to do. For us personally to undertake the instruction of all, was a physical impossibility. . . . The Christians themselves, without much talk or any fuss, soon furnished a practical answer to all our doubts and fears, by quietly going out themselves to the various villages, where the candidates resided, and telling them, in their own simple and straightforward manner, about their sins, and their deplorable condition now and to all eternity, if they did not repent, and placing before them the free and full salvation offered by Jesus, and dwelling on his great love. As they spoke in this way wherever they went in their journeyings, the gospel was spread far and wide, and so it came to pass that sometimes people coming from a considerable distance would present themselves for baptism, and on making inquiry we would then learn, for the first time, that they had been for months under instruc-

tion from one or other of the older Christians, quite unknown to us.

"The wives of two of the elders came to us and wanted our advice on a certain matter, saying they did not know if they had been doing right or not. They appeared a good deal ashamed, and it was only after repeatedly reassuring and coaxing them, that we got their story out of them. It seems that the people in two different villages had, some two months before, asked them, when passing by, to stop and tell them something of the Saviour. This they did, after the Manjee had assembled all the villagers, and sang hymns to them. By and by they were asked to come and give them further instruction, which they did, each of the women taking a separate village. This was not done at the expense of any household duties, for after working at home all day and cooking the evening meal for their husbands and children, they would go out to their pupils and teach them until ten or eleven o'clock at night, or even later. Sleeping where they were, they would return to their own homes by dawn, to resume the duties of another day. They wanted to know whether they had done wrong in so acting ; but as the action and leading of the Holy Spirit were so clearly to be traced in the whole matter it was impossible for us to forbid them, and we could only encourage them to persevere, in spite of Paul's injunction, that the 'women keep silence.' They were wonderfully used in bringing many souls to Christ, and poor, simple, unlettered Santhal women though they are, what a grand thing it would be if our European ladies in India would follow their example!"



THE IDOLS UTTERLY DESTROYED.

THE English Baptist "Missionary Herald," for October, states : "Not long ago a young man came from Raratonga to London, and was taken to see the British Museum. Among the rest of the wonders he there saw was a row of idols, and amongst others a Raratongan god. He looked at it with wondrous curiosity, and asked permission to take it in his hands.

He looked at it all round for a while with great interest, passed it back to the guide, and said, 'Thank you; that is the first idol I ever saw in my life.' In the time of the honored John Williams there were more than 100,000 individual gods in Raratonga; and so clean a sweep has the Gospel of Christ made of the whole abomination, that a young lad of nineteen had never seen one of them from the day of his birth."

PRECIOUS GIFTS.

THE Treasurer of the Board recently received an envelope containing five dollars, with this touching indorsement: "Little Arthur's great and precious contribution, — great because all that he had, and precious because the giver is now with the Saviour."

A daughter of a missionary among the Zulus, now in the United States, sent a note to the Secretary some weeks ago, saying: "I inclose ten dollars, received in coin from my mother in Africa, concerning which she says: 'You know the story of these gold pieces. One was sent to me by a school-mate just before she died, and I gave the value to the Children's Missionary Society here, and kept the gold piece in remembrance of Anna. Another mother sent me, and I gave the value of it to the Home Missionary Society in Africa. The third was presented to me the last time I was in America. When reading about the debt of the Board, lately, it seemed wrong that this money should be doing nothing, and I thought I would send it to you to divide up into four contributions for the year. It is truly but a *mite*, but if every one would help to clear off that miserable debt, I should be happy.'

"My sister and I prefer that it should go *from my mother*, to help pay off the debt of the Board."

GLEANINGS.

THE "Church Missionary Gleaner" states: "The total number of adult baptisms reported in the missions of the

Church Missionary Society last year was 2,205. This is, however, incomplete, some districts in New Zealand and North-west America not having distinguished between adults and children, and their figures are not included."

— "The Kingani River has been found (for the present) impracticable for the Nyanza expedition, as well as the Wami; and two out of three divisions of the party have already started by land."

— "In the twenty years from 1855 to 1875 the number of native clergy in the South Indian missions of the Church Missionary Society has risen from *ten* to *seventy-five*; of communicants, from 5,147 to 12,728; of baptized Christians, from 22,355 to 48,928; of professing Christians, including catechumens, from 33,231 to 63,258."

— The "Church Missionary Intelligencer," for October, states: "The ranks of the native ministry in the Society's missions continue to receive important additions. Only in this present year we have reported in these pages the ordination of two natives in the Panjab, one in the Santhal country, four in New Zealand, one in Travancore, fifteen in Tinnevely, three at Lagos, and four at Foochow. On another page in our present number we mention one in Moosonee, and now we have to report that three well-trained Chinese brethren, attached to the Ningpo mission, were admitted to deacon's orders on Trinity Sunday."

— The wife of Maharajah Dhuleep Singh, of India, was educated in a school of the United Presbyterian mission in Egypt, and on each anniversary of his wedding the Maharajah contributes five thousand dollars to the mission. This he has done, it is said, for eleven years, making the total sum contributed \$55,000.

— The Native Basuto Church, founded by the French Protestant missionaries, filled with zeal for the spread of the gospel, had sent out a band of missionaries to go five hundred miles to the north, and settle among the utterly unevangelized *Banyiai*. In May last, these devoted and brave men were arrested by the Dutch government in the Transvaal Republic, and thrown into prison.

— There are said to be seventy Catholic negroes in the College of the Propaganda, in the city of Rome, training for the missionary work in Africa.

— The *Morning Star* sailed from Honolulu July 5th, for her annual trip to Micronesia.

DEATHS.

AT Honolulu, Sandwich Islands, August 15th, Mrs. S. L. Hall, wife of Hon. E. O. Hall, formerly in the service of the American Board.

The "New York Observer," of November 9th, announces the receipt of a letter from Dr. Damon, of Honolulu, mentioning the death of Mrs. Lucy (Goodale) Thurston, on the 13th of October. No more direct intelligence of this event has reached the Missionary Rooms. The "Observer" remarks: "Mrs. Thurston was the widow of Rev. Asa Thurston, to whom she was married in 1819, and with whom she sailed for the Islands the same year. From that time until the death of Mr. Thurston, which occurred a few years

since, they labored together in the gospel of Christ, having been important instruments in the renovation of the Hawaiian people, and their introduction into the family of Christian nations. . . .

"Mrs. Thurston was a lady of remarkable characteristics, — of strong intellect, indomitable perseverance, great practical wisdom, and devoted piety. She was, from the first, one of the most influential members of the mission, and she has left her mark upon the Christian nation which has had its birth and growth to maturity within the present century. . . . She had been in feeble health for many months, and her death was not unexpected. She had nearly completed her 81st year, having been born November [October?] 29, 1795."

DEPARTURE.

MISS EMMA K. OGDEN, M. D., from Pittsburg, Penn., sailed from New York November 4th, on the way to join the Madura mission, India.

HOW TO REMIT SAFELY.

In making remittances it is best to procure a draft on Boston or New York, or a Post Office Money Order. When neither of these can be conveniently obtained, send the money, *but always in a registered letter*. The registration fee has been reduced to ten cents, and the present registration system has been found by the Post Office Department to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters when requested to do so.

OFFERINGS FOR THE DEBT.

MAINE.		NEW YORK.	
Weld, Rev. D. D. Tappan,	2 00	Tarrytown, a friend,	\$1 00
VERMONT.		PENNSYLVANIA.	
Granby, Mrs. A. W. Rice,	1 00	Philadelphia, Miss K. M. Linnard,	10 00
Wallington, E. Martindale, 10; H. Button, 10; J. Batcheller, 5;	25 00—28 00	Twinsburgh, a friend,	1 00
MASSACHUSETTS.		OHIO.	
Amherst, 1st Cong. ch. and so.	60 21	Centre, Cong. ch. and so.	12 00
Belchertown, A member of Cong. ch.	2 00	Magnolia, Cong. ch. and so.	4 00—16 00
Florence, A. L. Williston,	1,000 00		
Lancaster, Edward Phelps,	10 00		
Thorndike, Mrs. E. G. Learned,	5 00		
Ware, William Hyde,	500 00—1,577 21		
RHODE ISLAND.		WISCONSIN.	
Little Compton, Isaac B. Richmond,	10 00		
CONNECTICUT.		CALIFORNIA.	
East Hartland, Cong. ch. and so.	10 00	—, W. F. Montague,	10 00
Guliford, a lady,	8 00		
Hartford, Rev. George E. Sanborne,			
100; Balance of subscriptions for expenses of annual meeting, 1,700; 1,800 00—1,818 00			
		SANDWICH ISLANDS.	
		Hawaii, a friend,	1,100 00
		MAHRATTA MISSION.	
		Satara, Rev. S. E. Wells,	35 00
			4,601 21
		Received in September,	683 00
		Received since September 1, 1876,	\$5,283 21

CENTENNIAL OFFERINGS.

Bristol, R. I. Mrs. William R. Taylor,	\$10 00	Medina, Ohio. Young People's Benevolent	\$5 00
Little Compton, R. I. Cong. s. s., for Fort		Society,	
Berthold,	10 25		50 70
Danbury, Conn. A Centennial Offering,	50 00	Previously acknowledged,	7,101 50
South Windsor, Conn. Thank-offering, for			
Fort Berthold,	5 45		\$7,183 65

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.	
Auburn, Rev. A. P. Tinker,	25 00
Gorham, Cong. ch. and so.	7 80
Portland, State St. ch. and so., add'l	
to special collection, 30; St. Law-	
rence St. ch. and so.	35 62
South Freeport, Cong. ch. and so.	14 70
Yarmouth, Central ch. and so.	5 00—33 12
Kennebec county.	
Hallowell, Cong. ch. and so. (of wh.	
23.15 m. c.),	139 81
Lincoln and Sagadahoc counties.	
Bristol, Mrs. H. Drummond, 3; Miss	
H. McLean, 2;	5 00
Penobscot co. Aux. Soc. E. F. Duren,	
Tr.	
Bangor, Central Cong. ch. and so.	300 00
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	2 50
North Bridgton, Cong. ch. and so.	15 00
Waterford, S. Warren,	5 00—22 50
York county.	
Cornish, Village ch. and so.	10 00
	585 43
Legacies. — Portland, Mrs. C. W. Jenkins, by	
Rev. E. Y. Hinck, to const. W. W. Brown	
and Dr. N. S. Jenkins, H. M.	200 00
	785 43

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Marlboro, Cong. ch. and so.	10 00
Grafton county.	
Bristol, Cong. ch. and so.	8 13
Groton, Parker Blood,	50 00
Piermont, A. L. Marden,	5 00
Plymouth, Cong. ch. and so. m. c.	4 55—62 68
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Manchester, 1st Cong. ch. and so.	65 95
Merrimack county Aux. Society.	
Warner, Friends,	4 00
Webster, Cong. ch. and so.	10 00—14 00
Rockingham county.	
Atkinson, Abigail L. Page,	50 00
Exeter, 1st Cong. ch. and so. 63.55;	
Union concert, 6.45;	70 00
Kingston, Cong. ch. and so. 8.80;	
Mrs. L. D. Peaslee, 3; Rev. Jacob	
Cnapman and wife, 8.70;	20 00
Windham Depot, Horace Berry,	10 00—150 00
Strafford county.	
Wakefield, a friend,	5 00
Sullivan county Aux. Soc. N. W.	
Goddard, Tr.	
Claremont, Cong. ch. and so. 5.84;	
Mrs. Katharine Piper, 1;	6 81
	314 47

VERMONT.

Addison county.	
Shoreham, Cong. ch. and so.	51 00
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Lyndon, S. B. Muttons,	5 00
Lower Waterford, members of Cong.	
church,	10 00
St. Johnsbury, North Cong. ch. and	
so. 80; Two thank-offerings, 125;	
Four friends, 22.50; One mission-	
ary sermon, 20;	227 50
St. Johnsbury East, Cong. ch. and	
so.	40 00—232 50

Washington county, Aux. Soc. G. W. I	
Scott, Tr.	
Northfield, Cong. ch. and so.	16 14
Waitsfield, Amy B. Fisk,	3 75—19 30
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Tr's.	
Hartford, Cong. ch. and so.	15 00
Norwich, Cong. ch. and so.	14 00
Springfield, Cong. ch. and so., for	
Papal Lands,	85 00—64 00
	417 20
MASSACHUSETTS.	
Barnstable county.	
Sandwich, Cong. ch. and so.	89 00
West Yarmouth, Martha Perry,	2 00
Yarmouth, 1st Cong. ch. and so.,	
add'l,	31 89—122 90
Berkshire county.	
Pittsfield, 1st Cong. ch. and so.	
461.50; a friend, 20;	481 50
Stockbridge, Mrs. Sally Gillett,	20 00
Williamstown, Rev. Mark Hopkins,	
D. D.	40 00
Windsor, Cong. ch. and so.	5 00—544 50
Bristol county.	
Rehoboth, 1st Cong. ch. and so.	30 00
Brookfield Asso'n. William Hyde, Tr.	
Brookfield Cong. ch. and so., to con-	
stitute Rev. C. P. BLANCHARD, H. M. 100 00	
Charlton, Cong. ch. and so.	67 05
Dudley, 1st Cong. ch. and so. 35;	
C. E. Kimball, 10; J. Q. A. John-	
son, 2;	47 00
Southbridge, Cong. ch. and so.	271 93
Sturbridge, Cong. ch. and so.	80 18
Ware, 1st Cong. ch. and so. 45.40;	
East Cong. ch. and so. (of which	
from J. A. Cummings, to const.	
G. C. FENN, H. M., 100; William	
Hyde, to const. Mrs. ALEX. HYDE,	
H. M., 100; Otis Lane, to const.	
Mrs. H. L. PORTER, H. M., 100),	
1,091.05;	1,183 45
West Brookfield, 1st Cong. ch. and so.	46 70—1,749 29
Essex county.	
Andover, Faculty and Students of	
Theol. Seminary, for Mahratta	
Theol. Seminary, add'l,	99 00
North Andover, Cong. ch. and so.,	
add'l,	30 00—129 00
Essex county, North.	
Bradford, 1st Cong. ch. and so.	86 55
Newbury, 1st Cong. ch. and so.	50 00—126 55
Essex co. South Conf. of Ch's. O. M.	
Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	54 56
Lynnfield Centre, Cong. ch. and so.	13 05
Marblehead, a friend,	3 01
Salem, a deceased friend,	75 00—145 62
Franklin co. Aux. Soc. William F.	
Root, Tr.	
Ashfield, Cong. ch. and so.	40 62
Conway, Cong. ch. and so. m. c., 4	
months,	40 00—80 62
Hampden county, Aux. Soc. Charles	
Marsh, Tr.	
Chilcopee, 1st Cong. ch. and so., to	
const. GILES S. CHAPIN, H. M.	9 00
Holyoke, 2d Cong. ch. and so.	39 63
Springfield, Olivet ch. and so. 107.17;	
1st Cong. ch. and so. 68 07; George	
Merriam, to const. MARY B. CAMP-	
BELL, H. M., 100;	275 24
Westfield, 2d Cong. ch. and so.	41 33—375 20
Hampshire county Aux. Society.	
Hadley, Russell Cong. ch. and so. m. c. 31 47	

North Hadley, Cong. ch. and so.	5 60
North Amherst, Cong. ch. and so.	34 00
Northampton, Edwards ch. and so. (of wh. \$5.65 for Papal Lands),	58 41
South Amherst, Cong. ch. and so.	8 00—122 48
Middlesex county	
Everett, Cong. ch. and so.	15 00
Hopkinton, Cong. ch. and so.	144 35
North Chelmsford, 2d Cong. ch. and so.	22 00
Somerville, Franklin St. ch. and so. m. c.	8 60
Wayland, P. Shorey,	1 00
Watertown, Phillips ch. and so.	80 25—221 10
Middlesex Union.	
Ashby, Cong. ch. and so.	24 10
Fitchburg, Rollstone ch. and so.	132 68
Lunenburg, Cong. ch. and so.	17 94
North Leominster, Cong. ch. and so.	28 34
Westford, Cong. ch. and so.	50 00—253 06
Norfolk county.	
Brookline, Harvard ch. and so.	50 00
Foxboro, Joseph Comey,	8 00
Granville, Cong. ch. and so.	149 42
Milton, a friend,	5 10
South Braintree, Cong. ch. and so.	5 70
Wrentham, Jeannia Hawee,	100 00—313 12
Plymouth county.	
Abington, Cong. ch. and so.	13 57
Suffolk county.	
Boston, Berkeley St. ch. 200; Park St. ch. 40; Vine St. ch. m. c. 15; Central ch. m. c. 8.42; Central ch. (Jamaica Plain) 2; Memorial Vow, 10;	275 42
Worcester county North.	
Winchendon, 1st Cong. ch. and so.	23 37; ditto m. c. 33.14;
Worcester co. Central Assn. E. H. Sanford, Tr.	66 51
Berlin, Cong. ch. and so., special, 13.81; ditto m. c. 10;	23 87
Holden, a friend,	50 00
Oxford, 1st Cong. ch. and so.	31 90
Paxton, Cong. ch. and so. m. c.	15 00
Rutland, Cong. ch. and so.	6 65
Worcester, Union ch. and so. 78.72; Philip L. Moen, 5.00; a friend, Central ch. 67; S. W. Kent, 10; a friend, 6;	648 72—776 04
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Collection at Annual Meeting, Worcester South Conference,	18 21
East Douglas, Cong. ch. and so.	33 56—56 76
Boxboro, Cong. ch. and so.	9 60
	5,412 78

Legacies.—Newburyport, Mrs. Sarah Moseley Emery, by Edward S. Moseley, Ex'r, \$8,098.11. Made a special fund to be expended according to the will of the testatrix.

Prescott, Mrs. Sarah M. Howard,	50 00
Worcester, Mrs. Sarah T. Howe, by Mrs. S. G. Partridge,	100 00
	5,562 78

RHODE ISLAND.

Newport, United Cong. ch. and so.	148 84
Providence, Pilgrim Cong. ch. and so., to constitute EDWIN METCALF, FREDERICK E. KEEP, FREDERICK A. HATCH, CHARLES A. HOPKINS, and GEORGE JEPHERSON, H. M., 194.50; Beneficent Cong. ch. and so. 100; Elmwood Cong. ch. and so. 50;	384 50—482 84

CONNECTICUT.

Fairfield county	
Danbury, 1st Cong. ch. and so.	188 85
New Canaan, Cong. ch. and so., add'l.	5 00
Stamford, Mrs. G. B. Willcox, add'l.	5 00—143 85
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	38 06
Bloomfield, Cong. ch. and so.	26 45
Bristol, Cong. ch. and so.	100 78
Buckingham, Cong. ch. and so.	19 82
Collinsville, Cong. ch. and so. m. c.	9 07

Canton Center, Cong. ch. and so., to const. Rev. B. HUBBARD, H. M., 55.40; a friend, 6;	60 40
East Hartford, Cong. ch. and so.	80 00
Hartford, Center Cong. ch. and so., to const. E. W. PARSONS, H. M., 1.462.12; Jos. E. Coie, 100; a friend, 30; Mrs. C. P. Wells, 10; "A woman, spoons sold," 5; "Another woman," 2; a friend, 9.00; 1,610 07	
New Britain, South Cong. ch. and so., special, 80; Mrs. William H. Smith, 10; A Gentleman and his wife, 15; Mrs. F. H. Churchill, 5; Miss S. A. Dickinson, for Osaka, 5;	155 00
Plainville, Cong. ch. and so., to const. T. H. Darrow, H. M.	100 00
Suffield, 1st Cong. ch. and so.	20 02
West Avon, "A sinner saved by grace,"	5 00
West Hartford, In memory of John Ellsworth, Mrs. H. M. Ellsworth, and Miss A. F. May,	50 00
—, a friend in Hartford County, 1,000 00—3,224 67	
Litchfield county. G. C. Woodruff, Tr.	
Cornwall, Cong. ch. and so.	65 57
Litchfield, Cong. ch. and so. 378.86; ditto m. c. 17.97;	394 58
New Hartford, South Cong. ch. and so.	18 50
New Milford, Cong. ch. and so.	280 65
Thomaston, Cong. ch. and so. 75.37; Phebe Beach, 10;	86 37
Winsted, J. C. Stillman,	5 00
West Winsted, 2d Cong. ch. and so.	147 71—977 83
Middlesex co. R. C. Hungerford, Tr.	
Clinton, Luther H. Tucker,	5 00
Haddam Neck, Cong. ch. and so.	4 60
Middletown, 1st Cong. ch. and so.	82 00—91 60
New Haven county. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so.	123 40
Guilford, 1st Cong. ch. and so. 41; a friend, 1.65;	42 65
Mount Carmel, Cong. ch. and so.	64 72
New Haven, College St. Cong. ch. and so., to const. CHARLES W. SCRANTON and JOSEPHINE A. LLOYD, H. M., 196.32; Danversport ch. and so. 1.6; Dwight Place ch. and so. 100; 1st ch. and so. m. c. 24.99; North ch. and so. m. c. 9.75; Rev. S. W. Barnum, sale of books, 7.20;	443 26
Southbury, Friends,	19 10
West Haven, Cong. ch. and so. m. c.	16 10
West Meriden, E. K. Breckenridge,	11 10—725 08
New London county. C. Butler and L. A. Hyde, Trs.	
East Lyme, Cong. ch. and so. 8;	
Mrs. Ursula M. Webster, 5;	13 00
Lisbon, Cong. ch. and so. 4.72; a friend, 2.28;	7 00
New London, 2d Cong. ch. and so.	25 67
Norwich, Broadway ch. and so. 436 04, m. c. 8; 1st Cong. ch. and so. 144.59, m. c. 6.17;	594 80—840 47
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	93 00
Hebron, Jasper Porter,	5 00
Rockville, A. W. Rice,	3 10
Staffordville, Cong. ch. and so.	13 25—119 25
Windham county.	
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	150 00—659 01
	6,683 61

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	662 84

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	2,152 58
	\$39,775 52

Total, from September 1st to October 31st, 1876,	\$42,773 61
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JANUARY, 1876

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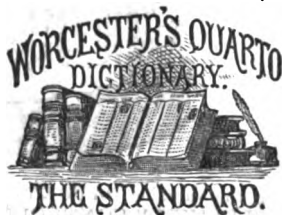
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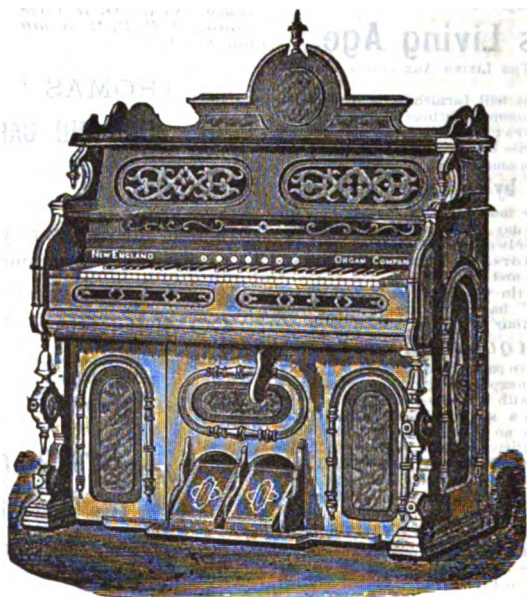
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